A Comprehensive Commentary

of

The Book of 1 Samuel

together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church

Written and compiled by

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Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor’s love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my “translations” could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,
and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the *New International Version*) and conservative Catholic scholarship (as related in the *New Jerusalem Bible*). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the *Joseph Smith Translation* at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to *Smith’s Bible Dictionary* and *Discovering the World of the Bible* by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is *chapter.verse.word*, thus note “3.4.5” would contain material referring to the fifth word in the book of Hosea 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “MT-C 23.4.5”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

| Matthew—MT-C | Ephesians—EP-C | Hebrews—HB-C |
| Mark—MK-C | Philippians—PP-C | 1 Peter—1 PE-C |
| John—JN-C | 1 Thessalonians—1 TH-C | 1 John—1 JN-C |
| Acts—AC-C | 2 Thessalonians—2 TH-C | 2 John—2 JN-C |
| Romans—RM-C | 1 Timothy—1 TM-C | 3 John—3 JN-C |
| 1 Corinthians—1 CO-C | 2 Timothy—2 TM-C | Revelation—RV-C |
| 2 Corinthians—2 CO-C | Titus—TT-C |
| Galatians—GA-C | Philemon—PL-C |


References to the Commentaries in the books of the Old Testament are as follows:

| Genesis—GE-C | 2 Chronicles—2 CR-C | Daniel—DA-C |
| Exodus—EX-C | Ezra—ER-C | Hosiah—HS-C |
| Leviticus—LV-C | Nehemiah—NE-C | Joel—JL-C |
| Numbers—NM-C | Esther—ES-C | Amos—AM-C |
| Deuteronomy—DT-C | Job—JB-C | Obadiah—OB-C |
| Joshua—JO-C | Psalms—PS-C | Jonah—JH-C |
| Judges—JD-C | Proverbs—PV-C | Micah—MH-C |
| Ruth—RU-C | Ecclesiastes—ES-C | Nahum—NA-C |
| 1 Samuel—1 SM-C | Song of Solomon—SS-C | Habakkuk—HB-C |
| 2 Samuel—2 SM-C | Isaiah—IS-C | Zephaniah—ZP-C |
| 1 Kings—1 KG-C | Jeremiah—JR-C | Haggai—HG-C |
| 2 Kings—2 KG-C | Lamentations—LM-C | Zechariah—ZE-C |
| 1 Chronicles—1 CR-C | Ezekiel—EZ-C | Malachi—ML-C |

I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

| 1 Nephi—1 NE-C | Omni—OM-C | 3 Nephi—3 NE-C |
| 2 Nephi—2 NE-C | Words of Mormon—WM-C | 4 Nephi—4 NE-C |
| Jacob—JA-C | Mosiah—MS-C | Mormon—MM-C |
| Enos—EN-C | Alma—AL-C | Ether—ET-C |
| Jarom—JM-C | Helaman—HE-C | Moroni—MR-C |

The abbreviation TPW-C refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as DC-C followed by the section number and verse (OD1-C and OD2-C are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: MO-C, AB-C, SM-C, SH-C, and AF-C.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest
desire that my children would become as familiar with their writings as I have. Were I to cite all of my sources with extensive quotes from each, there would be no need for them to open any of the books that I have come to love. That, in part, is why I included the third column containing cross-references to the various doctrinal works in the Commentaries. Exceptions to this practice should be noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a column of references for further study. The citations are taken from three major sources: the Conference Reports of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November 2002 (abbreviated as CR followed by the year, month and page number); the Encyclopedia of Mormonism (four volumes, abbreviated EM followed by the volume and page number); and A Scripture Index (a compilation of scripture references cited in various texts published by General Authorities of the Church). For those not familiar with the abbreviations used in A Scripture Index. I include them below:

TPJS—Teachings of the Prophet Joseph Smith
GD—Gospel Doctrine
MA—Mediation and Atonement
FWR—Far West Record
DHC—History of the Church (7 vols.)
TSWK—Teaching of Spencer W. Kimball
MF—Miracle of Forgiveness
FPM—Faith Precedes the Miracle
MD—Mormon Doctrine

As with each of the volumes previously published, I include two lists. The first, bound in front of the Commentary, is a listing of all of the words and phrases upon which I have made extensive remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the product of my own limitations as a scholar; all of the brilliance which may appear here is the product of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but there were a number of friends and neighbors who had expressed an interest in them. There were requests from others who desired copies of what I had done, but I was not in a position to provide them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile each of the commentaries in some format that could be read on a smart device. I opted to use the Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years and have found them useful and far easier to cart about with me. In the early spring of 2015, my neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the possibility of BYU providing a dedicated web site so that there would be greater public access to my
work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
November 2015
Sequence of Specifically Noted Words and Phrases in 1 Samuel

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20.12.5—David 21.4.3—priest 22.9.24—Nob
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20.15.26—David 21.5.5—priest 22.10.19—Goliath
20.16.2—Jonathan 21.6.3—priest 22.10.21—Philistine
20.16.10—David 21.6.16—shewbread 22.11.7—Abimelech
20.17.2—Jonathan 21.7.9—Saul 22.11.9—priest
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23.6.11—Abimelech
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23.6.16—Keilah
23.6.23—ephod
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23.7.11—Keilah
23.8.2—Saul
23.8.14—Keilah
23.8.17—David
23.9.2—David
23.9.5—Saul
23.9.15—Abiathar
23.9.17—priest
23.9.21—ephod
23.10.3—David
23.10.8—Israel
23.10.15—Saul
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23.11.5—Keilah
23.11.13—Saul
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23.13.27—Saul
23.14.2—David
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23.14.21—Saul
23.15.2—David
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23.18.17—Jonathan
23.19.5—Ziphites
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23.19.28—Hachilah
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23.28.7—David
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24.7.16—Saul
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24.8.14—Saul
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25.1.23—David
25.1.32—Paran
25.2.7—Maon
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25.13.2—David
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25.14.8—Nabal’s
25.14.12—David
25.17.29—Belial
25.18.2—Abigail
25.19.22—Nabal
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25.21.2—David
25.22.11—David
25.23.3—Abigail
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25.25.12—Belial
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25.37.16—Nabal
25.38.14—Nabal
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25.39.6—Nabal
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25.40.10—Abigail
25.40.12—Carmel
25.42.2—Abigail
25.42.27—David
25.43.1—David
25.43.4—Abinoam
25.43.6—Jezreel
25.44.2—Saul
25.44.5—Michal
25.44.8—David’s
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| 29.5.16—Saul | 30.13.23—Egypt | 30.30.21—Ashdod |
| 29.6.2—Achish | 30.13.27—Amalekite | 30.31.7—Hebron |
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| 29.7.16—Philistines | 30.14.14—coast | 31.1.3—Philistines |
| 29.8.2—David | 30.14.18—Judah | 31.1.6—Israel |
| 29.8.5—Achish | 30.14.24—Caleb | 31.1.23—Gilboa |
| 29.9.2—Achish | 30.14.28—Ziklag | 31.2.3—Philistines |
| 29.9.7—David | 30.15.2—David | 31.2.7—Saul |
| 29.9.27—Philistines | 30.16.38—Philistines | 31.2.16—Jonathan |
| 29.11.2—David | 30.16.45—Judah | 31.2.18—Abinadab |
| 29.11.21—Philistines | 30.17.2—David | 31.2.20—Malchishua |
| 29.11.28—Jezreel | 30.18.2—David | 31.3.7—Saul |
| 30.1.7—David | 30.18.7—Amalekite | 31.4.3—Saul |
| 30.1.14—Ziklag | 30.19.27—David | 31.4.17—uncircumcised |
| 30.1.21—Amalekites | 30.20.2—David | 31.5.7—Saul |
| 30.3.2—David | 30.21.2—David | 31.6.2—Saul |
| 30.4.2—David | 30.21.29—Besor | 31.7.6—Israel |
| 30.5.2—David’s | 30.22.10—Belial | 31.7.24—Jordan |
| 30.5.8—Abinoam | 30.22.16—David | 31.7.34—Saul |
| 30.5.10—Jezreelites | 30.23.3—David | 31.7.48—Philistines |
| 30.5.12—Abigail | 30.25.14—statute | 31.8.11—Philistines |
| 30.5.16—Nabal | 30.25.19—Israel | 31.8.20—Saul |
| 30.5.18—Carmelites | 30.25.21—this day | 31.8.28—Gilboa |
| 30.6.2—David | 30.26.3—David | 31.9.19—Philistines |
| 30.7.2—David | 30.26.6—Ziklag | 31.10.10—Ashtaroth |
| 30.7.5—Abiathar | 30.26.16—Judah | 31.10.20—Bethshan |
| 30.7.7—priest | 30.27.6—Bethel | 31.11.6—Jabeshgilead |
| 30.7.8—Ahimelech’s | 30.27.14—Ramoth | 31.11.12—Philistines |
| 30.7.17—Ephod | 30.27.21—Jattir | 31.11.16—Saul |
| 30.8.2—David | 30.28.6—Aroer | 31.12.15—Saul |
| 30.9.2—David | 30.28.13—Siphmoth | 31.12.26—Bethshan |
| 30.9.19—Besor | 30.28.20—Eshtemoa | 31.12.30—Jabesh |
| 30.10.2—David | 30.29.7—Rachal | 31.13.13—Jabesh |
| 30.10.26—Besor | 30.29.18—Jerahmeelites | |
A Commentary on the Scriptures  
by  
Paul Nolan Hyde, Ph.D.  

The First Book of Samuel

0.0 The First and Second books of Samuel in some respects constitute a continuation of the book of Judges, inasmuch as Samuel the prophet appears to have served as the last and perhaps the greatest of the spiritual and temporal leaders of Israel prior to the advent of the kings. In the earliest of the narrative configurations that we have available to us today, the accounts attributed to Samuel were considered one volume. In the fourth century before the birth of the Lord Jesus Christ, the Jewish translators of the Old Testament into Greek, which we now call the Septuagint, divided the book into two parts. In that translation the two halves were called the “First and Second Books of the Kingdom”. In subsequent versions the volumes have been called “First and Second Kings” (those bearing those titles today being called “Third and Fourth Kings”) and “First and Second Samuel”, these latter having been standardized in most Hebrew and other modern translations.

0.1 Although we may only speculate about the many editors that have influenced the current text of the books of Samuel, we may rest assured that the prophet himself left an extensive record concerning his life and ministry upon which the present narrative is based. We need not be too cynical about the integrity of the editors, for they certainly attempted to be as faithful as they could be to the original documents. The only fault that we may find is a lack of detail regarding the express teachings of the prophet. Some of these may have been excised or perhaps were sealed up by the prophet himself for a later day. We may know and understand that Samuel was a devout disciple of the Lord God of Israel and anticipated the coming of the Messiah, together with the redemption that the Christ would bring into the hearts and minds of the children of men in the Meridian of Time.

0.2 As is the case with much of the text of the Old Testament, the chronology of the books of Samuel is difficult at best. We have been establishing a working chronology throughout the present series using both modern and ancient scripture, accepting in general the statements made by the various writers as factual. This has caused us to reevaluate the structure of the book of Judges, for example, and to suggest that many of the episodes related there ran concurrently with others. This was done in order to accommodate the fact that the aggregate number of years articulated for each judge was far more than the established temporal benchmarks would allow. What follows is the chronological chart that presented that which had been discerned as the probable timeframe for the book of Judges. Again “Ad.Yr.” Refers to the number of years from the time that Adam and Eve were driven from the Garden of Eden. “Ju.Yr.” reflects the number of years of the rule of the judges which began upon the death of Joshua. For a more detailed account of the development of this chart, please see JD-C 0.4, JD-C 13.0, and JD-C 17.0.

<table>
<thead>
<tr>
<th>Ad.Yr.</th>
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<th>Event</th>
<th>Scripture</th>
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<tr>
<td>2471</td>
<td>1</td>
<td>The beginning of the rule of the Judges</td>
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<tr>
<td>2481</td>
<td>10</td>
<td>Death of the last of the elders</td>
<td>Josh. 24:29–31</td>
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<tr>
<td>2481</td>
<td>10</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 2:6–13</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>Chushanrishathaim invades</td>
<td>Judg. 3:8</td>
</tr>
<tr>
<td>2489</td>
<td>18</td>
<td>Othniel defeats Chushanrishathaim</td>
<td>Judg. 3:9–10</td>
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</table>
0.3 In the book of Ruth we discovered that the likelihood of all of the individuals who formed the ancestor from David to Judah having been named in the text was quite small. We speculated then that probably no less than six generations were missing between Salmon to Boaz, about a two hundred year period where the fathers and sons were not mentioned. The following chart depicts David’s line from the time of Judah to the marriage of Salmon and Rachab.

<table>
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<td>2202</td>
<td>78</td>
<td>Birth of Judah to Leah</td>
<td>Gen. 29:35</td>
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<td>2221</td>
<td>97</td>
<td>Judah marries (?)</td>
<td>Gen. 38:1</td>
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<td>2238</td>
<td>114</td>
<td>Pharez and Zarah born (Judah)</td>
<td>Gen. 38:27–30</td>
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<tr>
<td>2253</td>
<td>129</td>
<td>Pharez marries (15?)</td>
<td></td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
<td>Scripture</td>
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<tr>
<td>2447</td>
<td>Israel begins Conquest</td>
<td>Josh. 3:14–17</td>
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<tr>
<td>2447</td>
<td>Jericho destroyed</td>
<td>Josh. 3:14–17</td>
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<tr>
<td>2450</td>
<td>Salmon marries Rachab</td>
<td>Num. 13:21–25</td>
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<tr>
<td>2471</td>
<td>Joshua dies (110)</td>
<td>Josh. 24:29–30</td>
<td></td>
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<tr>
<td>2471</td>
<td>The beginning of the rule of the Judges</td>
<td></td>
<td></td>
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<tr>
<td>2481</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 2:6–13</td>
<td></td>
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<tr>
<td>2656</td>
<td>Boaz born (?)</td>
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<td>2681</td>
<td>Tola’s judgeship begins</td>
<td>Judg. 10:1–2</td>
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<td>2706</td>
<td>Jair’s judgeship begins</td>
<td>Judg. 10:3</td>
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<td>2723</td>
<td>Obed born (Boaz and Ruth)</td>
<td>1 Sam. 2:10</td>
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<td>2732</td>
<td>Samuel born (?)</td>
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<tr>
<td>2746</td>
<td>Jephthah (300 years in Heshbon)</td>
<td>Judg. 11:26</td>
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<td>2763</td>
<td>Jesse born (Obed)</td>
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<tr>
<td>2784</td>
<td>Saul born (?)</td>
<td>1 Sam. 10:1</td>
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<tr>
<td>2788</td>
<td>Jesse marries (25)</td>
<td>1 Chron. 2:13</td>
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<tr>
<td>2790</td>
<td>Eliab born (Jesse)</td>
<td>1 Chron. 2:13</td>
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<tr>
<td>2792</td>
<td>Abinadab born (Jesse)</td>
<td>1 Chron. 2:13</td>
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<td>2805</td>
<td>Ozem born (Jesse)</td>
<td>1 Chron. 2:15</td>
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<tr>
<td>2808</td>
<td>Unnamed son (Jesse)</td>
<td>1 Sam. 16:11–13</td>
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<tr>
<td>2814</td>
<td>David born (?)</td>
<td>1 Sam. 10:1</td>
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2835 354 Samuel dies (102?)  1 Sam. 25:1
2841 360 Saul dies (57?)  1 Sam. 31:3–6
2841 360 David made king of Judah (30)  1 Kgs. 2:11
2848 367 David made king over Israel (37)  1 Kgs. 2:11
2881 400 David dies (70)  1 Kgs. 2:10–11
2882 401 Solomon ascends throne  1 Kgs. 2:12
2886 405 The foundations of Temple Laid  1 Kgs. 6:1

For a more detailed analysis of the genealogical problems associated with the Davidic line, please see RU-C 0.4–0.9 and RU-C 4:18–22.

0.5 As can be seen in the chronological chart immediately above, we have surmised that Samuel the prophet was born in the Adamic year 2753 or in the 272nd year of the reign of the judges. This was thirty-six years after the close of the book of Ruth and four years before the birth of Jesse, David’s father. As future chronological questions arise and as events warrant, we will continue to modify versions of these charts.

Chapter 1

1. Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

   1 Sam. 1
   JC 77
   1 Sam. 1:1–18
   DS 3 113

   1.1 There are various arguments as to the ancestry of the prophet Samuel. Some wish him to be a Levite, and admittedly there are several pieces of information contained in the sacred writ that seem to imply this to be the case. There are other scattered items that suggest an inheritance in the tribe of Judah; still others point to the tribe of Ephraim. Much of the emphasis is placed on the tribe of Levi because of Samuel’s place and station within the Tabernacle and his officiating at the altars of Israel. When it is remembered, however, that Hannah’s firstborn son was consecrated unto the Lord God of Israel, a Nazarite at birth dedicated to the service of the Lord, we may perceive an example of the original commandment given unto the children of Israel that the firstborn sons were to officiate in the name of the Lord. In reality, it makes no difference from which of the tribes Samuel was born; he served as if he had been born into the posterity of the sons of Aaron. In addition, it seems clear as well that Samuel held the keys of the Melchizedek priesthood during his mortal ministry, by which he could officiate in any capacity within the Levitical order, even that of high priest.

   1.1.8—Ramathaimzophim—Said to be the same as Ramah, one of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

   1.1.11—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

   1.1.16—Elkanah—The father of Samuel and one whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into
it seems reasonable to assume that it was during Passover that he traveled from Shiloh to Shalim,habituated generally speaking, an Ephrathite is thought of as a resident of ancient Bethlehem. Many modern scholars, however, suggest that this particular reference should be rendered “Phraimites”, that Samuel and his ancestry ought to be thought of as having descended from the second son of Joseph.

1.2 We need not overly concern ourselves at the plural marriages that Elkanah had consummated with Hannah and Peninnah. The troubles in the family did not derive from the marriages, but rather from the absence of children that would have pertained to Hannah.

1.2.12—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.2.19—Peninnah—One of the two wives of Elkanah, the father of the prophet Samuel.

1.3 We are not certain which of the three celebrations Elkanah habituated annually, whether the Passover, Pentecost, or the Feast of the Tabernacles, but it seems reasonable to assume that it was during Passover that he traveled from Ramathaimzophim to Shiloh.

1.3.22—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

1.3.28—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

1.3.29—Hophni—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant

2. And he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

3. And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

I Sam. 1:3
DN 2:75
JC 54
MD 780
into the hands of Israel’s enemies.

1.3.31—Pheineas—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

1.4 We are not told how many children that Peninnah had born to Elkanah, but it was certainly no less than four.

1.4.7—Elkanah—The father of Samuel and one whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.

1.4.12—Peninnah—One of the two wives of Elkanah, the father of the prophet Samuel.

1.5 We do not know precisely what is meant by the portion given to Hannah during the feast, but it certainly was understood as a great honor to Hannah, one that Peninnah did not openly covet. Some scholars have tenderly suggested that Elkanah gave to Hannah his own portion from the sacrifice. We cannot fault such a conclusion. That the Lord’s timing frequently differs from our own we cannot doubt.

1.5.3—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.6 Some scholars have declared that Peninnah was Hannah’s adversary. Perhaps we should rather look at the Slanderer who is the adversary of all mankind, who attempts to take advantage of every circumstance to undermine the faith and confidence of the sons and daughters of God. Satan is the one who agitates in this fashion. Whether the devil inspired Peninnah to abuse Hannah or whether Satan goaded Hannah until she heaped deprecations upon herself, the effect was the same.

1.7 Notwithstanding the double portion that Hannah received at the sacrifices, her own and that of her husband, she could not overcome the burden of barrenness that she suffered. In her sorrow she fasted.

1.7.15—house—In reference to the Tabernacle that was set up in the land of Ephraim at Shiloh.

1.7.20—she—Usually thought of as Peninnah, but it could just as easily have been Hannah herself.

1.8 We need not brand Elkanah with insensitivity in order to make this story of the birth of Samuel more poignant.

1.8.3—Elkanah—The father of Samuel and one whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.

1.8.8—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with

4. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5. But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7. And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8. Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?
posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.9 We cannot be certain as to exactly where Hannah went to pray unto the Lord God of her fathers. She could not, of course, enter into the Court of the Levites. Most likely there was another courtyard where she was allowed to go outside of the main structures of the Tabernacle. Near there Eli was wont to sit.

1.9.2—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.9.10—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

1.9.17—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

1.9.19—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

1.9.29—temple—in reference to the Tabernacle that was set up in the land of Ephraim at Shiloh.

1.10 Hannah knew that her husband was not withholding children from her. She could speak to no one about the matter because her whole soul desired children and no one could understand her grief. She turned, then, in faith to the only being who could possibly comfort her in her sorrow.

1.11 The firstborn sons of the House of Israel had been reserved unto the Lord God since the time of the exodus from Egypt. During the first Passover, the families of the children of Israel were preserved against the destroying angel if they had placed the blood of the Pascal lamb upon the door posts of their homes. These were designated to be those who would serve the Lord in His House. With the rebellion of the children of Israel at the foot of mount Sinai, the parameters for the administration of the priesthood changed. Instead of the firstborn sons, the whole of the tribe of Levi was selected to administer to the wants and needs of their brethren in the Tabernacle that would be prepared. The sons of Aaron would serve specifically as the priests; the eldest righteous descendant of Aaron would serve as the high priest. Notwithstanding the assignments being changed, the firstborn sons were to be redeemed from the initial oath that had been administered to the children of Israel. In Hannah’s case, she determined to deliver her son to the House of the Lord to serve directly rather than by a Levite proxy. She made a Nazarite vow for and in behalf of the boy, that he would serve his whole life.

9. So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10. And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.
1.12 Eli could see Hannah, but he could not hear what she was saying. It is interesting that he concluded that she must be inebriated.

1.12.14—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

1.13 One wonders at the sad state of affairs in the House of Israel if drunkenness was the only conclusion that Eli could come to when he saw the woman praying at the entrance to the Tabernacle.

1.13.2—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.13.19—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

1.14 The irony here, of course, is that Eli was perfectly willing to correct Hannah’s perceived conduct, but could not or would not correct the outrageous conduct of his sons when they made mock of the sacrifices of Israel.

1.14.2—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

1.15 It is wonderful that Hannah does not take umbrage at Eli’s mistaken observation. She is humble and contrite and seeks to explain her circumstances to him.

1.15.2—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.16 Hannah had not partaken in any fashion of the sins and abominations of the previous inhabitants of the land of Canaan. It is clear from the quickness of Eli that many of the children of Israel were already guilty of such transgressions, and that openly.

1.16.9—Belial—The Hebrew word which has been translated here as “Belial” derives from roots that mean “without profit, worthless, lawless, destruction, wickedness, evil, naughty, ungodly”.

1.17 There is a superior translation of this verse.
And Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him. (JST, 1 Samuel 1:17)

Eli, as the high priest of Israel, bestowed upon her the greatest blessing that he could possibly evoke.

1.17.2—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

1.17.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.18 Hannah could not have asked for more than that which Eli had blessed her. In her faith in the Lord God of her fathers, she was assured that all that she had petitioned of her Father in Heaven would be granted. She had no more cause for sorrow.

1.19 We cannot but conclude that Hannah revealed to Elkanah the experience that she had had at the Tabernacle and her conversation with Eli.

1.19.22—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

1.19.24—Elkanah—The father of Samuel and one whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.

1.19.26—Hannah—The wife of Elkanah and the mother of Samuel the son of Samuel, whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.
1.20 As in the case with many of the personal names given ancienly, the name given to Samuel reflected the divine intervention that made his birth possible. 

1.20.13—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.20.25—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

1.21 Elkanah continued faithful to the covenants that he had long since assumed as a son of Israel. We do not know the nature of Elkanah’s vow, but we might suspect that it had something to do with the vow that Hannah had made. As her husband, Elkanah assumed all responsibility for any sacrifices that would be offered in conjunction with the vow Hannah had made.

1.21.4—Elkanah—The father of Samuel and one whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.

1.22 Hannah would nurse her son for three years, a practice not uncommon in ancient Israel.

1.22.2—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

1.23 Elkanah was perfectly willing to accede to Hannah’s decision to remain at home. It was, after all, her vow that afforded the birth of Samuel.

1.23.2—Elkanah—The father of Samuel and one whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.

1.24 It may have been that the sacrifices that would be offered when Samuel was three had to do with making up for the sacrifices that they had missed when the boy and his mother remained home. If so, the offerings made were far in excess than that which would have been required.

1.24.15—bullocks—The Hebrew word which is here translated as “bullocks” derives from roots that mean “breaking forth, dividing”. The

20. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

21. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

23. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

24. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was
English word “bullock” is generally in reference to a young bull. The
bullock was not only a representation of Aaron and his sons, it was also
a representation of the Lord Jesus Christ. The bullock was understood
to be the sin offering (see *LV.C 8.14*).

1.24.18—*ephah*—There is a great diversity among the ancients and
the moderns as to the actual measurement of dry grain that is referred to
here. Some have set forth an ephah as an amount equal to 4.4 gallons;
others have testified that it is twice that. Still others have settled on
something in between. An ephah would be the amount of grain
obtained by winnowing ten sheaves. Only the tenth part of an ephah,
or an omer, was required for a sacrifice.

1.24.20—*flour*—No doubt made from wheat, as is recounted in other
passages regarding sacrifices.

1.24.31—*house*—In reference to the Tabernacle that was set up in the land
of Ephraim at Shiloh.

1.24.36—*Shiloh*—A city pertaining to the tribe of Ephraim that is located
about ten miles northeast of Bethel and about twenty miles north of
Jerusalem. It was the second site for the Tabernacle after the children of
Israel crossed over the river Jordan, the first being Gilgal in the Jordan
valley. The Tabernacle remained at Shiloh for about one hundred and
thirty years according to most historians. Certainly it was there from
this point until the time of the prophet Samuel. Its central location in
the lands of inheritance no doubt was part of the motivation for
choosing that city as the ecclesiastical capital of the land of promise.

1.25 After their sacrifices had been made, Elkanah and Hannah were prepared
to surrender their son for service in the Tabernacle.

1.25.5—*bullock*—The Hebrew word which is here translated as “bullock”
derives from roots that mean “breaking forth, dividing”. The English
word “bullock” is generally in reference to a young bull.

1.25.11—*Eli*—The high priest of Israel that served at the time Samuel the
prophet was born. He was a lineal descendant of Ithamar, the youngest
son of Aaron, and the first of Ithamar’s line to serve in that capacity.
He died at the announcement that the Ark of the Covenant had been
taken by the Philistines, an event that coincided with the death of his
two sons Hophni and Phinehas. He was 98 years of age at the time of
that tragedy.

1.26 Hannah addressed Eli, reminding him of the singular event that had
taken place almost four years before in the very place where they two were
standing. She had made a vow unto the Lord at that time and the Lord God
had fulfilled His part of the covenant. She, therefore, was ready to fulfill her
part of the promises made.

1.27 Hannah had promised the Lord that if He would bless her with posterity,
that she would consecrate her firstborn child to the ministry of the House of
Israel. She was there and then prepared to honor the vow she had made.

1.28 The boy Samuel was three years old, hardly more than an infant, but
Hannah knew that her son would need to acclimatize himself not only to the
new environment at the Tabernacle, but he was also to be a student at the feet
of the priests, that he might learn his duties properly as a priest.

25. And they slew a bullock, and
brought the child to Eli.

26. And she said, Oh my lord, as
thy soul liveth, my lord, I am the
woman that stood by thee here,
praying unto the LORD.

27. For this child I prayed; and
the LORD hath given me my
petition which I asked of him:

28. Therefore also I have lent him
to the LORD; as long as he liveth
he shall be lent to the LORD. And
he worshipped the LORD there.
2.1 Favorable comparisons have been made between the soliloquies of Mary, the mother of Jesus, and Zachariah, the father of John the Baptist, and this given by Hannah. We should not find this particularly surprising, given the circumstances that the three were experiencing when their promised children were delivered unto them. Hannah had been childless as had been Zachariah and Elizabeth; all three mothers knew that as their firstborn sons were destined for greatness in the Kingdom of God. These were men and women filled with the Spirit of God and therefore were filled with the spirit of prophecy. She is a faithful disciple of the Lord God of Israel.

2.1.2—Hannah—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

2.2 Hannah had felt as if she had been deprived of the eternal blessings that were supposed to befall all of the mothers of Israel. In her childless state she considered herself incomplete as a mother and as a daughter of God. The birth of Samuel constituted a promissory note for the rest of the blessings that God the eternal Father was prepared to bestow upon her in time and in eternity. Hannah knows her God and delights in His kindness and generosity toward her.

2.3 Some would suggest here that Hannah is speaking to Peninnah, her sister wife. This is an unnecessary complication and in fact belittles the tender-hearted expressions that Hannah is expressing. The birth of Samuel was not to be viewed as some sort of censure against supposed afflictions leveled at Hannah. Hannah here is warning herself, that she should not allow her joy to turn into vanity or self-absorption. She gave birth to her firstborn because of a solemn and sacred covenant between herself and the God of Heaven.

2.4 Hannah was aware of the effect that her son’s life would have on the affairs of the children of Israel. So long as the House of Israel observed to do all that her son would reveal unto them, they would prosper in the land. The kings of the earth might threaten, but the power of God would rest down upon the obedient among the covenant people and deliver them from their enemies.

2.5 Reversals of fortunes are common among those who neglect the mind and the will of the Lord God. Rulers become employees and former employees find themselves with plenty in store. The mothers of these formerly wealthy men find themselves impoverished in their waning years, lacking the support that they had anticipated as they came into old age. On the other hand, there would be women who had no prospects at all who would be sustained and supported by their posterity. Hannah felt herself blessed. She would be the mother of six children: four boys and two daughters.

2.6 Let no one doubt that Hannah and many others of her day understood perfectly the blessings that would come through the Messiah. The resurrection from the dead was a reality for them, as was the promise of eternal life by means of him who would redeem the children of God from the depths of hell.

2.7 Every son and daughter of God lived with Him prior to coming into mortality as His spirit children. This mortal life was to be a proving ground,
each child receiving unto himself or herself a place and time that would best assure their being given ample opportunity to receive the fullness of the Gospel of Jesus Christ, together with all of the ordinances of salvation and exaltation. Therefore, all of the circumstances here upon the earth which we cannot directly control are designed to bring about the greatest possible growth. Those blessings which were not accessible during a man’s life would be extended to him in another venue, the world of spirits, and those outward ordinances which were unavailable during his life would be performed for and in his behalf by those who yet lived in the world. We should do all within our power to advance in knowledge, truth, and understanding, to be as intelligent and as observant of our condition as we possibly can so as to discern the purposes for which we were sent here. Rich or poor, high or low, there is something of eternal value to be gained in this lost and fallen world.

2.8 No matter what our social status may be in this world, we are all susceptible to improvement, improvement that allows for supernal progress in time and in eternity. The lowest peasant in the world has within himself all of the seeds of godliness and, if properly cultivated and nourished, such a man can directly partake of the divine nature until he is perfected every whit. We are the sons and daughters of God with a divine destiny laid out before us, no matter how humble or great our standard of living may be while we sojourn upon the earth. We may know the correct course of life to follow in order to draw nigh unto God.

2.9 Neither the strength of a man’s mortal arm nor the sophistry of his mind can bring him into the presence of God the eternal Father unsotted and unashamed. Only through obedience to the principles and ordinances of the Gospel of Jesus Christ may anyone be redeemed from the two awful monsters, death and hell. The obedient will be preserved, first in the comfort and security of the covenants, then in the bosom of Abraham, and finally in the realms of the glory of the Celestial Kingdom. The wicked who persist in their rebellion will have no such comforts or divine resorts.

2.9.8—saints—In reference to the membership of the Church of Jesus Christ, those who have covenanted to no longer partake of the wickedness of the world. The Hebrew word used here derives from roots that mean “kind, pious, bow the neck”.

2.10 Hannah was not in any fashion uninformed as to the ultimate destiny of this earth and the faithful inhabitants thereof. She was aware of the coming of the mortal Messiah and the atoning sacrifice which he would achieve while he sojourned in mortality. She knew that no power or combinations of powers could possibly destroy the promises that God had made unto His children. There would come a time when every debt would be paid, every injustice compensated for, and all wickedness would end. Hannah was a faithful saint who would find herself honored in the midst of the angels of Heaven.

2.11 As a three year old boy, Samuel began to be instructed in all of the duties of a priest in Israel, even though he initially pertained to the tribe of Ephraim.

2.11.2—Elkanah—The father of Samuel and one whom scholars suppose pertained to the tribe of Levite, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.

2.11.5—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal

8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD’S, and he hath set the world upon them.

9. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10. The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11. And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.
inheriitanc of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

2.11.18—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar's line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hopnhi and Phinehas. He was 98 years of age at the time of that tragedy.

2.11.20—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.12 Again, it is interesting that Eli had accused Hannah of drunkenness, chastising her for it, and yet he could not bring himself to censure his own sons.

2.12.6—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar's line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hopnhi and Phinehas. He was 98 years of age at the time of that tragedy.

2.12.10—Belial—The Hebrew word which has been translated here as "Belial" derives from roots that mean "without profit, worthlessness, lawless, destruction, wickedness, evil, naughty, ungodly".

2.13 This practice is not articulated in the Law of Moses; it is a product of adaptation and perhaps something of apostasy derived from what was considered inconvenience. The right breast and shoulder of the ram of consecration was to be seethed. The rest of the animal was offered up and completely consumed in the fires of the Altar of Sacrifice. This was all supposed to take place within the Court of the Levites where none but the men of the tribe of Levi could enter. Clearly that instruction was no longer being followed, but the seething was taking place outside the confines of the Tabernacle. We may only speculate about the nature and origin of the three-toothed fleshhook.

2.13.3—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.13.14—sacrifice—We may assume that this refers to other offerings that had been commanded by the Lord, such as the peace offering, the trespass offering, and the sin offering.

2.13.24—seething—The meat was to be cooked in a pot prepared for the very purpose.

2.14 We may perceive that the method of cooking the sacrificial meat in a predetermined vessel had been relaxed somewhat. Again, much of what was being done here was primarily for the convenience of the priests and their families.

2.14.21—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.14.29—Shiloh—A city pertaining to the tribe of Ephraim that is located

12. Now the sons of Eli were sons of Belial; they knew not the Lord.

13. And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14. And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.
about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

2.14.33—Israelites—The posterity of Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.15 This serves to illustrate another aspect of the apostasy that was taking place in the House of Israel, even among the rank and file of the bearers of the Levitical priesthood. The portion that pertained to the priests was to come directly from the Altar of Sacrifice, already prepared. The fat was already supposed to have been cut away from the flesh of the animal and completely consumed upon the Altar. No doubt the priests had instituted the cooking of the meat outside of the Tabernacle to facilitate the servant’s retrieving of the portion that was due to the family. One grievous infraction led to another. The priests were to be perceived as servants of the people, but here their service was becoming odious to the children of Israel because their wants were being placed before the needs of the people.

2.15.6—fat—The excess fat of any animal implies the prosperity of the husbandman who raised it. This was rendered directly to the Lord who is the author of all prosperity.

2.15.8—priest’s—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.16 It is the nature and disposition of almost all men when they get a little authority, as they suppose, they will begin to exercise unrighteous dominion. By the time that Phinehas and Hophni were working wickedness, many principles had been misconstrued and the details given in the Law of Moses as to how the ordinances were to be performed were no longer being followed as had been commanded. The priests then became obnoxious to the children of Israel and their service as archetypes of the Lord Jesus Christ ceased to be.

15. Also before they burnt the fat, the priest’s servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.
2.17 Phinehas and Hophi were undoubtedly not alone in their perversions of the Law of Moses. They were the sons of the high priest and probably saw themselves as heirs to his mantle. Once they began to institute egregious digressions from the clearly articulated commandments as to how things ought to be done, the others no doubt began to take further liberties. The children of Israel suffered under these abominations, sensing them to be exactly what they were.

2.18 Even when he was a child, Samuel's destiny to serve in the place of Eli was understood.

2.18.2—**Samuel**—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

2.18.13—**linen**—A cloth woven from the silky bast fibers of the flax plant.

2.18.14—**ephod**—So far as historians and scholars have been able to inform us, the ephod appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

2.19 Samuel's mother provided him with the proper garments from year to year as he aged and grew in stature.

2.19.8—**coat**—So far as historians and scholars have been able to inform us, this short garment functioned much like a long-sleeved shirt would today that was worn immediately beneath the robe. We are not told what was embroidered on the coat, but anyone with a little knowledge and a modicum of imagination could figure them out.

2.19.29—**sacrifice**—We may assume that this refers to other offerings that had been commanded by the Lord, such as the peace offering, the trespass offering, and the sin offering.

2.20 Again, Eli was prompted to bless Hannah for her faith and the gift of her son, Samuel, who was proving to be as goodly a young man as Eli knew. Certainly neither Phinehas nor Hopni could follow Eli as the high priest of Israel.

2.20.2—**Eli**—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar's line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hopni and Phinehas. He was 98 years of age at the time of that tragedy.

2.20.4—**Elkanah**—The father of Samuel and one whom scholars suppose pertained to the tribe of Levi, but this without warrant. He may have been a member of the tribe of Judah, but it is most likely that he was descended from Ephraim, the younger son of Joseph who was sold into Egypt.

2.21 Five more children came into the family through her who was a faithful disciple of the Lord God of Israel.

2.21.5—**Hannah**—The wife of Elkanah and the mother of Samuel the prophet. Hannah promised the Lord that she would consecrate her

17. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18. But Samuel ministered before the LORD, being a child, girded with a linen ephod.

19. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20. And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.

21. And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before
firstborn son unto the Lord God of Israel if she were provided with posterity. After the birth of Samuel, Hannah gave birth to three more sons and two daughters.

2.21.20—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

2.22 There could have been hardly anything more horrific in the eyes of the righteous than this blatant immorality almost within the confines of the House of the Lord. This hearkens back to the conduct of the children of Israel at the foot of mount Sinai in the days when Aaron made them a golden calf to worship.

2.22.2—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

2.22.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.22.27—door—That is to say, the entry way into the Court of the Levites.

2.22.30—tabernacle—The Tabernacle in the wilderness included the covered portion, where the Holy Place and the Most Holy Place were located, together the Court of the Levites which was open to the sky, including all of the furniture that pertained to the whole.

2.23 The sins that Phinehas and Hophni had committed were capital crimes. They both should have had their priestly garments stripped from them and taken outside of Shiloh and summarily executed. This seems a mild rebuke, given the circumstances.

23. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.
2.24 Why did Eli hesitate to do as the Law of Moses required? Did he fear his sons, given his advanced age? His lack of action could only add to the confusion and distress that the children of Israel were suffering under his administration.

2.25 The Lord God of Israel did not hinder in any way the repentance process of Phinehas and Hophni if they had been willing to turn to the principles of righteousness. The two men relished their wickedness, reveling in their sins. They did not repent because they would not repent. Therefore when they were fully ripened in iniquity they were summarily ushered into the world of spirits.

2.25.35—because—As many other linguists have long since pointed out, the Hebrew word here translated as “because” actually more properly means “therefore”.

2.26 Samuel proved to be the archetype for the Lord Jesus Christ. The sons of Eli had long since been disqualified to represent the Lord God of Heaven in any way.

2.26.4—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

2.27 The prophet who was called to admonish Eli reminded the high priest that Moses and Aaron had been the Lord’s chosen at the time of the exodus from Egypt. Eventually, the tribe of Levi was chosen to represent all of the children of Israel before the Lord.

2.27.9—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

2.27.32—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

2.27.34—Pharaoh’s—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

2.28 The tribe of Levi was set apart to represent the Lord God of Israel before the people. They were to be humble and loving, just as God Himself was favorably disposed toward His people.

2.28.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

2.29.35—me—As the voice of their father, because the child Samuel grew on, and was in favour both with the LORD, and also with men.

2.29.35—me—As the voice of their father, because the child Samuel grew on, and was in favour both with the LORD, and also with men.

24. Nay, my sons; for it is no good report that I hear: ye make the LORD’S people to transgress.

25. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26. And the child Samuel grew on, and was in favour both with the LORD, and also with men.

27. And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh’s house?

28. And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.28.16—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.28.21—altar—that is to say, the Altar of Sacrifice that was placed in the court of the Levites in front of the covered portion of the Tabernacle.

2.28.24—incense—the list of ingredients of the incense is given elsewhere (see EX-C 30.34–36). They included stacte, onycha, galbanum, and frankincense. It was burnt upon an altar for that purpose in the Holy Place of the Tabernacle.

2.28.28—ephod—So far as historians and scholars have been able to inform us, the ephod appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

2.28.43—offerings—These would have included the peace and burnt offerings offered up by the children of Israel. Portions of all of the sacrifices were reserved by commandment to the sons of Aaron.

2.29 The whole of the Levites were under condemnation for tolerating the conduct of Phinehas and Hophni, not just Eli. The two men should have been haled before the judgment seat and delivered unto the justice of God.

2.29.3—ye—This is a plural pronoun meaning that Eli alone was not being condemned. The other Levites were honoring Phinehas and Hophni above God as well.

2.29.36—Israel—the name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-

29. Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thou sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

2.30 The commandment given to the house of Levi and the house of Aaron was that they were to walk uprightly before their God forever. Now many of the sons of Aaron were far from the path they were called to walk in. They would suffer in their rebellion and disobedience.

2.30.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

2.31 In large measure this prophecy was fulfilled by subsequent events. Phinehas and Hophni would be slain by the hands of the Philistines at the time that the Ark of the Covenant was taken into battle. Many others of Eli’s posterity were later slain by Saul as retribution against their having aided David while this latter was in exile. The final blow would be when Abiathar, he who had been David’s high priest, was deposed by Solomon, an action which the narrator of 1 Kings said was in direct fulfillment of the word of the Lord to Eli (see 1 KG-C 2:26–27).

2.32 Eli would live long enough to hear of the capture of the Ark of the Covenant by the Philistines.

2.32.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay

30. Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31. Behold, the days come, that I will cut off thine arm, and the arm of thy father’s house, that there shall not be an old man in thine house.

32. And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.
...deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.33 The prophet of the Lord made it clear to Eli that the effects of his unwillingness to solve the problems that his sons were creating in the hearts and minds of the children of Israel would in turn create long-term problems in his immediate family and among the members of his posterity.

2.33.14—altar—That is to say, the Altar of Sacrifice that was placed in the court of the Levites in front of the covered portion of the Tabernacle.

2.34 The deaths of Eli’s sons took place at the battle site between Eben-eezer and Aphek. The Ark of the Covenant fell into the hands of the Philistines, but was later returned when the Philistines suffered greatly in the towns where the Ark was housed.

2.34.17—Hophni—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

2.34.19—Phinehas—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

2.35 Most scholars have concluded that the prophet was speaking of Zadok and his posterity, the last in the priestly line being John, the son of Zachariah and Elizabeth, who held the keys of the Aaronic priesthood, by which he baptized the Lord Jesus Christ. This also, however, may have been a nod at the prophet Samuel who would prove faithful in all of his duties, including that of a righteous father.

2.35.9—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

2.36 The family of Ithamar had reaped a bitter harvest when they began to exploit their prerogatives as the priests of the Most High God. Eli’s family would be scattered to the winds through precipitous death caused by their enemies. There would come a time when they would hardly be recognized as being worthy to participate in the ordinances of the Tabernacle and the Temple. They would beg for employment where once they administered the duties of the tribe of Levi to their brethren.

2.36.44—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

3.1 The House of Israel had fallen on hard times spiritually. Their sensitivity to the power and influence of Heaven had withered away. Even the bearers of the Levitical order of the priesthood had succumbed in large measure to apop...

3.33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

3.34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

3.35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

3.36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests’ offices, that I may eat a piece of bread.

Chapter 3

1. And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was...
tasy, led in large measure by the two sons of Eli. The Israelites were not left unto themselves, however. Eli’s malfeasance as a father and high priest was amply pointed out by one of the prophets of God who had been raised up for that very purpose. Samuel, of course, would become the quintessential prophet of his day.

3.1.4—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.1.10—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.2 The sons of Aaron were responsible for maintaining the lamp in the Holy Place of the Tabernacle. They were to be attentive so that none of the seven lamps would flicker out for want of oil or because of a defective wick. Although we cannot be certain, it may have been that Eli was taking his turn within the Tabernacle to perform this service. As in other aspects of his life, it would appear that Eli had fallen asleep while engaged in his duties.

3.2.10—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.3 We are not privy to all of the assignments that had been given to Samuel as a boy, but it is clear that his place was frequently within the confines of the Tabernacle.

3.3.4—lamp—that is to say, the menorah-like lampstand that stood in the Holy Place in the Tabernacle.

3.3.11—temple—in reference to the Tabernacle that was set up in the land of Ephraim at Shiloh.

3.3.17—ark—that which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

3.3.22—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

precious in those days; there was no open vision.

2. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3. And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;
3.4 Samuel was sensitive to the things of the spirit, but he was inexperienced in prophetic communion with the Lord God of Israel. In hardly more than a few minutes, Samuel would become the most experienced man in all of the House of Israel.

3.4—Samuel—The first-born son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.5 In his inexperience, Samuel thought that Eli the high priest had called him to perform some task. It is interesting that Samuel responded immediately, notwithstanding the fact that he was being called in the middle of the night.

3.5—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.6 Samuel, at that young age, could have concluded no other thing than that Eli had called out to him. Eli himself would only slowly realize what was transpiring to his ward.

3.6—Samuel—The first-born son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.6.14—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.7 Again, Samuel is merely inexperienced at this point. This want would soon be satisfied.

3.7.2—Samuel—The first-born son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the

4. That the LORD called Samuel: and he answered, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.
reign of king Saul, at the age of 102.

3.8 We may suppose that there were no other persons within the Tabernacle at that night hour. Samuel could draw no other conclusion except that Eli had called out to him.

3.8—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.8.16—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.8.36—child—We do not know how old Samuel was at this time, but he most certainly was no more than twelve. It seems unlikely that the Lord would have contacted him before he was eight years of age. For want of specificity, we will assume that Samuel was around ten years of age when the Lord first appeared to him.

3.9 Eli’s want of perception may have been due to the fact that he himself was considerably inexperienced in direct communion with the Lord God of Israel. He was sufficiently learned, however, to suspect that the God of Heaven was the one speaking to Samuel out of the darkness of the Tabernacle.

3.9.2—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.9.5—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.10 Samuel, having been properly instructed by Eli, responded to the voice of the Lord when He called to him the fourth time. No doubt Samuel would never forget the experience and would never again doubt whose voice called to him ever after.

3.10.13—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time

8. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.
the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.11 The deaths of Phinehas and Hopnii, together with the capture of the Ark of the Covenant, would certainly have qualified as a fulfillment of this proclamation.

3.11.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.11.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. Would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.12 The prophet of the Lord had already revealed the judgment which stood against Eli, his sons, and their posterity (see 2.27–36). The fact that the Lord had taken Samuel into His confidence regarding the matter represents a pivotal point in the ecclesiastical career of the boy Samuel.

3.12.8—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hopnii and Phinehas. He was 98 years of age at the time of that tragedy.

3.13 The sons of Eli had committed grievous sins against the children of Israel as a result of their outward immoral conduct. They had completely ignored the Law of Moses which delineated their specific duties to God and to the

11. And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13. For I have told him that I will judge his house for ever for the iniquity which he knoweth;
people they were supposed to serve. Even though Eli was a witness to all of the abominations that they were perpetuating, he did little or nothing to curb their wickedness. They were guilty of death, but no action was taken against them. For that reason, the progress of the house of Eli would be severely curtailed. Only a small remnant would remain.

3.14 The wicked of the house of Eli would suffer the judgment of God while among the living and when they entered into the realms of the dead. Their redemption, if there was any to be obtained, would come in some other venue than the one that they mocked and degraded.

3.14.10—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.14.22—sacrifice—We may assume that this refers to other offerings that had been commanded by the Lord, such as the peace offering, the trespass offering, and the sin offering.

3.15 Samuel was a young boy who had been made privy to adult matters. He was naturally hesitant to tell what the Lord had revealed to him regarding his mentor and his family.

3.15.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.15.10—doors—We have no idea what is being referred to here. Doors that could be opened in the Tabernacle were not part of the original design given by the Lord God of Israel in the days of Moses. Some additional structure must have been fabricated in conjunction with the House of the Lord erected in Shiloh.

3.15.13—house—In reference to the Tabernacle that was set up in the land of Ephraim at Shiloh.

3.15.22—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.16 No doubt Eli was more than curious about the message that the Lord had chosen to deliver unto his young charge rather than speak directly to himself. The message, however, had been communicated long since by another prophet of God. Samuel would serve as a second witness of the judgment of the Lord.

3.16.2—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest

because his sons made themselves vile, and he restrained them not.

14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever.

15. And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.
son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

3.16.4—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.17 We may see in the threats and intimidations contained in Eli’s adjuration of Samuel that Eli was not in the very best of spiritual health at this time. It would seem that Phinehas and Hophni had taken a page out of their father’s book when they were willing to exercise unrighteous dominion with regard to the portions of the sacrifices that they supposed belonged to them. Verbally bludgeoning Samuel was an unkind act, particularly for one who held such a lofty position in the Kingdom of God.

3.18 Again, Samuel’s testimony corroborated all that the prophet of God had revealed to Eli some time before. Any fire that might have remained in Eli’s heart was now thoroughly quenched; he was completely resigned to his fate.

3.18.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.19 From the time of the Lord’s first appearance to Samuel, the young boy’s destiny was fixed. Samuel would grow from grace to grace until his confidence in the Lord was without shadow of doubt. He spoke clearly the mind and will of the Lord with such power and conviction, that it was not long before all of the House of Israel knew who and what he was.

3.19.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.20 From the northernmost settlement of the children of Israel to its southern reaches, the place and calling of Samuel was recognized and accepted.

3.20.3—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the

17. And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

18. And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

19. And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD.
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.20.5—DatA—a city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

3.20.8—Beersheba—an oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

3.20.11—Samuel—the firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

3.21 Samuel was like unto Moses and Joshua in that the Lord spoke unto him directly, as a man speaks with his friend. This is what distinguished Samuel from all of his contemporaries.

3.21.7—Shiloh—a city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

3.21.14—Samuel—the firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a

21. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.
Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

4.0 Establishing a chronology for the book of Samuel involves some speculation, but is not completely outside of the realm of possibility. There are, as with all such endeavors, great difficulties. The following chart is an adaptation of previous charts, using elements of Samuel’s life as probable benchmarks. The dates are given accordingly, “Sm.Yr.” being the current designation in connection with the Adamic Years (“Ad.Yr”). Samson’s ministry is included in this version of the chart because it helps us propose a date for the events recounted in this chapter.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>Sm.Yr</th>
<th>Event Description</th>
<th>Scripture</th>
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<tr>
<td>2695</td>
<td></td>
<td>Birth of Eli (?)</td>
<td>1 Sam. 1:20</td>
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<tr>
<td>2733</td>
<td>0</td>
<td>Samuel born (?)</td>
<td></td>
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<tr>
<td>2736</td>
<td>3</td>
<td>Samuel taken to Shiloh</td>
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<td>2743</td>
<td>10</td>
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<td>2748</td>
<td>15</td>
<td>The birth of Samson (?)</td>
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<td>30</td>
<td>Jesse born (Obed)</td>
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<td>35</td>
<td>Samson’s judgeship begins (?)</td>
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<td>51</td>
<td>Saul born (?)</td>
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<tr>
<td>2788</td>
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<td>Jesse marries (25)</td>
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<td>57</td>
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<td>2793</td>
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<td>The foundations of Temple Laid</td>
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According to our chronological proposal, Samson was born fifteen years after Samuel; the former in the tribal inheritance of Dan and the latter in a tribal inheritance of Ephraim. The Lord God appears to Samuel in Shiloh twenty-five years before Samson asserts his dominance over the Philistines, a domi-
nance that would continue for forty years. During the judgeship of Samson, the Philistines are essentially impotent to range outside of their own arena along the coast. If our reckoning is moderately accurate, any direct conflict between the armies of Israel and the Philistines could not have taken place prior to the Adamic year 2788, when Samuel was fifty-five years old. Certain by this time Samuel was well known throughout all of the promised land. This particular battle could not have taken place prior to the 2799th year after Adam and Eve left the Garden of Eden because that is the point in history when Saul was anointed king of Israel by Samuel. Therefore, we should probably conclude that the battle at Eben-ezer and Aphek took place sometime during the intervening eleven years. We have settled above on the midway point in 2793 when Samuel was sixty. We can now speculate that Eli was born in the 2695th of the Adamic era. He would have been 48 years of age when the boy Samuel awakened him the night that the Lord revealed himself to the young prophet. When Saul was anointed to serve as king over the children of Israel, Samuel was eighty-one years old, and was understandably considered to be an old man.

4.1 This first battle at near Ebenezer would prove to be the undoing of Phinehas and Hophi, the two wicked sons of Eli. The Ark of the Covenant would be captured by the Philistines. The battle took place about 20 miles due west of Shiloh.

4.1.5—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

4.1.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.1.14—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphrorim, 1. And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer, and the Philistines pitched in Aphek.
descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.1.20—Ebenezer—The site of a terrible debacle during which Phinehas and Hophni, Samuel’s sons, were killed and the Ark of the covenant taken. A memorial raised up between Mizpah and Shen by Samuel the prophet after the defeat of the Philistines.

4.1.26—Aphek—One of the northern Canaanites cities that escaped destruction during the first five years of the Israelite conquest under Joshua. It is traditionally located southeast of Acco, near the valley of the Kishon River, about a mile from the Mediterranean coast.

4.2 We are not privy as to who led the Israelites into battle. In their apostate condition, however, it probably did not matter. They were ripened in iniquity.

4.2.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.2.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife, would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.3 The spiritually of the children of Israel was so far depleted that they did not consider that it was their own conduct that had crippled them in the battlefield. The ill-conceived notion that the Ark of the Covenant would guarantee any future victory betrayed their complete ignorance regarding the outward symbols of the presence of God. God was not with them because they had departed from Him.

4.3.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

2. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3. And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.
familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

4.3.25—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.3.30—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.3.39—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

4.4 An ill-advised request. Given the spiritual degeneracy of the sons of Eli, and of Eli himself, we should not be surprised that the Ark departed out of the Tabernacle without leave from the Lord God of Israel.

4.4.6—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

4.4.14—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.4.27—cherubims—Without going into all of the linguistic reasons as to why this may be the case, suffice it to say that cherubim were generally perceived by the ancients as being in the form of animals rather than being in human form. The seraphim were usually thought of as being

4. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.
4.4.33—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

4.4.34—Hophni—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

4.4.36—Phinehas—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

4.5 The journey to Eben-ezer must have taken at least one day, being as the battle site was twenty miles from Shiloh. It is notable that there did not seem to be any forebodings in the hearts and minds of any who were party to this travesty.

4.5.4—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.5.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.5.6 The shout for joy had come on the heels of spectacular victory on the part of the Philistines. To the Philistine mind, this was nothing for the Israelites to shout about. The answer to the question would initially unnerv them.

6. And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.
have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.6.26—Hebrews—In broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the "Hebrew". Some assert that it was because of his direct descendency from Eber. Others assert that it is because he had immigrated "across" the river Euphrates into the land of Canaan. Neither explanation is completely satisfactory.

4.6.32—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.7 Here we see reflected the carnal attitude of the world. The Philistines were idolaters, associating divine power with crafted objects. It appears that the Philistines were not in the practice of bringing images with them into battle and the fact that the Israelites had done so deeply disturbed them. Both the fears and the joys of the two parties were unfounded. God attends the righteous in their endeavors.

4.7.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.8 The Canaanites were not monotheists and therefore thought the Israelites to be the same. The sad aspect of this statement, however, is that many of the Israelites did worship the gods of the land in addition to a cursory nod at the God of their fathers.

4.8.23—Egyptians—The inhabitants of the land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

4.9 This is no more than bravado. The Philistines ultimately won the battle because the children of Israel had distanced themselves from the Lord.

4.9.10—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.9.18—Hebrews—In broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the "Hebrew". Some assert that it was because of his direct descendency from Eber. Others assert that it is because he had immigrated "across" the river Euphrates into the land of Canaan. Neither explanation is completely satisfactory.

7. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8. Woe unto us! who shall deliver us out of the hand of these mighty Gods! these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.
4.10 In the first battle, four thousand Israelites had been ushered into the spirit world by the Philistines. During the second encounter more than seven times that number fell into the dust.

4.10.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.10.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.11 For those who had been partaking of the spirit of the natural man, this was a tragedy unspeakable. Those who had eyes to see, this was a consequence that had been inevitable.

4.11.3—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.11.13—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

4.11.14—Hophni—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

4.11.16—Phinehas—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

10. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.
4.12 The destruction of the Israelite army must have been swift and the man from Benjamin a stout-hearted fellow indeed. After the rout of the army, this sorrowing Benjamite ran the twenty miles to Shiloh to announce the catastrophe.

4.12.7—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

4.12.15—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

4.13 Eli’s fears were justified. We are not privy as to exactly when these omens descended upon the old high priest, but they apparently had not been present when Hophni and Phinehas carried the Ark away out of the Tabernacle.

4.13.6—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

4.13.21—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.14 Eli was anxious to receive immediately what certainly must have been catastrophic news, given the condition of the messenger.

4.14.3—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

4.15 All that Eli would learn would cause his ears to tingle and burn, as the Lord had said to Samuel.

4.15—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

4.16 Eli could not see for himself the manner of dress and the physical condition of the man, but he knew in his heart that something devastating must have happened. It would have been in the voice of the messenger.

12. And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14. And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16. And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army.
4.16.6—Eli—The high priest of Israel that served at the time Samuel the prophet was born. He was a lineal descendant of Ithamar, the youngest son of Aaron, and the first of Ithamar’s line to serve in that capacity. He died at the announcement that the Ark of the Covenant had been taken by the Philistines, an event that coincided with the death of his two sons Hophni and Phinehas. He was 98 years of age at the time of that tragedy.

4.17 The news could not have been more appalling. The prophecies of the man of God and the confirming testimony of the boy Samuel regarding the family of Eli had come to fruition.

4.17.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.17.12—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

4.17.29—Hophni—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

4.17.31—Phinehas—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

4.17.36—ark—that which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.18 It is difficult to decide which of the many scenarios must have played out that resulted in the death of the high priest Eli.

And he said, What is there done, my son?

17. And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18. And it came to pass, when he made mention of the ark of God,
4.18.12—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.18.48—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.19 The tragic fulfillment of the prophecies made against the house of Eli continues.

4.19.6—Phinehas’—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

4.19.23—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

4.20 The midwives attending Phinehas’ wife tried to animate the new mother, but they were unsuccessful. We do not know whether she was aware of the judgments that had been made against her husband’s family, but she certainly must have been aware of Phinehas’ immoral conduct at the door of the Tabernacle. Her despondency was more a grief for sin than for the death of her unfaithful husband.

4.21 The orphan served as a metaphor of the desolation that the House of Israel suffered when they forsook the Lord God of their Fathers.

4.21.6—Ichabod—The last son born to Phinehas and his wife who entered mortality the day that the debacle at Ebenezer ended the lives of his immediate family; that is to say, his parents and his grandfather, Eli.

4.21.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not

19. And his daughter in law, Phinehas’ wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it.

21. And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

1 Sam. 4:21
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going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.
4.21.16—ark—That which would one day be called the Ark of the Cove-
nant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.

4.22 The glory of the Lord had, indeed, departed from Israel, but that had
happened long before when the covenant people forsook the true worship of
the Lord God of their fathers.

4.22.9—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
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to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.
4.22.12—ark—That which would one day be called the Ark of the Cove-
nant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.

Chapter 5

1. And the Philistines took the ark of God, and brought it from Ebe-
nezer unto Ashdod.
Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

5.1.6—*ark*—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

5.1.13—*Eben-ezer*—The site of a terrible debacle during which Phinehas and Hophni, Samuel's sons, were killed and the Ark of the covenant taken. A memorial raised up between Mizpeh and Shen by Samuel the prophet after the defeat of the Philistines.

5.1.15—*Ashdod*—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

5.2 It seems unlikely that the Philistines had brought any iconic images with them into battle with the children of Israel. They had initially feared the presence of the Ark of the Covenant because it meant to them that the Lord God of Israel was physically in the enemy camp. Their stupendous victory, however, brought them to believe that Dagon had overcome the Lord notwithstanding his distance from the battle site. Of this notion they would soon be disabused.

5.2.3—*Philistines*—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

5.2.6—*ark*—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

5.2.14—*Dagon*—The chief deity of the Philistines whose figure was represented by a body composed of the head, arms and torso of a man and the remainder with the body and tail of a fish. We might think of it as what is called a merman today. There are those among the learned, however, who assert that the upper body of Dagon was that of a human female, producing a goddess like unto a mermaid.

5.3 This must have been somewhat unnerving for the priests of Dagon. From all outward appearances, Dagon was worshipping the presence of the Lord. The priests concluded, however, that the arrangement of the idol and the Ark was merely a serendipitous accident.

5.3.5—*Ashdod*—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

5.3.12—*Dagon*—The chief deity of the Philistines whose figure was represented by a body composed of the head, arms and torso of a man and the remainder with the body and tail of a fish. We might think of it as what is called a merman today. There are those among the learned, however, who assert that the upper body of Dagon was that of a human female, producing a goddess like unto a mermaid.

5.3.23—*ark*—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

2. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.
5.4 Clearly the dismemberment of the idol was not something that could transpire as the result of an earthquake or some other natural event.

5.4.11—Dagon—The chief deity of the Philistines whose figure was represented by a body composed of the head, arms and torso of a man and the remainder with the body and tail of a fish. We might think of it as what is called a merman today. There are those among the learned, however, who assert that the upper body of Dagon was that of a human female, producing a goddess like unto a mermaid.

5.4.22—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

5.5 Needless to say, those who had attended the Philistine idol in the temple were distressed. We are not told anything about whether the worship of Dagon continued in the city of Ashdod or not, but it is to be assumed that any enthusiasm that might have existed prior to the day that the Ark of the Covenant was placed in the same room with the idol waned considerably.

5.5.6—Dagon—The chief deity of the Philistines whose figure was represented by a body composed of the head, arms and torso of a man and the remainder with the body and tail of a fish. We might think of it as what is called a merman today. There are those among the learned, however, who assert that the upper body of Dagon was that of a human female, producing a goddess like unto a mermaid.

5.5.22—Ashdod—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

5.6 The pandemic nature of the personal plague that came upon the inhabitants of the city of Ashdod constituted a constant reminder of the power of God that had descended upon the Philistines. The pain and suffering, both body and spirit would have sapped away the strength of the people. Certainly the soldiers would have been in no condition to do battle against the somewhat defenseless Israelites at Shiloh and elsewhere. The Septuagint, the Greek translation of the Old Testament, suggests that the cases of hemorrhoids were complicated by an invasion of mice. This has suggested to some that the inhabitants of the various cities also suffered from what we refer to today as the Black Death or the bubonic plague. The loss of life would have been enormous.

5.6.12—Ashdod—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

5.6.21—Emerods—The Hebrew word which is here translated as "ememods" derives from roots that mean "swell, elated, tumor, mound". The English word "ememod" is a sixteenth century spelling of "hemorrhoid".

5.6.26—Costs—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

5.7 Any jubilation that the Philistines of Ashdod may have had at having defeated the children of Israel at Ebenezer was vastly overshadowed by sorrow and despair as they contemplated the effect that bringing the Ark of the Covenant into their city had caused.

5.7.6—Ashdod—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

5.7.15—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod

4. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

5. Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6. But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

7. And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.
of Aaron would be placed.

5.7.20—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inseparable as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.7.35—Dagon—The chief deity of the Philistines whose figure was represented by a body composed of the head, arms and torso of a man and the remainder with the body and tail of a fish. We might think of it as what is called a mermaid today. There are those among the learned, however, who assert that the upper body of Dagon was that of a human female, producing a goddess like unto a mermaid.

5.8 The Philistines outside of the city of Ashdod did not share the considered opinion of the inhabitants of Ashdod regarding the effect of the presence of the Ark of the Covenant. The lords of Gath were more than happy to receive the prestigious privilege of housing the major spoil in their battle against the children of Israel. Needless to say, they were by nature a most arrogant people. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Cappadocia, descendants of Ham through his second son Mizzaim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

5.8.22—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

5.8.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.8.43—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

5.9 The city of Gath fared no better than had the city of Ashdod. Two of the five great cities of the Philistines had now felt the wrath of the Lord God of Israel. If the analysis of the corresponding Septuagint narrative is correct, Gath was also afflicted with an invasion of mice and the bubonic plague.

5.9.41—emerods—The Hebrew word which is here translated as “emerods” derives from roots that mean “swell, elated, tumor, mound”. The English word “emerod” is a sixteenth century spelling of “hemorrhoid”.

5.10 The inhabitants of Ekron were not fools, at least those of the general populace. They were forewarned by the distress and afflictions heaped upon the people of Gath and Ashdod and they wanted none of it. It was not merely the discomfort of bleeding hemorrhoids that troubled the inhabitants of the land, but also the destruction caused by irresistible diseases. The Ekronites began to feel some paranoia.

5.10.5—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

5.10.9—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

5.10.39—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is

9. And it was so, that after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

10. Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

5.11 The inhabitants of Ekron could not get rid of the Ark of the Covenant quickly enough. They succumbed almost immediately to the same plagues that had decimated the Philistines of their two sister cities.

5.11.12—**Philistines**—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

5.11.18—**ark**—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

5.11.23—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.12 We have previously speculated that the greater portion of the deaths in each of the Philistine cities was probably caused by some disease associated with rodents. There was certainly something in addition to the ubiquitous distress of hemorrhoids,

5.12.11—**emerdos**—The Hebrew word which is here translated as “emerdos” derives from roots that mean “swell, elated, tumor, mound”. The English word “emerdos” is a sixteenth century spelling of “hemorrhoid”.

6.1 If our chronology is moderately accurate, this would have been in the year 2793 after the departure of Adam and Eve from the Garden of Eden or in the 60th year of the life of Samuel. During those seven months, thousands of Philistines had died from one pestilence or another and the rest had suffered the great indignity of bleeding hemorrhoids.

6.1.3—**ark**—That which would one day be called the Ark of the Coever.

11. So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12. And the men that died not were smitten with the emerdos: and the cry of the city went up to heaven.

**Chapter 6**

1. And the ark of the LORD was in the country of the Philistines seven months.
nant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.1.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

6.2 It was clear that any consultation among the politicians had brought nothing but disaster to the inhabitants of the cities of the Philistines, particularly those of Ashdod, Gath, and Ekron.

6.2.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

6.2.18—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.3 This counsel was, of course, opposite of that which the politicians wished to hear. They had entered into the war with the children of Israel in good faith and simply beat them. Why should they now have to apologize for their victory? Why should they pay a ransom for that which they had taken as battle spoils? The priests’ response was practical. “You cannot do any worse than you are doing now.”

6.3.9—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.3.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. Would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2. And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3. And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.
Whatever was decimating the population of the Philistine cities, the religious counselors correctly concluded that the cause was singular. The Ark of the Covenant was the instrument of destruction. The images of the mice can be imagined; those of the emerods must, for the time being, escape us.

The Hebrew word which is here translated as "emerods" derives from roots that mean "swell, elated, tumor, mound". The English word "emerod" is a sixteenth century spelling of "hemorrhoid".

Thought by many as being a marker for the fact that much of the devastation was caused by bubonic plague or some other disease transmitted by rodents.

The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

The Philistines had learned, especially those dwelling at Ashdod, that the god Dagon was powerless before the outward icon of the Lord God of Israel. We are not told if the gods of the other cities had suffered the sort of indignities as had Dagon, but no doubt the worship of such deities had fallen on hard times.

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Whatever else the Philistines may have known about the history of Israel, the overthrow of the kingdom of the Egyptians by the hand of the Lord God was still a compelling example of what could conceivably happen to the Philistines if they remained truculent about returning the Ark of the Covenant.

Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when he had wrought wonderfully
More than 300 years had passed since the exodus and the cultural memory of the Philistines was still intact. Of course, if the children of Israel had been completely obedient, the Philistines themselves would have long since vanished from the land of Canaan.

6.6.10—*Egyptian*—The inhabitants of the land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

6.6.12—*Pharaoh*—From the very beginning of the establishment of the Egyptian people, the king of the Egypt was called Pharaoh, perhaps in honor of the first king whose given name was such. This practice continued until the Greek conquest of Egypt after which the kings were called Ptolemy, in honor of the Greek conqueror himself.

6.7 The cart was to be new; the animals completely inexperienced in serving as draft animals. In addition, their calves were to be taken from them, to which no doubt they were maternally attached. If the animals were left unto themselves, would they not seek out their young? Would they not become agitated over the new yoke, a kind that they had never before supported? The test was clear. If the cows migrated toward the children of Israel instead of returning to the Philistines or instead of laying down in the traces, the Lords of the five cities would know that their redemption from the plagues would be enhanced considerably.

6.7.10—*milch*—A name used to refer to an animal that is providing milk not only for its young, but for the owner as well.

6.7.11—*kine*—The early modern English plural for the word “cow”.

6.8 The Ark of the Covenant mounted on a newly fashioned cart, drawn by cattle that had never before been in a yoke, would be abandoned in the wilderness outside one of the cities of the Philistines, probably Ekron in the north. If the animals drew the cart eastward, uphill, with the heavy Ark and the golden images, contrary to their natural proclivities, then this might serve as a sign that they were being divinely guided by the Lord God of Israel.

6.8.4—*ark*—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.9 If the cattle and the cart progress up the course of the river Sorek, uphill to the holdings of the children of Israel, this would prove that the animals were not acting on their own but were being led by the Lord God of Israel.

6.9.13—*coast*—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

6.9.15—*Bethshean*—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

6.10 The lords of the Philistines did as their religious leaders recommended, fully expecting, no doubt, that the animals would turn themselves about in order to find their calves, taking the easier route downhill back to Ekron.

6.10.9—*milch*—A name used to refer to an animal that is providing milk not only for its young, but for the owner as well.

6.10.10—*kine*—The early modern English plural for the word “cow”.

among them, did they not let the people go, and they departed?

7. Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8. And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a cofler by the side thereof; and send it away, that it may go.

9. And see, if it goeth up by the way of his own coast to Bethshean, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us.

10. And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home.
6.11 All was arranged on the newly fashioned cart as had been instructed by the religious leaders of the Philistines.
6.11.5—*ark*—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.
6.11.7—*mice*—Thought by many as being a marker for the fact that much of the devastation was caused by bubonic plague or some other disease transmitted by rodents.
6.11.25—*emerods*—The Hebrew word which is here translated as “emerods” derives from roots that mean “swell, elated, tumor, mound”. The English word “emerod” is a sixteenth century spelling of “hemorrhoid”.

6.12 The manner in which the cows made a direct line of travel for Bethshemesh must have distressed the Philistine kings. Their national honor was being humbled and they were essentially groveling at the feet of the God of their enemies. In addition, there was a considerable sum of Philistine gold accompanying the returning Ark. The Philistines followed close behind until they arrived at the borders of the land in order that nothing in the plan went awry.

6.12.3—*kine*—The early modern English plural for the word “cow”.
6.12.12—*Bethshemesh*—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.
6.12.39—*Philistines*—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

6.13 After the great defeat at the hands of the Philistines, the children of Israel were still required to attend to their daily tasks. They must have found some relief in the fact that the Philistines had not followed up after the first victory with another. They probably did not know what was transpiring in the cities to the west of them. The loss of the Ark of the Covenant had been distressing. We may suppose that the Ark was covered, but some of the men must have known what it looked like the day it was taken at Eben-ezer.

6.13.4—*Bethshemesh*—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.
6.13.22—*ark*—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.14 The first act of celebration upon the arrival of the Ark into the hands of

11. And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12. And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowering as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshemesh.

13. And they of Bethshemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14. And the cart came into the
The Israelites was to offer a sacrifice, a rededication of themselves and the Ark unto the Lord God of their fathers.

6.14.9—Joshua—The owner of the field in Bethshemesh to which the Ark came after having been sent away by the Philistines after the battle at Eben-ezer. He was probably a Levite, and perhaps a priest.

6.14.11—Bethshemite—An inhabitant of a city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

6.14.32—kine—The early modern English plural for the word "cow".

6.14.34—burnt offering—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

6.15 The city of Bethshemesh had been given over to the Levites as part of their inheritance in the land, one of forty-eight cities. Not only were those of Bethshemesh willing to offer sacrifices, they were authorized to do so as well.

6.15.3—Levites—The posterity of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means "joined". We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

6.15.7—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.15.35—Bethshemesh—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

6.15.37—burnt offerings—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

15. And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.
6.16 In most respects the return to Ekron must have been a depressing journey. The worse possibly outcome, in terms of their nation pride, had come to pass. One wonders if there were also gratitude for having brought to an end the devastations that were taking place because of the pestilences and the plagues.

6.16.8—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

6.16.15—Ekron—one of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

6.17 Again, it is difficult to imagine precisely what these images looked like. Perhaps it is just as well.

6.17.6—emerods—The Hebrew word which is here translated as “emerods” derives from roots that mean “swell, elated, tumor, mound”. The English word “emerod” is a sixteenth century spelling of “hemorrhoid”.

6.17.9—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

6.17.19—Ashdod—One of the five great cities founded by the Philistines. It lies about three miles from the waters of the Mediterranean Sea, due west of the traditional site of Jerusalem.

6.17.22—Gaza—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

6.17.25—Ashkelon—Sometimes spelled Ashkelon. One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. Ashkelon is traditionally located about a mile from the Mediterranean coast, about ten miles south of Ashdod in southern Palestine.

6.17.28—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

6.17.31—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

16. And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17. And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;
6.18 We are not told whether these were images to scale or not. It seems to have been a great punishment to have even looked upon them. The only ones who might have been willing to testify as to the size and shape of the images subsequently perished for their presumption of opening the Ark itself.

6.18.4—mice—Thought by many as being a marker for the fact that much of the devastation was caused by bubonic plague or some other disease transmitted by rodents.

6.18.15—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekrion and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

6.18.35—Abel—The great stone in the field of Joshua the Bethshemite upon which the burnt offering was made when the Ark of the Covenant was returned by the Philistines after the battle of Eben-ezer.

6.18.41—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.18.55—Joshua—The owner of the field in Bethshemesh to which the Ark came after having been sent away by the Philistines after the battle at Eben-ezer. He was probably a Levite, and perhaps a priest.

6.18.57—Bethshemite—An inhabitant of a city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

6.19 We might state with some certainty that only the high priest had any authority for opening up the Ark of the Covenant. We might suggest that perhaps a bearer of the Melchizedek priesthood might have done so. Eli and his sons had died seven months before and Samuel was not in the vicinity. The men of Bethshemesh knew better, yet they took upon themselves to open the Ark, perhaps reasoning within themselves that they ought to see if anything had been disturbed or taken by the Philistines. This was pure self-deception for which they paid the ultimate price. Given the extent of the destruction one wonders if there were a viewing held. Some scholars question the enormity of the number of men slain. Various and a sundry of speculations have been proffered in which the total number is reduced to only seventy or 5,070. There are ancient manuscripts that have these readings. Others suggest rather odd metaphorical readings like “seventy men died who were in quality like fifty thousand men.” All of these things detract from the central issue that the men, however many there were, were slain by the Lord for a specific injunction in the Law of Moses that they were not to meddle with the Ark at all.

6.19.7—Bethshemesh—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same

18. And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, wherein they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Bethshemite.

19. And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

1 Sam. 6:19
AF 56
name that was to be found in the inheritance of Issachar.
6.19.14—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

6.20 What few men remained of the inhabitants of Bethshemesh were faced with essentially the same issue that had faced the Philistines.
6.20.5—Bethshemesh—A city that was used to help focus the minds of the tribes of Judah and Benjamin on the boundary between their respective inheritances in the land of promise. The city is usually placed about fifteen miles west of the city of Jerusalem. Mentioned also in conjunction with the boundaries of the tribe of Dan. It was eventually assigned to the Levites. It should not be confused with a city bearing the same name that was to be found in the inheritance of Issachar.

6.21 We might wonder why the inhabitants of the city of Shiloh were not sent for. We may conclude that they had proven untrustworthy. The Levites of Shiloh had allowed the Ark to be delivered into the hands of wicked men, first in the persons of Phinehas and Hophni, Eli’s wretched sons, and then at the battle of Eben-ezer. We may only speculate on the choice of Kirjathjearim. If history serves us well, the men of Kirjathjearim were far more circumspect in their treatment of the Ark of the Covenant and its contents.
6.21.9—Kirjathjearim—One of the four cities of the Gibeonites who convinced the children of Israel that they had come from a great distance and therefore were no threat to the conquest of the land of Canaan. The traditional location of the city is about two miles south of Chephi rim and about eight miles west of Jerusalem. It eventually became part of the inheritance of the tribe of Benjamin in its border with the tribe of Judah. For twenty years it served as location for the Tabernacle and the Ark of the Covenant.
6.21.12—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.
6.21.17—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

7.1 The high priest Eli and his two eldest sons died on the day of the great defeat of the children of Israel at Eben-ezer. The Ark of the Covenant was taken by the Philistines first to Ashdod, then to Gath, and finally to Ekron. At each place the deaths and sufferings intensified until the Philistines determined to send the artifact back to the children of Israel. It does seem strange that the Ark ended up in Kirjathjearim, and even stranger that a relatively unknown individual was appointed by the people to tend to it. As to the condition of the Tabernacle at Shiloh we cannot comment with assurance.
7.1.5—Kirjathjearim—One of the four cities of the Gibeonites who convinced the children of Israel that they had come from a great distance and therefore were no threat to the conquest of the land of Canaan.

Chapter 7

1. And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

20. And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21. And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

1 Sam. 7:1–2
1 DNTC 2 75
MD 780
1.11—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

1.22—Abinadab—The man, possibly a Levite, into whose inheritance at Kirjathjearim the Ark of the Covenant was placed after it was returned from the Philistines. He was the father of Eleazar who was set apart by the community to watch over the Ark. We know little or nothing more about him.

1.28—Eleazar—The son of Abinadab of the city of Kirjathjearim who was appointed to care for the Ark of the Covenant after it was returned by the Philistines.

2. According to our present chronology, the Ark remained in Kirjathjearim for twenty years, after which Saul apparently transported the icon to various other places. About the time that David desired to bring the Tabernacle to Jerusalem, however, the Ark was again back in Kirjathjearim, although we cannot say exactly how long this had been the case.

2.8—Ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

2.11—Kirjathjearim—One of the four cities of the Gibeonites who convinced the children of Israel that they had come from a great distance and therefore were no threat to the conquest of the land of Canaan. The traditional location of the city is about two miles south of Chephi- rim and about eight miles west of Jerusalem. It eventually became part of the inheritance of the tribe of Benjamin in its border with the tribe of Judah. For twenty years it served as location for the Tabernacle and the Ark of the Covenant.

2.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3. We cannot at this juncture pinpoint the precise time when this appearance

3. And Samuel spake unto all the 1 Sam. 7:3
of the prophet Samuel took place. Was it at the beginning of the period of 

morning after the destruction of the armies of Israel at Eben-ezer? Perhaps, 
inasmuch as Saul would be anointed king within six years after the Ark was 

returned to the custody of the children of Israel. Three of the Philistine cities 

had suffered tremendous losses as a result of the plagues attending the capture 

of the Ark of the Covenant. Only the cities of Askelon and Gaza had escaped 

the major devastation. It may have been the threat of these two latter cities 

that brought about the conflict recounted in the following verses. What seems 

clear, however, is that the ministry of Samuel continued long after Saul was 

anointed king. This cleansing appears to have been in direct response to the 

excruciating defeat at Eben-ezer.

7.3.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of 

the tribe of Ephraim. His mother dedicated him unto the Lord in a 

Nazarite vow. He would serve as the prophet of the Lord at the time 

the children of Israel chose to be governed by kings rather than the 

Lord God of their fathers. Samuel anointed both Saul and David to be 

kings in Israel. According to our proposed chronology, Samuel was 

born in the year of Adam 2733; that is to say, in the 252nd year of the 

reign of the judges. He died in 2835 or in the thirty-sixth year of the 

reign of king Saul, at the age of 102.

7.3.9—Israel—The name given to Jacob, the younger twin born to Isaac 

and Rebekah, and the brother of Esau. Much has been made of the 

naming of the younger brother, most of which has reflected poorly on 

Jacob. That Jacob would be the preferred son spiritually was clearly 

impressed upon the mind and heart of Rebekah and no doubt Isaac was 

familiar with the prophecy that had been given by the Lord to his wife. 

would appear, however, that the naming of Jacob, which was no doubt 

done to help Esau realize that the spiritual blessings were not going to 

be bestowed upon him, was for the most part lost on him. The scholars 

of the world have pointed to Jacob’s name as a term of derision, 
inasmuch as one of its prominent meanings in Hebrew is “supplanter”. 

It literally means, however, “heel-catcher” in reference to one of the 

instances in the manner of his birth, he holding on to Esau’s heel as he 

was being born. It is interesting that Esau himself used wordplay to 
deride Jacob’s acquisition of the birthright and the blessing. This 

complaint and accusation was to come to an end with the angel’s bless-

ing. The scholars of the world have apparently missed this point; that is 
to say, the divine commandment that Jacob from that time forward 

would be called Israel. The proper name “Israel” derives from roots that 

mean “he will rule as God; the prince that prevails with God”.

7.3.29—Ashtaroth—Often spelled Ashtoreth. One of the principal gods of 

the Phoenicians and of the Canaanites. Ashtaroth is sometimes thought 
of as representing the moon while Baal, the sun, served as Ashtoreth’s 

consort. Sexual immorality was one of the central appeals of this 

religion to the people of the land.

7.3.55—Philistines—The Philistines settled the southern coast of the land 
of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and 

Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caphtorim, 
descendants of Ham through his second son Mizraim. Some historians 
have also suggested that these Egyptians were original settlers of Cyprus, 
Cilicia, or Crete. Others assert that these inhabited the easternmost 
regions of Lower Egypt.

7.4 After the loss of 34,000 foot soldiers, the high priest and his sons, and the
The gathering no doubt took place in the southern parts of the land of promise, probably due east of the cities of Gaza and Askelon, two of the major communities of the Philistines.

**Samuel**—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

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The capture of the Ark of the Covenant, the people of Israel were ready to follow counsel.

7.4.5—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision,
inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.5.8—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means "watchtower". Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. This probably refers to a city located in the central portions of the possessions of Judah. It has not been identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

7.6 We may only speculate as to the meaning of the ceremony described here. Its like cannot be found the account of the Law of Moses. In other places in the scriptures, the spilling out of water on the ground metaphorically represents the loss of mortal life, how easily it is spilled out, especially among a bloodthirsty people. Many tens of thousands had perished in the battles at Eben-ezer and their aftermath.

7.6.6—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means "watchtower". Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. This probably refers to a city located in the central portions of the possessions of Judah. It has not been identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

7.6.32—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

7.6.37—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he

6. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh.
was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.7 Having divested themselves of the Ark of the Covenant, the remaining Philistines must have been very hopeful that they would once again be able to rout any army amassed by the Israelites. The Israelites themselves were appalled at the saber rattling of the Philistines.

7.7.4—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

7.7.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.7.15—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. This probably refers to a city located in the central portions of the possessions of Judah. It has not been identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

7.8 The hearts of the children of Israel had been turned to Samuel and the Lord God of their fathers, in part because of their circumstances and in part because they had willingly put away the gods of the Canaanites.

7.8.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on

8. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.
Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.8—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

7.8.31—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizzaim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

7.9 There is a superior translation of this verse.

And Samuel took a suckling lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel; and the Lord heard him. And Samuel took a suckling lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel; and the Lord heard him. ([JST, 1 Samuel 7:9])

Samuel was not a priest; he was not even a member of the tribe of Levi. He was, however, a prophet, seer, and revelator who had been consecrated by his mother to be a servant of the high priest and the Tabernacle. We may rest assured that he held the keys of the Melchizedek priesthood in his day and by virtue of that authority he was able to administer in all of the ordinances of the Aaronic and Levitical priesthoods.

7.9.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was
born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

7.9.12–13—burnt offering—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

7.9.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.10 We may well imagine that the effects manifested by the Lord absolutely terrified the Philistines. We may expect that some of them were redolent of that which had transpired when the Egyptians had attempted to intercept the children of Israel as they made their way from the land of Goshen to the shores of the Red Sea. Thunderings, lightnings, and darknesses would have overwhelmed them, preparing them for the destruction that was about to descend upon them.

7.10.3—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarete vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

7.10.8–9—burnt offering—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

7.10.11—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphorim, descendants of Ham through his second son Mizraim. Some historians

10. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.
have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

7.10.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.11 After the Lord God had completely unnerved the Philistines with His power, the Israelites were set loose upon the fleeing remnants of their army. What strength might have remained in the cities of Gaza and Askelon were thereby crushed for a time.

7.11.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.11.9—Mizpah—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. This probably refers to a city located in the central portions of the possessions of Judah. It has not been identified in modern times. It should not be confused with cities bearing the same name on either side of the  

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Bethcar.
7.11.13—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

7.11.21—Bethcar—A city or landmark that lay west of Mizpah where the Israelites destroyed the armies of the Philistines at the direction of Samuel the prophet.

7.12 The memorial counteracted the negative reputation of the battlefield of the same name where the sons of the high priest were killed and the Ark of the Covenant fell into the hands of the Philistines.

7.12.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

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7.12.12—Shen—An otherwise unmentioned city that apparently lay within the territory of Judah, but lying toward the west. Between Shen and Mizpah the prophet raised a memorial called Ebenezer which commemorated the great defeat of the Philistine army by the hand of the Lord and the men of Israel.

7.12.19—Ebenezer—Not to be confused with Eben-zer where the Ark of the Covenant had been lost a few years before. Certainly the name would have evoked a memory of that debacle, but here it would signify a great triumph of the faith of the children of Israel. This stone was raised in the western extremities of the tribal inheritance of Judah.

7.13 Ashdod, Gath, and Ekron had been devastated by the plagues attending the capture of the Ark of the Covenant. Askelon and Gaza were decimated by the Lord and His servants. The Philistines would remain quiet for a time.

7.13.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.

13. So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.
7.13.15—coast—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

7.13.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.13.32—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be govern by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

7.14 Many of the communities that had fallen into the hands of the Philistines were retaken by the Israelites. The Philistine cities were in no condition to protest. Any other Canaanite nations who might have been tempted to join the Philistines in their war against the children of Israel simply faded into the background.

7.14.6—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

7.14.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision,

14. 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 the hands of the Philistines. And there was peace between Israel and the Amorites.
inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean "he will rule as God; the prince that prevails with God”.

7.14.16—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

7.14.19—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

7.14.42—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

7.15 If our chronology be correct, Samuel would live another sixty years after the defeat of the Philistines from Mizpeh. During that half of the prophet’s life, Saul would rise to power and the boy David would be anointed as his successor.

7.15.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

7.15.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

7.16 Between these three cities, Samuel was able to attend to the judgments needed on the north, south, and east of the land of promise. To Bethel the tribe of Ephraim and all of the others north of his inheritance would gather to hear Samuel. At Mizpah, Judah and the other southern tribes would listen to his wisdom and judgment. At Gilgal the tribes east of the river Jordan would come to receive counsel.

7.16.11—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abraham’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name. There is some evidence that the inhabitants of Bethel joined with the people of Ai in their defense of the latter city.

7.16.13—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

7.16.15—Mizpah—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. This probably refers to a city located in the central portions of the possessions of Judah. It has not been identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

7.16.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used word play to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.17 Note that Samuel does not return to Shiloh, the site where the Tabernacle had been in his youth, nor does he reside in Kirjathjearim where the Ark of the Covenant was being watched over. Perhaps the sanctuary had been defiled by all that had transpired with the sons of Eli and would remain in spiritual distress until the building of the Temple in Jerusalem.

16. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.

17. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.
7.17.6—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

7.17.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.1 According to our ongoing chronology, Samuel was approximately 66 years old when the children of Israel approached him about having a king. Assuming that the prophet married sometime between his twentieth and thirtieth year, his sons would have been in their early thirties when they were appointed to serve as judges in Israel.

8.1.7—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of King Saul, at the age of 102.

8.1.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”.

Chapter 8

1. And it came to pass, when Samuel was old, that he made his sons judges over Israel. 1 Sam. 8:1 FPM 236
It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.2 For many years the prophet Samuel had served the House of Israel from the central part of the land of Canaan, making a circuit from Bethel, Gilgal, Mizpeh, and Ramah. The establishment of his sons in the southern part of the land was intended to take some of the burden from his day to day labors

8.2.8—Joel—The firstborn son of the prophet Samuel whose poor conduct as a judge in Beersheba caused the covenant people to ask for a king.

8.2.15—Abiah—The second son of the prophet Samuel whose poor conduct as a judge in Beersheba caused the covenant people to ask for a king.

8.2.20—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

8.3 Alas, the sons of Samuel strayed from the teachings of their father. They fell err to the temptations of the world, the honors of men, the appeal of wealth, and the pretended power of social standing. Needless to say, their conduct was as distressing in their sphere as the conduct of Phinehas and Hophni was in theirs. It is a blessing that they were not part of the ecclesiastical leadership of the House of Israel.

8.4 The children of Israel felt imposed upon. Their priesthood leadership, insofar as the tribe of Levi and the sons of Aaron were concerned, had proven false to them. Phinehas and Hophni, the sons of Eli the high priest, had been as vile in their personal and public conduct as the former inhabitants of the land. Now the sons of Samuel, he who was the prophet and judge of the people, were demonstrating a propensity for corruption. He people were troubled.

8.4.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.4.13—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

8.4.15—Ramah—in the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

8.5 As old as Samuel was, sixty-six years of age, he would live to be one hundred and two. In reality, the prophet was in the middle of his ministry rather than at the end. This appeal for a king was as much of a personal affront to Samuel as almost anything else the people could have done.

8.6 Samuel understood the sentiments. It was only six years since the debacle at Eben-ezer where the sons of the high priest had proven false. Yet he also knew that the choice of a king would prove to be a far greater burden upon the Israelites than anything that they might have suffered under his administration or that of the high priest Eli.

8.6.5—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

8.7 As was typical of the children of Israel at this time, they only perceived their outward physical circumstances and not their spiritual status. Therefore, they saw only that they had been disappointed by those whom they had thought to trust. Had they been in the least degree susceptible to the whisperings of the spirit of the Lord God of their fathers, they would have been comforted by the presence of one of the greatest prophets, seers, and revealers that the Lord had ever raised up unto His people. Samuel was His representative, but they could not perceive the connection between their God and His servant.

8.7.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be

5. 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. 1 Sam. 8:5

6. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. 1 Sam. 8:6–7

7. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 1 Sam. 8:7
8.8 The Lord simply reminds the prophet Samuel that the request of the children of Israel is completely consistent with their rebellious nature since the time of the exodus under Moses. Little spiritual progress had been made.

8.8.20—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

8.9 The Lord accepted the desires of the people of the covenant to raise up unto themselves a king, but this with an inspired caution from the servant of the Lord regarding what they should expect from those whom they would have rule over them. One should review the counsel of king Mosiah when he proposed to the Nephites that they ought to accept a judicial system over that of a monarchy (see MS-C.29.1–38).

8.10 Samuel presented the problems of associated with the rule of kings in a manner that they could understand. He illustrated the physical impositions that a king would make of his people, the social disparity between the noble classes and the common people, and the financial distresses that would come as the wealth of the nation was focused upon a privileged few.

8.10.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

8.11 The prosperity of a family, a community, or a tribal division in the land of Israel was in large measure dependent upon the number of men who could be employed in the industries that pertained to the local society. If the manpower were siphoned off to the halls, stables, fields, and vineyards of the king, who would attend to the duties that fell to the family members? The king would have his pick of the strongest and wisest of the nation. The rest of the populace would be gradually impoverished, physical, emotionally, and spiritually.

8.12 Unless the chosen king is like unto the God whose right it was to rule over Israel, all sorts of errors in judgment would enter into the society of the covenant people. Wicked kings would seek to extend their unrighteous dominion at home and abroad, using the men of the nation to enforce his will. In addition, his fields and vineyards would come in direct competition with the produce of the nation at large. Their goods and services would fall in value as the best of their artisans were employed by the monarchy.

8.13 Not only would the best of manhood be taken into the service of the king, so also would the talents of the women be dedicated to the comfort of the king and his household. There were greater horrors than simple servitude
that awaited these young women.

8.14 Instead of protecting the rights and privileges of property ownership and the succession of inheritances from one generation to another, the king would cast about for the most prosperous of the agricultural enterprises and confiscate them for the pleasure of his closest associates. There would be no appeal from such unilateral requisitioning.

8.15 The whole of the infrastructure of the kingdom would be supported by taxation. Where once there was a tithe presented to the Lord for the benefit of the servants of God, now the Kingdom of God would falter in its progress because those same funds would be used to enrich those who were closest to the king. There are no eternal blessings associated with governmental taxation as there are with an honest tithing voluntarily surrendered to the Lord of Hosts.

8.16 There would be no end to the king’s confiscatory powers. Wherever he saw something of value that he desired, or one of his servants desired, he would simply put forth his hand and take that which was desirable. Nothing could be safely reserved unto one’s self that would be exempt from royal prerogative.

8.17 Where once there was prosperity and the potential for greater prosperity, the people of the kingdom would be reduced to a form of slavery.

8.18 Samuel warned the people that there would come a time when they would groan under the burdens that their king would place upon them. They would come to regret their decision to seek a mortal king, but they would find that they would not be able to easily extricate themselves. They would be subject to him and his whims for as long as he was tolerated by the people in his reign.

8.19 It is hard to imagine a people who willingly acknowledged that Samuel was a prophet of God and yet could not understand the import of his teachings.

8.19.10—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

8.20 All of the judges, and Samuel not the least among them, had been competent deliverers of the people from their adversaries. This was true in the main because those same judges were men and women of God, who sought His counsel and hearkened to his voice. The Lord God had chosen His servants. Now the people wished to chose their own in the absence of inspiration.

8.21 The Lord knew what the children of Israel requested before Samuel presented their response to his teachings. It must have grieved Samuel that he was not more successful. It must have been distressing that the children of Israel were not any wiser than they were.

8.21.2—Samuel—The firstborn son of Elkanah and Hannah, most likely

14. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16. And he will take your men-servants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17. He will take the tenth of your sheep: and ye shall be his servants.

18. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20. 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.

21. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.
of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

8.22 Notwithstanding the petition of the elders of Israel, the initial choice for a king would be made by the Lord’s servant. He would advise them what the will of the Lord would be. Samuel was hampere somewhat by the fact that the people would only accept someone who looked like a king.

8.22.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

8.22.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

Chapter 9

1. Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.
both Saul the king and his chief captain Abner. He was the son of Zeror.

9.1.19—Zeror—A member of the tribe of Benjamin and the great-grandfather of both Saul the king and his chief captain Abner. He was the son of Bechorath.

9.1.23—Bechorath—A member of the tribe of Benjamin and a direct ancestor of both Saul the king and his chief captain Abner. He was the son of Aphiah.

9.1.27—Aphiah—A member of the tribe of Benjamin and a direct ancestor of both Saul the king and his chief captain Abner.

9.2 The first king chosen for Israel was one who was immediately recognizable because of his physical appearance. The second king would be selected for other qualities.

9.2.9—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.2.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.3 We ought not to read too much into the lost of Kish’s animals. It does, however, provide an opportunity for Samuel and Saul to come into contact with one another. Had there been no wandering off of the beasts, no doubt there would have been another set of circumstances that would have served just as well.

9.3.5—Kish—A member of the tribe of Benjamin and the father of Saul the king. Physically Kish was a physically gifted man and he apparently passed this on to his extraordinary son.

9.3.6—Saul’s—The son of Kish of the tribe of Benjamin who served as the

2. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3. And the asses of Kish Saul’s father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.
first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.4 Given that the modern counterparts of the places named here remain, for the most part, unidentified in modern times, it is difficult to determine a precise itinerary for Saul and his servant as they searched for Kish’s asses. This ignorance has not deterred commentators from proposing one.

9.4.6—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

9.4.13—Shalisha—Mentioned only in this place in the scriptures. Sometimes it is identified with Baal-shalisha. In any event, the region has not been identified in modern times.

9.4.26—Shalim—Mentioned only in this place in the scriptures. The region has not been identified in modern times.

9.4.40—Benjamites—The posterity of the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

9.5 Saul and his servant were absent from home for about three days before they determined to return in order to give their rather disappointing report to Kish.

9.5.10—Zuph—Mentioned only in this place in the scriptures. The region has not been identified in modern times.

9.5.11—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

4. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

5. And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return: lest my father leave caring for the asses, and take thought for us.
death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.6 The reputation of Samuel seems to have diminished as he grew older, even after the great victory over the combined forces of the Philistines. It is interesting that the servant does not mention Samuel by name. It is clear that the servant is far more aware of Samuel’s history than Saul is.

9.6.2—he—from the context of the narrative it seems clear that the servant is the one making the recommendation.

9.6.5—him—from the context of the narrative, this pronoun refers to Saul the son of Kish.

9.7 The practice of bringing a gift to a superior was a cultural more and not an aspect of the Law of God.

9.7.3—Saul—the son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.8 The amount that could be mustered between the two men was a pittance, but it was all that they had.

9.8.5—Saul—the son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.8.20—shekel—from what little we know about the culture in the time of Samuel, a shekel of silver weighed about 4 tenths of an ounce. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, the sum the servant proposed to offer amount to less than four dollars.

9.9 Certainly the servant was assured that Samuel could visualize the place where the asses of Kish were located and thus be able to tell the two men precisely where they should go in order to find the animals. The full descriptive phrase for men like unto Samuel was “prophet, seer, and revealer”.

9.9.3—Israel—the name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

6. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; per-adventure he can shew us our way that we should go.

7. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?

8. And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

9. (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.9.22—Seer—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

9.9.30—Prophet—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

9.10 We cannot speak with certainty on this matter, but we might confidently suppose that the city to which Saul and his servant had drawn near was Ramah. There is the possibility, however, that Samuel may have been at one of the other highland cities as part of his circuit; that is to say, either at Bethel or Mizpeh.

9.10.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.11 We may only speculate as to where the maidens had resorted in order to fetch water for their homes. It appears that the water source was outside of the city walls, however.

9.11.26—Seer—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

10. Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

11. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?
into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

9.12 Notwithstanding the fact that Samuel had been born into an Ephraimite family, he had been consecrated and dedicated unto the service of the Lord God of Israel by his mother before he was born. From age three he had been taught all of the duties that befell the sons of Aaron. After the death of Eli and his sons, Samuel appears to have served somewhat as a high priest. Inasmuch as he held the keys of the Melchizedek priesthood in his day, it was possibly for him to serve in any capacity that was usually reserved for the sons of Levi.

9.13 The role of the prophet Samuel at the feast in this city does elude us a little. Certainly the priests of Aaron could have done all that was necessary to prepare the sacrifices of the people. It is notable, however, that they apparently had devised another altar of sacrifice for themselves rather than to use the one located within the Tabernacle at Shiloh. This has led some scholars to conclude that the portable temple at Shiloh had been overrun by the Philistines and made unacceptable to the Lord God of Israel. To this possible event we cannot speak with certainty. The fact remains, however, that the worship of the Lord God of their fathers had been considerably decentralized, save for the appearance of Samuel to bless the proceedings.

9.14 The maidens had directly Saul and his servant felicitously. They met with the prophet just as he was making his way to the altar of sacrifice. Of course, Samuel had been forewarned of this eventuality.

9.14.17—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazirate vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.15 Samuel knew in advance as to the timing of the arrival of Saul and the purpose that would be accomplished at their meeting.

9.15.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazirate vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.15.13—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the

12. And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place:

13. As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be hidden. Now therefore get you up; for about this time ye shall find him.

14. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15. Now the LORD had told Samuel in his ear a day before Saul came, saying,
many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.16 There is a superior translation for this verse.

Tomorrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be a captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me. (JST, 1 Samuel 9:16)

No doubt Samuel saw Saul in vision the day before, but the Lord God would speak clearly at the time of their meeting.

9.16.17—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

9.16.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.16.42—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

9.17 The Lord confirmed that which he had revealed to the prophet Samuel the day before.

9.17.3—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was

16. To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of this same shall reign over my people.
born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.17.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.18 Saul had no idea who Samuel was, a rather odd state of affairs given the rather dramatic contributions that Samuel had made to the history of the House of Israel.

9.18.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.18.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.18.19—seer’s—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer’s spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer’s capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

9.19 Samuel's discourse to Saul seems to imply that Saul had thought upon the leadership of the House of Israel while yet at his father's home. Norwithstanding any desires or premonitions that Saul may have had, he had long since dismissed them for the reasons that he would give below.

9.19.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a

18. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer’s house is.

19. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.
Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.19.4—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than being taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.19.10—seer—As the word implies, a seer is one who has visions of matters which are typically unobserved by the children of men. A seer's spiritual eyes are open to eternity, in the past, present, and future. Frequently, perhaps most often, a seer's capacity is enhanced by divinely provided artifacts called the Urim and Thummim, such as those that were provide Joseph Smith in order to accurately translate the Book of Mormon into English from the Reformed Egyptian written language in which the Nephites had preserved their records.

9.20 Samuel said to Saul that the next day that he would tell the future king of those things which had been harbored up in Saul's heart for some time. The matters that had occupied Saul's heart had not been the location of his father's asses.

9.20.30—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.21 The political powers of Saul, his family, and the tribe of Benjamin were minimal at best. How could he attain to any social status resembling his...
physical stature?

9.21.2—**Saul**—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.21.10—**Benjamite**—The posterity of the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benomi by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

9.21.18—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.22 As will be seen, Samuel prepared everything in anticipation of the arrival of Saul and his servant, even to the places where they would sit at the feast and the portions that they would be given to eat.

9.22.2—**Samuel**—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.22.4—**Saul**—The son of Kish of the tribe of Benjamin who served as 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?

22. And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.
first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.23 As the presiding ecclesiastical leader at the feast, Samuel was supposed to receive the choicest portion of the sacrifice. The prophet had seen to it that the very best available of the meal were reserved for the future king. This act of generosity would not be lost on those in attendance at the celebration.

9.23.2—Samuel—The firstborn son of Elikanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.24 No doubt this was the right shoulder which was to be presented to the priest who had been instrumental in the offering of the sacrifice. As the presiding officer this fell to Samuel. Samuel in turn honored Saul.

9.24.18—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.24.20—Samuel—The firstborn son of Elikanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.25 We are not privy as to that which the two men discussed upon the roof top. It is interesting that Samuel put off the direct instructions to Saul until the next day. Perhaps there was little or no privacy afforded them that night.

9.25.14—Samuel—The firstborn son of Elikanah and Hannah, most likely

23. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.
of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of King Saul, at the age of 102.

9.25.17—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.26 We are not told precisely where Saul or Samuel spent the night. At some point in the early morning, however, the two of them met again prior to Samuel escorting the future king to the gates of the city.

9.26.17—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of King Saul, at the age of 102.

9.26.19—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

9.27 Samuel looked for private moment with Saul which apparently was not available at his own place of residence in the city. The anointing of the future king would take place on the outskirts of the city in the early morning hours of the day.

9.27.13—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be

26. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.
kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

9.27.16—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

Chapter 10

1. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

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2. When thou art departed from me to day, then thou shalt find two men by Rachel’s sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

10.1 In the early morning hours after Saul had communed with the prophet, Samuel discretely anointed the future king at the outskirts of the city. He also prophesied to him those events that would immediately follow their parting that he might have even greater confidence in the blessings that had been bestowed upon him.

10.1.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

10.1.7—oil—in reference to olive oil To this was added myrrh, cinnamon, calamus, and cassia for anointing purposes (see EX-C 30.23–33).

10.2 We are not certain where the prophet Samuel was ministering when Saul sought him out, whether at Mizpeh, Bethel, or some other community. The fact remains, however, that if Saul was counseled to make his way to Rachel’s sepulcher, he would have been traveling away from his father’s house. This in the face of Kish’s distress at not having heard from his son for four days. The apparent purpose to going to Zelzah was to confirm to the mind and heart of Saul and his servant that the asses had indeed been found. One wonders how the two men at Zelzah knew of the recovery of the animals and of the distress of Saul’s father.

10.2.16—Rachel’s—The younger sister of Leah whose father insisted that elder be married before the younger daughter. Jacob received both wives within a week of each other, but Rachel was to be the second wife. She died giving birth to her second son, Benjamin.

10.2.22—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

10.2.24—Zelzah—A town or landmark southwest of the city of Jerusalem on the road to Bethlehem.
10.3 The prophet Samuel gives to Saul a detailed itinerary that he is to follow and a litany of events that will transpire during that day.

10.3.17—Tabor—An unknown region near the possessions of Judah and Benjamin. It apparently was located slightly north and west of Jerusalem. It ought not be confused with similarly named landmarks that lie in the northern reaches of the promised land.

10.3.30—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abraham’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name. There is some evidence that the inhabitants of Bethel joined with the people of Ai in their defense of the latter city.

10.3.34—kids—A young goat is usually considered a kid until it is one year old.

10.4 We are left to speculate about the significance of the three men or of the gift that they presented to the future king. Perhaps the fact that this event transpired just as Samuel said they would was sufficient unto itself.

10.5 The series of outward signs of Samuel’s veracity would continue, some of them affecting his physical well-being and others adding to his spiritual sensitivity.

10.5.8—hill—Many scholars and translators suggest that this is the same as the city of Gibeah, the place of Saul’s home. We cannot state with certainty that this is the case.

10.5.17—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizzoram. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

10.5.39—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

10.5.48—psaltery—The Hebrew word which is here translated as “psaltery” derives from roots that mean “vase, pitcher, bottle, lyre”. The body of this small harp was apparently shaped somewhat like one of these vessels.

10.5.51—tabret—A type of tambourine common in the Middle East.

10.5.54—pipe—The Hebrew word which is here translated as “pipe” derives from roots that mean “boring, hole, opening; flute”.

10.5.57—harp—As is clarified by the text of the Joseph Smith Translation (see PS-C 33.2.5), the harp here is an instrument with ten strings.

10.6 We are not told precisely what the company of prophets was about on the day that they met Saul, but their spirituality left a deep impression upon Saul’s heart and mind. The future king was a better man for having communed with them for a time.

10.7 Could Saul have obtained any greater witnesses than those that would be presented to him during that very day? Could he then not perceive the blessing that the Lord was willing to bestow upon him? Was not his selection

3. Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4. And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6. And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with
to be the king of Israel divinely mandated?

10.8 It is interesting that nothing has been said about Saul and his servant returning to his father’s house. The descent into the Jordan valley, again, would have not taken him any nearer his home. In addition, another week of absence would be required of him. Gilgal was one of the three cities which Samuel had taken unto himself to serve the children of Israel.

10.8.9—*Gilgal*—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

10.8.20—21—*burnt offerings*—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

10.8.27—28—*peace offerings*—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord’s blessings upon his people.

10.9 We cannot doubt that Saul was a changed man by reason of his two day association with the prophet Samuel. His conversion was confirmed throughout that very day as each and every one of the prophesied events came to pass.

10.9.15—*Samuel*—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

10.10 The fact that Saul would prophesy among the prophets had not been indicated to the future king. It must have been a delightful addition to all that he had experienced throughout the day.

10.10.13—*prophets*—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

10.11 Although we cannot state with absolute certainty that the “hill of God” was Gilbeah, yet it is clear that there were witnesses to the prophetic procession who recognized the young man in their midst. One wonders if these people were the ones who informed Kish that his son was yet alive.

10.11.19—*prophets*—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

10.11.37—*Kish*—A member of the tribe of Benjamin and the father of Saul the king. Physically Kish was a physically gifted man and he apparently passed this on to his extraordinary son.

10.11.39—*Saul*—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was

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8. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?
selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

10.12 Scholars vary in their interpretation of this verse. Some suggest that the people watching the prophets and Saul among them, did so with contempt. Some suggest that these were rhetorical questions, that they knew that the chiefest among the prophets would have been Samuel. Still others assert that the opinion of Saul was considerably enhanced because of his association with the holy men. In any event, Saul would eventually be acclaimed as the king of Israel and public opinion, of whatever hue, would have been deeply affected.

10.12.21—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

10.12.25—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

10.13 Again, opinions vary, but most learned men have concluded that Saul had arrived at his home. What is troubling is that nothing is said of any exchange between himself and his father.

10.14 Some translators doubt whether this close relative is really meant; they lean toward the man being a close intimate friend. We have no way to make a clear statement on the matter. We therefore simply proceed as if the King James translators were accurate.

10.14.2—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

10.14.33—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than

12. And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13. And when he had made an end of prophesying, he came to the high place.

14. And Saul’s uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.
the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

10.15 Is this question mere idle curiosity or did Saul’s uncle have intimations himself about the future place of his nephew in Israelite history?
10.15.2—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

10.15.11—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

10.16 This wise practice of not revealing the callings that have been given by the Lord God through his servants prior to a public sustaining of that individual, is one that continues today among the faithful.
10.16.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

10.16.24—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15. And Saul’s uncle said, Tell me, I pray thee, what Samuel said unto you.
16. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.
10.17 We should probably conclude that the selection of Saul at Mizpeh took place after the seven-day residency of the prophet and the future king at Gilgal.

10.17.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

10.17.11—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. This probably refers to a city located in the central portions of the possessions of Judah. It has not been identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

10.18 The children of Israel would receive the desires of their hearts, they would have a king, but it would come with a terrible price.

10.18.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.18.21—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

10.19 The appointed king would come from among the midst of the whole House of Israel gathered at the city of Mizpeh. The selection process would focus the minds and hearts of the children of Israel from the whole body to the individual as the lots fell. Benjamin would be selected, then the clan of Matri. The family of Kish would be selected out of Matri, and then Saul would be brought forward. Needless to say, his physical stature would be a compelling factor in the eyes of the children of Israel. Samuel, of course, knew from the beginning just how the selection process would proceed. We might

17. And Samuel called the people together unto the LORD to Mizpeh;

18. And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19. And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

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see in this procedure, if we are so inclined, a parallel rejection of various parts of the House of Israel as the numbers were gradually reduced to Saul. Saul was chosen and the rest were not, however well they may have thought of themselves, collectively or individually. Could this “rejection” have possibly been lost on gathered Israel?

10.20 There must have been some disappointed people in the congregation as the field was narrowed down.

10.20.3—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

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10.20.17—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

10.21 What an odd development! Saul had been given every evidence that he was to be the object of the search for a king for the House of Israel. Any yet, on the very day that the selection was to take place, he absented himself from the main gathering.

10.21.8—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

10.21.18—Matri—One of the clans of the tribe of Benjamin to which Kish and his son, Saul, belonged.

10.21.22—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time

20. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.
that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

10.21.26—*Kish*—A member of the tribe of Benjamin and the father of Saul the king. Physically Kish was a physically gifted man and he apparently passed this on to his extraordinary son.

10.22 No doubt inquiry was made of the Lord God of Israel through the prophet Samuel. Neither Samuel nor the Lord seemed particularly perturbed at Saul’s apparent shyness. We are not privy as to Saul’s motives for hiding from the inevitable. Perhaps we should think the very best of him, that he was seeking some solitude from what would become a rather public life in the years that followed.

10.23 As the children of Israel had gathered from out of the whole land, many had transported their goods and equipment for the meeting. Apparently a baggage area had been designated where the carts, wagons, and draft animals were ensconced for the duration of the conference. Thither Saul had resorted. When the men returned with the future king, the people could easily see that from a physical point of view, Saul was an extraordinary man, fit to be a king in their temporal view.

10.24 The rather dramatic appearance of Saul before the people was emphasized by the prophet when he pointed out the obvious. “God save the king!” is a poor translation of the original Hebrew which should be rendered “May the king live!” Given the spiritual insensitivity of the Israelites at this time, the latter should be preferred over the former.

10.24.2—*Samuel*—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

10.25 Samuel knew both the blessings and the curses that would come unto the children of Israel because of their preference of a mortal king over a Heavenly one. No doubt his recorded ministry was filled with detailed prophecies as to how the kingdom would progress and then decline as the natural affects of apostasy and unrighteous dominion contaminated the body politic.

10.25.2—*Samuel*—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the

22. Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

23. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24. And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.
reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

10.25.16—book—We should not be surprised to discover that Samuel compiled many books which were laid up unto the Lord during his long ministry.

10.26 We might perceive that there were a number of men who wished to serve as Saul’s bodyguard. These were inspired men who became close friends and associates of the king.

10.26.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

10.26.7—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

10.27 These were the most wicked men in Israel, deliberate apostates from the Law of God. They doubted because they did not enjoy the Spirit of God in the least degree.

10.27.5—Belial—The Hebrew word which has been translated here as “Belial” derives from roots that mean “without profit, worthless, lawless, destruction, wickedness, evil, naughty, ungodly”.

26. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

Chapter 11

1. Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.
vide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

11.2 Had the men of Jabeshgilead acceded to the demands of Nahash, they would have been rendered useless in any armed combat. Nahash is hardly more than an ancient bully.

11.2.2—Nahash—The king of the Ammonites who threatened the inhabitants of Jabeshgilead with slavery or blindness. Saul, the newly anointed future king of Israel, was instrumental in his utter defeat.

11.2.4—Ammonite—The posterity of Ammon, the son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.2.34—Izrael—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. Would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Izrael” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.3 Nahash’s estimation of his own prowess as a warrior was so inflated that he did not care who gathered up against him. He apparently thought that the mention of his name would be sufficient to deter any action on the part of the rest of the House of Israel. He did not, however, take Saul into account.

11.3.5—Jabesh—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

11.3.24—Izrael—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. Would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to

2. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

3. And the elders of Jabesh said unto him, Give us seven days’ respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.
be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

11.4 We can say that the messengers from Jabeshgilead came to Gibeah at that hour because they had been witness to the fact that Saul had been appointed the captain of the Lord's host at Mizpeh. The presumptive king was a Benjaminite and it was to him and his tribe that the inhabitants of Jabesh turned in their desperate hour. Benjamin, however, was the smallest of all of the tribes. There were higher concentrations of Israelites in cities far closer to Jabesh. The immediate reaction of the people of Gibeah was to sink into the slough of despond. This did not portend well for Jabesh.

11.4.6—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

11.4.8—Saul—the son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

11.5 Saul had been anointed to become the king of Israel, and he had been selected out from all of the leadership of the House of Israel before the eyes of gathered Israel at Mizpeh. Yet, he was engaged in his normal agrarian tasks when the messengers arrived. His experiences with the prophet Samuel, however, gave him great confidence in the Lord and in his appointed task as the deliverer of Israel.

11.5.3—Saul—the son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

4. Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5. And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.
11.5.32—Jabesh—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

11.6 One wonders as to how much of Saul’s anger was directed at his own people and how much toward the Ammonites. It is clear that he was severely disappointed at the reaction of the men of Gibeah upon hearing of the assault on Jabesh-gilead. Had any of the other cities of Israel been reticent in sending aid to their brethren?

11.6.8—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

11.7 The pieces of the two oxen would have served as a rather graphic token, spurring the children of Israel into action. There had been other communities who had failed to answer the call in times of war and they had been dealt with harshly. Now that there was an acclaimed king in Israel, the punishment for hesitancy would not be any less.

11.7.19—coasts—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

11.7.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.7.33—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the

6. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

7. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.
tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

11.7.36—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

11.8 Scholars and historians quibble about the numbers given here, many estimates being far greater than the 330,000 given here. It is interesting that the warriors of Judah are listed separately from those of the other eleven tribes.

11.8.7—Bezek—The gathering place for the armies of Israel in the days of Saul and Nahash. We may suspect that it was not the same place where Adonibezek was king, the Canaanite whose holding were the first to be conquered after the death of Joshua. We frankly do not know where this particular city was located.

11.8.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.8.21—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land.
of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuaah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

11.9 The whole proceeding, from the departure of the messengers from Jabesh until noon of the day that the armies of Israel would arrive at the beleaguered town, would be less than seven days.

11.9.17—Jabeshgilead—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

11.10 We must assume that these words were spoken to Nahash and the Ammonites. The impression that would have been left was that the men of Jabeshgilead had been unsuccessful in their attempt to be relieved. Nahash no doubt thought to have his way with them.

11.10.5—Jabesh—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

11.11 The armies of Israel arrived several hours before noon and destroyed the forces of Nahash without mercy. Those few who escaped the slaughter did so alone.

11.11.9—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

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11.12 Those who had been termed the sons of Belial were those whom the children of Israel determined to put to death. One wonders how many of the inhabitants of Jabeshgilead had been among those resisting Saul’s rule.

9. And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad.

10. Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11. And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.

12. And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men,
11.12.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

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11.13 The glorious victory over the Ammonites was not to be marred by any sentiments of revenge. Saul would not allow a vendetta, even though the sons of Belial undoubtedly deserved it. Gratitude for divine intervention was to be the focus of the celebrations.

11.13.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

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say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

11.14 The selection of Saul as the king of Israel had taken place at Mizpeh; the confirmation of that selection was to be made at Gilgal. Thus, any who had been reticent in any fashion about sustaining the new king in his throne would be given an opportunity to relent. We may suspect that even the most recalcitrant were persuaded to join forces with the rest of the House of Israel.

11.14.3—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

11.14.13—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

11.15 In the first instance of king selection, the children of Israel simply watched the process of elimination until only Saul remained of the whole House of Israel. In this second appointment, the people willingly received him as their monarch.

11.15.7—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

11.15.12—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

11.15.25–26—peace offerings—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord's blessings upon his people.

11.15.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision,
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“he will rule as God; the prince that prevails with God”.

Chapter 12
12.1 After the defeat of Nahash and the Ammonites at Jabeshgilead, the
prophet gathered the children of Israel to Gilgal in the Jordan River valley and
recommitted them to the king whom the Lord had chosen for them. Samuel
will clarify to all those in attendance that they demanded a king in spite of the
fact that the prophet had done them no harm, spiritually or materially.
12.1.2—Samuel—The firstborn son of Elkanah and Hannah, most likely
of the tribe of Ephraim. His mother dedicated him unto the Lord in a
Nazarite vow. He would serve as the prophet of the Lord at the time
the children of Israel chose to be governed by kings rather than the
Lord God of their fathers. Samuel anointed both Saul and David to be
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The scholars of the world have apparently missed this point; that is to
say, the divine commandment that Jacob from that time forward would
be called Israel. The proper name “Israel” derives from roots that mean
“he will rule as God; the prince that prevails with God”.

1. And Samuel said unto all Israel,
Behold, I have hearkened unto
your voice in all that ye said unto
me, and have made a king over
you.

12.2 Saul had been the instrument by which the inhabitants of Jabeshgilead
had been rescued from the assault by Nahash. It was his initiative that had
compelled the Israelites to muster in defense of their brethren on the east side
of the river Jordan. Samuel had been part of the offensive, but Saul had been
in the forefront as the king. Samuel is expressing no bitterness here, just a
statement of the facts that reflect the gradual rejection of the Lord God and
His servants as the children of Israel sought to live their lives as the previous

2. And now, behold, the king
walketh before you: and I am old
and grayheaded; and, behold, my
sons are with you: and I have
walked before you from my childhood unto this day.

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12.3 In nothing had Samuel taken advantage of his position among the Israelites. He had been fair and just in all of his dealings with his fellow men. His sons, Joel and Abiah, had not escaped reprimand and censure. They had been dealt with according to the Law of Moses and no longer were in a position to exercise unrighteous dominion. Could the people bring any effective complaint against the prophet in the presence of God and the king? Had he done anything during his long tenure as the spiritual leader of Israel that had offended the Lord God of Israel? Had he done anything for which he might be hailed before the civil authorities of the kingdom?

12.4 The people gathered at Gilgal were quick to reply to Samuel’s poignant questions. The prophet had committed no crimes against them in matters pertaining to civil or divine law. They attested to his innocence. Why then had they desired a lesser man to lead them? Had not Samuel represented well the Lord God of their fathers? Could they not perceive that by desiring a king that they had dismissed the direct presidency of the God of Heaven?

12.5 The children of Israel had freely confessed before God and the king that Samuel had done nothing to offend them, either in his personal or public conduct. They had a just government, being led by a prophet of the living God who was filled with the power and influence of the Holy Ghost, and one who held the keys of the priesthood of God.

12.6 Samuel is compelled to point out that notwithstanding the goodness of God toward the House of Israel, from the time of the exodus unto that present day, they had chosen to replace him with a mortal.

12.6.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

12.6.13—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

12.6.15—Aaron—The brother of Moses was three years the prophet’s senior and so far as we can tell, had remained in Egypt during Moses’ forty year absence. He was called to be the high priest of Israel when the greater Melchizedek priesthood was lost to the House of Israel.

12.6.27—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

12.7 Having acknowledged that Samuel had done nothing to provoke the people to reject himself, the Israelites were to hearken to the prophet’s explanation as to what they had done. Their fathers had been led through every difficulty, divinely guided when the whole world seemed to combine against

3. Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man’s hand.

5. And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

6. And Samuel said unto the people, It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7. Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you
them. They were provided for in times of extreme want, preserved in circumstances that should have utterly destroyed them as a people. All of these miraculous events had been a product of the goodness and love of God the eternal Father.

12.8 Samuel brings to the attention of the Israelites the forty years that their fathers had dwelt in the wilderness, their miraculous preservation, and the glorious victories that they achieved over their enemies as they sojourned in Sinai and upon entering into the promised land.

12.8.2—Jacob—The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point.

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12.9 The oppression of Sisera had taken place a hundred and fifty years before. The Philistines had become troublesome a little over fifty before the meeting at Gilgal. The problems with Moab had been frequent since the days of Moses and Joshua; they were a perennial adversary waiting in the wings for the apostasy of Israel (see 0.2).

12.9.16—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

12.9.22—Hazor—A Canaanite city located on the west side of the Jordan River near what is now known as Lake Hula. At the time of the Israelite conquest of the land of promise under Joshua, Jabin was king of this city. Naphtali received this city as part of its land inheritance.

12.9.29—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

12.9.38—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the and to your fathers.

8. When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9. And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.
bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

12.10 When the children of Israel found themselves in bondage to their enemies, they immediately confessed that they had adopted the licentious cultural practices of the original inhabitants of the land. Samuel is no doubt suggesting that the desire for a mortal king sprang from the same apostate well-springs. 12.10.21—Baalim—A reference to the gods of the Canaanites in general. Most of the cultures extant in the land of Palestine had religious pantheons which included more than just the chief male deity Baal. In addition, the same god went by differing names according to the geography of the land. Most contained the linguistic element “baal”.

12.10.23—Ashtaroth—Often spelled Ashueth. One of the principal gods of the Phoenicians and of the Canaanites. Ashtaroth is sometimes thought of as representing the moon while Baal, the sun, served as Ashtaroth’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

12.11 Samuel provides a short list of those who were instrumental in delivering the children of Israel in the past. Gideon destroyed the efforts of the Midianites to conquer the land shortly before Barak defeated Sisera and Jabin’s armies. Jephthah does the same to the Ammonites a hundred years later. Many scholars suggest that Samuel does not refer to himself in this discourse to the children of Israel, but rather to Samson who died eleven years before Saul was anointed king (see 0.2).

12.11.5—Jerubbaal—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

12.11.7—Bedan—This judge’s name does not appear in the history of the children of Israel. The Greek Septuagint has Barak in this place, he who defeated Sisera and Jabin. Other historians and manuscripts suggest Samson or Jair. We frankly do not know who this character is.

12.11.9—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

12.11.11—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

12.12 The petition for a king had taken place long before the incident with

10. And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashhtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12. And when ye saw that Nahash
Nahash. Saul had been anointed as king during the time that he had been searching for his father’s asses and had sought out the counsel of Samuel the prophet. He had been selected from among the men of Israel at Mizpeh. At Gilgal he was finally confirmed by the whole House of Israel to be their king. It is notable that Samuel had successfully led the Israelites against the oppressions of the Philistines not four years before. The men of Jabeshgilead did not seek out Samuel, but they turned to Saul.

12.12.6—Nahash—The king of the Ammonites who threatened the inhabitants of Jabeshgilead with slavery or blindness. Saul, the newly anointed future king of Israel, was instrumental in his utter defeat.

12.12.13—Ammon—the son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

12.13 Saul was a goodly man to look at, head and shoulders taller than the vast majority of the children of Israel. The men of his family were apparently of similar stature. They had a model monarch for all outward appearances. Samuel reminded them that the Lord had given them what they had wanted in spite of Samuel’s counsel against their decision.

12.14 The key to success, even in this diminished state, was complete obedience to the Law of God that had been given to them and a willingness to follow the counsel of the living prophet. They had not been particularly successful in this latter objective, but there was time to repent and to press forward in faith. There could be no room for apostasy, either on the part of the people or the king, or there would be grievous consequences.

12.15 Disobedience will always bring misery, sorrow, and regret in its wake. The righteousness of the king must always be in place in a monarchy, inasmuch as his subjects will easily follow his bad example and justify their own sins in his conduct. The apostasy of the people, whether of their own volition or at the behest of the king, will result in trials and tribulations for all who participate in the kingdom.

12.16 For all of their rejoicing at the destruction of Nahash and the Ammonites, the Israelites had to know that their decision to reject the lordship of their God in favor of a mortal man portended a great evil for them and a foreshadowing of the deprivation that was certain to follow, Samuel prophesied of the coming of a great storm that would destroy the upcoming wheat harvest.

12.17 The outward victory over the Ammonites had given the children of Israel a false image of themselves as righteous men conquering over an infidel nation. Samuel disabused them of this mistaken notion. They were guilty of great spiritual crimes against the Heavens, and therefore the Heavens would exact an outward price for their rebellion. The potential harvest had been great, perhaps one of the most promising in many years. All of that prosperity, however, would be forfeited because of the willfulness of the House of Israel in their demand for a king in the place of their God.

12.18 The prophet made his public petition to the Lord God of Israel and the Lord in turn responded publically, much to the chagrin of the children of Israel. Historians assure us that rain in June and July, when the wheat harvest

13. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14. If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15. But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

16. Now therefore stand and see this great thing, which the LORD will do before your eyes.

17. Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18. So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all
is in earnest, is a rare event indeed in the land of Israel.

12.18.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

12.19 The people at last are somewhat contrite, but it has taken a natural disaster of inordinate proportions to bring them to their senses.

12.19.7—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

12.20 Samuel confirmed the estimation of the people regarding themselves, and then essentially said, "Go your way and sin no more".

12.20.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

12.21 The children of Israel had continually manifested a penchant for choosing the world and its temptations over the counsel of God and his nurturing love. Why would a people choose a desolate wasteland over a well-watered land of prosperity and peace? They were carnally minded, insensitive to the whisperings of the spirit of God which testifies of better things than that which this lost and fallen world can offer.

12.22 The covenants that were made with Abraham, Isaac, and Jacob would endure. The children of Israel would simply need to decide how those covenants would affect them. Obedience would bring them peace, joy, and prosperity. Rebellion would fill their lives with doubt and sorrow. Which did they prefer? Would they choose life or death?

12.23 Like Moses, Samuel had every reason to be disgusted with the children of Israel. His perspective, however, was greater than that of the natural man. He was possessed of the mind of Christ and therefore understood the potential that lay within all of them as the sons and daughters of God. He would press forward in faith in his own calling as he expected them to do in theirs.

12.24 The people who had gathered to Gilgal to confirm their appointment of the people greatly feared the LORD and Samuel.

19. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

20. And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

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21. And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

22. For the LORD will not forsake his people for his great name’s sake: because it hath pleased the LORD to make you his people.

23. Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24. Only fear the LORD, and
Saul as their king were counseled to renew their determination to follow the wisdom and counsel of the Lord God of their fathers. They had no reason whatsoever to forsake Him, and every reason to submit their will to him as their Redeemer and Deliverer from all harm.

12.15 Could these people have more clearly warned? They and the king that they had received unto themselves were still subject to the law and the justice of God. They could not disobey in the guise of sophistry or excuse themselves because of the conduct of others. Both Saul and the Israelites would attempt to do both.

13.1 After the destruction of Nahash and the Ammonites, Saul enjoyed a period of time of peace.

13.1.1—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.1.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.2 The three thousand men served as the standing army of Israel in times of relative peace. Jonathan was probably no more than eighteen years of age when he took command of the one thousand men in Gibeah.

13.2.1—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked to do both because of the conduct of others; other Saul and the Israelites would attempt to serve him in truth with all your heart: for consider how great things he hath done for you.

25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

Chapter 13

1. Saul reigned one year; and when he had reigned two years over Israel,
with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.2.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.2.16—Michmash—Thought to be a community about seven miles north of Jerusalem. There the Philistines gathered to battle against Saul after the first two years of his reign.

13.2.20—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abraham’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name. There is some evidence that the inhabitants of Bethel joined with the people of Ai in their defense of the latter city.

13.2.26—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

13.2.28—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

13.2.30—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

13.3 We are not told how the attack against Geba was precipitated, but...
Jonathan’s defeat of the garrison was complete and utter. Saul then knew that the three thousand men in the standing army would not be enough to deal with the aroused Philistine army.

13.3.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

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13.3.12—Geba—Sometimes rendered Gaba. One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. It was eventually given to the Levites as one of their forty-eight cities in Israel. Some scholars have equated Gaba with Gibeah of Saul; that is to say, the king’s birthplace.

13.3.20—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.3.31—Hebrews—In broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the “Hebrew”. Some assert that it was because of his direct descendency from Eber. Others assert that it is because he had immigrated “across” the river Euphrates into the land of Canaan. Neither explanation is completely satisfactory.

13.4 The gathering at Gilgal could not be easily observed by the Philistines, inasmuch as the city was within the Jordan River valley not far from the former site of Jericho.

13.4.3—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars

4. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.
of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.4.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.4.14—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.4.35—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

13.5 If we assume two men per chariot, the mounted force assembled by the Philistines would have amounted to no less than 66,000 men. We may only speculate regarding the size of the infantry. Before Saul sounded the trumpet, he only had 3,000 men at his disposal. The inhabitants of Michmash were understandably terrified since they had no defenders at the city itself, Saul being in the Jordan valley raising his response to the Philistine threat.

13.5.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.5.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

5. And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.

1 Sam. 13:5–14
AF 184, 194
would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.5.38—Michmash—Thought to be a community about seven miles north of Jerusalem. There the Philistines gathered to battle against Saul after the first two years of his reign.

13.5.41—Bethaven—Said by many scholars to be the same as Beth-el, but others suggest that the site was east of that city a short distance.

13.6 The city of Michmash emptied in anticipation of the assault of the Philistines arrayed against it. The children of Israel perceived that they could not defend themselves against so great a host as was gathered against them.

13.6.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.7 News of the siege undoubtedly ran rampant throughout the region and thus many thousands of the inhabitants of the land of Israel crossed over the river Jordan eastward to temporarily settle in the tribal inheritances of Gad and Manasseh. All of the people were unnerved by the immensity of the Philistine army.

13.7.5—Hebrews—In broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the “Hebrew”. Some assert that it was because of his direct descendency from Eber. Others assert that it is because he had immigrated “across” the river Euphrates into the land of Canaan. Neither explana-

6. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7. And some of the Hebrews went over Jordan to the land of Gad and Gilgal. As for Saul, he was yet in Gilgal, and all the people followed him trembling.
tion is completely satisfactory.

13.7.8—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

13.7.13—Gad—The seventh son of Jacob and the firstborn son of Jacob and Zilpah, the handmaiden of Leah. The Hebrew word has a variety of meanings associated with it, including “army, with good fortune, happily, good luck”. Gad was 15 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 48 years of age when he left Hebron for the land of Egypt.

13.7.15—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

13.7.18—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.7.23—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

13.8 The general timetable for the war had apparently been established by Samuel the prophet. Saul was troubled that he could not take action before the spiritual leader of the House of Israel made his appearance. This impatience would prove to be his undoing. The diminishing of his army should not have unnerved the king. Rulers of Israel had often made due with considerably reduced numbers in their battles against their enemies.

13.8.12—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

13.8.20—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

13.9 From whence came Saul’s gall that he thought that he could co-opt the 8. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9. And Saul said, Bring hither a
authority of those who bore the mantle of the priesthood of God? He may have thought that since he was king he was authorized to make such offerings. The fact of the matter is that Saul did not pertain to the priestly family of Aaron and therefore could not officiate in the ordinances that rightly belonged to the tribe of Levi. It is clear that unlike Samuel, he did not possess the keys of the Melchizedek priesthood. Samuel was an Ephraimite, but bore the greater priesthood from the time he was a youth and by virtue of that divine authority was able to perform any official act that pertaining to the Law of Moses. Saul’s fear drove him to impertinence.

13.9.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.9.7–8—burnt offering—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

13.9.13–14—peace offerings—These sorts of offerings were not presented to the Lord in order to bring about a reconciliation, but were offered up in gratitude for the outpouring of the Lord’s blessings upon his people.

13.10 Is this not almost always the sequence involved when impetuosity overwhels a man? We cannot say with certainty how long Samuel was delayed, but whatever the time involved there was no excuse for Saul’s usurpation of authority.

13.10.18–19—burnt offering—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

13.10.21—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

13.10.24—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a

10. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.
notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.11 At first blush, Saul’s argument seems almost flawless. His concerns were legitimate, his circumstances dire. Yet the great lesson to be learned is that one cannot presume to authority that belongs to another.

13.11.2 — Samuel — The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

13.11.9 — Saul — The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.11.33 — Philistines — The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.11.38 — Michmash — Thought to be a community about seven miles north of Jerusalem. There the Philistines gathered to battle against Saul after the first two years of his reign.

13.12 There was no one at Michmash for the Philistines to fight and it would not be long before they discovered Saul’s whereabouts. At one time he had 3,000 men at his command. These were wasting away daily and he would find himself unable to keep the Philistines from ravaging the countryside on both sides of the river Jordan.

13.12.5 — Philistines — The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost

11. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12. Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.
regions of Lower Egypt.

13.12.13—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

13.12.30–31—burnt offering—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

13.13 The commandment had been clear: Wait for Samuel to come to Gilgal to offer up the appropriate sacrifices for the occasion. Saul thought himself wiser than the prophet whom God had placed to guide and direct his affairs as the monarch of Israel.

13.13.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

13.13.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.13.35—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1. And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.
13.14 According to our chronology, this breach of faith by Saul took place in the year 2802 after Adam and Eve left the Garden of Eden. David would be born nine years later at Bethlehem in the tribal inheritance of Judah. The Lord God of Israel already knew His servant David as a spirit in His premortal state. Therefore we ought to imagine that the Lord sent that spirit into the family of Jesse at precisely the right time for him to be prepared to assume the reins of the kingdom of Israel. Saul, however, was fraught with suspicion throughout the length of his long reign, being uneasy for the entire time. In the end, when he perceived that David was the choice of the Lord to succeed him, Saul became insane with jealousy.

13.15 Saul’s force had dwindled by eighty percent of his original numbers, hardly sufficient to repel the army that had been gathered by the Philistines at Michmash.

13.15.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

13.15.9—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

13.15.11—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

13.15.13—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, insomuch as she would die in childbirth, but Jacob called him Benjamin.

13.15.15—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.16 The city of Michmash had been abandoned by the children of Israel when the Philistines first appeared on the horizon. No immediate effort was made to drive out the enemy from the region. Saul returned to his home town with what few men remained to him.

14. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15. And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.

16. And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.
tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.16.4—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

13.16.17—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

13.16.19—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

13.16.22—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.16.25—Michmash—Thought to be a community about seven miles north of Jerusalem. There the Philistines gathered to battle against Saul after the first two years of his reign.

13.17 The three companies apparently gravitated toward the north, the west, and the east, respectively. Militarily it was a bad decision.

13.17.11—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.17.24—Ophrah—One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times, although ancient scholars proposed a site about five miles east of Bethel.

13.17.29—Shual—A region probably north of the city of Michmash which is only mentioned here in all of the narrative of the Old Testament. It has not been definitively identified in modern times.

13.18 The first company of Philistines from Michmash headed north to ravage the land of the children of Israel. The second headed toward the west, and the

17. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:

18. And another company turned the way to Bethhoron: and another
third toward the east. Their goal was to devastate the towns and villages of the tribe of Benjamin, intended to be a slap in the face to Saul and his men who pertained to that tribe.

13.18.8—Bethhoron—A small community that lay about six miles north and west of the city of Gibeon that lay on the western slopes of a large pass that traveled the central mountains of the land of Canaan. Thus, travelling from Gibeon one ascended in the direction of Bethhoron, and once through the pass, one descended to the town. It is a city that helps define the southern boundary of the tribal inheritance of Ephraim.

13.18.25—Zeboim—This valley is mentioned only in this present place in the scriptures. It apparently lay east of the city of Michmash.

13.18.28—wilderness—Most likely in reference to the uninhabited area that formed the western precipices of the Jordan River valley.

13.19 It is certain, however, that the children of Israel were able to arm themselves somewhat by other means.

13.19.5—smith—that is, a blacksmith.

13.19.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

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13.19.19—Hebrews—in broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the "Hebrew". Some assert that it was because of his direct descendant from Eber. Others assert that it is because he had immigrated "across" the river Euphrates into the land of Canaan. Neither explanation is completely satisfactory.

13.20 The children of Israel had become dependent upon the Philistine blacksmiths for most of their farming tool maintenance. Apparently the Philistines company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

19. Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:

1 Sam. 13:19
EM 2:707

20. But all the Israelites went down to the Philistines, to sharpen
could detect when any man engaged in the tasks associated with metallurgy.

13.20.4—Israelites—The posterity of Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.20.9—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.20.15—share—That is to say, his plowshare, the blade by which the farmers tilled the soil.

13.20.18—coulter—The Hebrew word which is here translated as “coulter” derives from roots that mean “hoe, shovel, or any other digging tool”. The English word “coulter” derives from Germanic sources that refer to disks attached to plows to cut the turf ahead of the plowshare and to knives and other cutting tools.

13.20.24—mattock—The Hebrew word which is here translated as “mattock” derives from roots that are thought to refer to pickaxes”.

13.21 For implement repairs the children of Israel were forced to go to the Philistines; for sharpening they had the wherewithal to put an edge or a point on their tools. They probably used grindstones of one sort or another.

13.21.8—mattocks—The Hebrew word which is here translated as “mattock” derives from roots that are thought to refer to pickaxes”.

13.21.12—coulters—The Hebrew word which is here translated as “coulter” derives from roots that mean “hoe, shovel, or any other digging tool”. The English word “coulter” derives from Germanic sources that refer to disks attached to plows to cut the turf ahead of the plowshare and to knives and other cutting tools.

13.21.25—goads—A long pointed rod which a man used to encourage his draft animals to move forward at a greater rate of speed.

13.22 The children of Israel were undoubted armed, but with other weapons, such as bows and slings. This limited them to defensive postures rather than hand to hand combat. The king and his son, however, could fight hand to hand his share, and his coulter, and his axe, and his mattock.

21. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand
hand, which Jonathan demonstrated with ease against the garrison at Michmash.

13.22.30—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

13.22.32—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

13.23 Most of the soldiers that had originally come to Michmash had separated themselves into three companies that were pillaging the countryside. We are not told how many remained behind to protect the main staging area at Michmash. Jonathan’s attack with his armor-bearer would have essentially the same effect on the Philistines that Gideon’s attack had upon the Midianites. They fled their camp putting each other to death in the confusion and darkness.

13.23.6—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.23.13—Michmash—Thought to be a community about seven miles north of Jerusalem. There the Philistines gathered to battle against Saul after the first two years of his reign.

14.1 It may seem surprising that Jonathan did not tell his father, the king, what he was about. When it is remembered, however, that Jonathan had unilaterally destroyed the Philistine garrison in Geba, precipitating the current war, his conduct in this case seems oddly consistent.

14.1.10—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.1.14—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time

of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23. And the garrison of the Philistines went out to the passage of Michmash.
that Samuel was the prophet and judge of the land. The prophet was
asked with finding an appropriate man for the assignment. Saul was
selected and subsequently crowned. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
given to David. He was severely wounded in one of the many
battles against the Philistines and rather than be taken prisoner, sought
death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.

14.1.32—Philistines’—The Philistines settled the southern coast of the
land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron
and Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caphtorim,
descendants of Ham through his second son Mizzaim. Some historians
have also suggested that these Egyptians were original settlers of Cyprus,
Cilicia, or Crete. Others assert that these inhabited the easternmost
regions of Lower Egypt.

14.2 Saul was deeply embarrassed because of failure of the children of Israel to
gather to battle against the Philistines when Michmash was taken. In addition,
2,400 of his own personal bodyguard had slipped away out of his service. His
resort to the fortress of Benjamin must have seemed more than appropriate at
the time.

14.2.2—Saul—The son of Kish of the tribe of Benjamin who served as the
first king of Israel. He was followed by David and Solomon of the tribe
of Judah. The children of Israel cried out for a king at the time that
Samuel was the prophet and judge of the land. The prophet was tasked
with finding an appropriate man for the assignment. Saul was selected
and subsequently crowned. His faithfulness and humility was a notable
aspect of his character at the beginning of his reign. Through disobedi-
ence and rebellion, however, Saul lost his inheritance and his kingdom
was given to David. He was severely wounded in one of the many
battles against the Philistines and rather than be taken prisoner, sought
death first at the hand of one of his soldiers and when refused fell upon
his own sword. He was buried at Jabesh-gilead.

14.2.9—Gibeath—A city located a few miles north of the city of Jerusalem.
It should not be confused with several other cities throughout Palestine
that bear the same name. It fell within the tribal inheritance of Benjamin.

14.2.17—Migron—A site in the tribal inheritance of Benjamin, probably
lying to the east of the city of Gibeon in the wilderness overlooking the
Jordan valley. Some scholars suggest that it was the same place as
Rimmon, where 600 of the Benjamites held out after their defeat at the
hands of the children of Israel (see JD-C 20.44–48).

14.3 We cannot be certain as to the manner in which the Law of Moses was
being administered at this time in Shiloh. The Ark of the Covenant had been
phrased by the Philistines after the defeat of the Israelites at Eben-ezer where
Phinehas and Hophni had died. Seven months later it was returned to the
children of Israel by the Philistines, and since that time had been housed at
Kirjath-jearim for nine years. We may only guess why this piece of information
was inserted into the narrative at this point.

14.3.2—Ahiah—Sometimes rendered Ahimelech. The great-grandson of
Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech
lost his life at the hands of Saul’s men because he gave bread to David
and his men and they were fleeing from the king’s homicidal mania.

2. And Saul tarried in the utter-
most part of Gibeah under a pome-
granate tree which is in Migron:
and the people that were with him
were about six hundred men;

3. And Ahiah, the son of Ahitub,
Ichabod’s brother, the son of Phinehas, the son of Eli, the
LORD’S priest in Shiloh, wearing
an ephod. And the people knew
not that Jonathan was gone.
14.3.6—Ahibub—The son of Phinehas and the grandson of Eli the high priest of Israel. Although it is assumed that Ahitub served as the high priest of Israel after the death of his grandfather and father, yet there is no historical documentation that that was the case.

14.3.7—Ichabod’s—The last born son to Phinehas and his wife who entered mortality the day that the debacle at Ebenezer ended the lives of his immediate family; that is to say, his parents and his grandfather, Eli.

14.3.12—Phinehas—One of the sons of Eli the high priest in the days of Samuel the prophet. He was an extraordinarily wicked man, one who did not exemplify the role of the priests of Israel. He died at the hands of the Philistines in the battle that delivered the Ark of the Covenant into the hands of Israel’s enemies.

14.3.16—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

14.3.18—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

14.3.21—ephod—So far as historians and scholars have been able to inform us, the ephod appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

14.3.28—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

4. And between the passages, by which Jonathan sought to go over unto the Philistines’ garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

14.4 From Rimmon to Michmash was about five or six miles, some of the terrain being quite rugged. The journey probably occupied the better part of two hours.

14.4.7—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.4.14—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.4.40—Bozez—One of the two prominences that defined the pass
through which Jonathan and his armor-bearer traversed in order to arrive at Michmash from Rimmon. It is clear that it lay on the north side of the defile.

14.4.7—*Senech*—One of the two prominences that defined the pass through which Jonathan and his armor-bearer traversed in order to arrive at Michmash from Rimmon. It is clear that it lay on the south side of the defile.

14.5 By this we perceive that Michmash was probably located north of Gibeah.

14.5.11—*Michmash*—Thought to be a community about seven miles north of Jerusalem. There the Philistines gathered to battle against Saul after the first two years of his reign.

14.5.18—*Gibeah*—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

14.6 Jonathan was a man of great faith, one who had unbounded confidence in the power of God which may be bestowed upon His servants. The king’s son could not bear being holed up in a fortress while the enemies of Israel ran rampant among the people.

14.6.2—*Jonathan*—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.6.23—*uncircumcised*—The Hebrew word which is used to represent “circumcision” derives from roots which mean to “cut short, curtail, blunt, destroy” particularly regarding the prepuce. The Greek word derives from roots which mean to “cut around with a single stroke”. Circumcision was given to Abraham and his posterity as a sign of their place as a covenant people.

14.7 There is a superior translation of this verse.

And his armor-bearer said unto him, Do all that is in thy heart; turn thee; behold, I am with thee according to thy heart. (*JST*; 1 Samuel 14:7)

Jonathan’s armor-bearer was cut from the same bolt of cloth. He, too, was willing to enter into the breach with the king’s son in order that the God of Heaven might be glorified in any victory that they might achieve. Jonathan was known to be a good and faithful man; his armor-bearer would follow him anywhere.

14.8 Again, we do not know how many men would have been on guard at Michmash. Jonathan and his armor-bearer would kill twenty of them.

14.8.3—*Jonathan*—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

5. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

7. And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

1 Sam. 14:7

JST

8. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.
14.9 The sign of deliverance of the Philistines into the hands of Jonathan and his companion would not be the defensive one. If the Philistines desired to attack them directly, then they would do nothing. If instead the Philistines desired the two men to make the assault, a far more dangerous proposition, then Jonathan and his armor-bearer would know that the Lord God was with them and that they would be victorious.

14.10 Why would the Philistines not immediately descend upon what appeared to be two solitary men at the bottom of the hill? Were they not privy to earlier successes of the Israelites which involved leading a command away from their defenses? In order for the Philistines to blindly strike out at each other in fear, they would have to be of a rather suspicious mindset to begin with. Not being willing to leave their fortifications would be a sign that they feared a greater host hidden somewhere in ambush.

14.11 Jonathan and his companion revealed their position to the guard. As expected the Philistines thought that they were only two of a far greater host. 14.11.12—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizzoram. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.11.19—Hebrews—In broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the "Hebrew". Some assert that it was because of his direct descendants from Eber. Others assert that it is because he had immigrated “across” the river Euphrates into the land of Canaan. Neither explanation is completely satisfactory.

14.12 The men of Philistia were arrogant but cautious. They taunted the two men, but careful that they were not distracted from an attack from another quarter.

14.12.8—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.12.45—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife, would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the
instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.13 Jonathan is probably no more than twenty years old when he makes this assault upon the fortifications of the Philistines. He undoubtedly looked his age. This is probably the reason that the Philistines allowed him to clamber up the hill unscathed.

14.13.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.14 There is a superior translation of this verse.

And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within as it were a half acre of land, which a yoke of oxen might plough. (JST, 1 Samuel 14:14)

The plot of ground upon which Jonathan and his companion slew the men was about 210 by 100 feet, about the size of a typical lot for a large house. Its length and breadth are suggested in the manner in which the land might have been plowed by a pair of oxen pulling a share.

14.14.6—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.15 There are varied opinions regarding the nature of the shaking of the people and the land. Whatever transpired, it was felt over a large region, inasmuch as the spoilers were still in their three companies ravaging the land round about Michmash. What might have been supposed by the other members of the guard when they emerged from their places of rest and found their companions wetering in their own blood? Would they not suspect that the shaking of the earth had been caused by a great troop of Israelites? The whole of the Philistine army in all of its disparate parts were terrified to their bones and became part of a general retreat from Michmash back toward their own lands.

14.16 In the confusion caused by the shaking of the whole area, the Philistines’ attempt at retreat turned into a bloodbath. Whether they thought that those who with them in the flight were Israelites or whether they simply thought to dispatch their fellow soldiers so that they might escape more easily, we cannot say. The destruction, however, was enormous.

13. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow.

15. And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

16. And the watchmen of Saul in Gibeah of Benjamin looked: and, behold, the multitude melted away, and they went on beating down one another.
14.16.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.16.7—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

14.16.9—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin.

14.17 For whatever reason, Saul suspected that the events transpiring in Michmash and beyond were being orchestrated by members of his own company. He undoubtedly was not surprised when Jonathan and his armor-bearer were missing.

17. Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

14.18 The Ark of the Covenant was in the midst of a twenty-year stint at Kirjathjearim, having been taken there after its return by the Philistines. Ahiah’s residence was at Shiloh, but he apparently was at Rimmon with Saul at this time. Presumably, Saul wished to bring the Ark to Rimmon for the purpose of protecting it from the retreating Philistines.

14.18.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
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disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
to put his own sword. He was buried at Jabesh-gilead.
14.18.5—Ahiah—Sometimes rendered Ahimelech. The great-grandson of
Eli and grandson of Phinehas, of the posterity of Aaron. Ahimelech
lost his life at the hands of Saul’s men because he gave bread to David
and his men and they were fleeing from the king’s homicidal mania.
14.18.9—Ark—That which would one day be called the Ark of the Cov-
enant, into which the tablets of stone, the omer of manna, and the rod
of Aaron would be placed.
14.18.25—Israel—The name given to Jacob, the younger twin born to
Isaac and Rebekah, and the brother of Esau. Much has been made of
the naming of the younger brother, most of which has reflected poorly
on Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
would appear, however, that the naming of Jacob, which was no doubt
done to help Esau realize that the spiritual blessings were not going to
be bestowed upon him, was for the most part lost on him. The scholars
of the world have pointed to Jacob’s name as a term of derision,
insomuch as one of its prominent meanings in Hebrew is “supplanter”.
It literally means, however, “heel-catcher” in reference to one of the
instances in the manner of his birth, he holding on to Esau’s heel as he
was being born. It is interesting that Esau himself used wordplay to
deride Jacob’s acquisition of the birthright and the blessing. This com-
plaint and accusation was to come to an end with the angel’s blessing.
The scholars of the world have apparently missed this point; that is to
say, the divine commandment that Jacob from that time forward would
be called Israel. The proper name “Israel” derives from roots that mean
“he will rule as God; the prince that prevails with God”.

14.19 Apparently Saul did not know what was causing all of the commotion
along the Philistines. When he finally perceived that they were fleeing Mich-
mash and environs, he advised Ahiah to not bother about removing the Arkt
from Kirjathjearim.
14.19.7—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.
14.19.11—Priest—By definition, the priests of Israel were all descendants
of Aaron and his sons. The high priest of the Aaronic and Levitical
priesthoods was to be the eldest righteous descendant of Aaron.
14.19.22—Philistines—The Philistines settled the southern coast of the

19. And it came to pass, while Saul talked unto the priest, that the
noise that was in the host of the Philistines went on and increased:
and Saul said unto the priest, Withdraw thine hand.
land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.20 Saul had no more than six hundred men with him at Rimmon, but these all ventured out to discover the source of the battle going on in and around Michmash. To their great surprise, the Philistines were fighting themselves.

14.20.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.21 Apparently, the Philistines had brought Israelite servants with them into the battle. When the tide of battle turned against their masters, the servants set themselves against the Philistines in large numbers, contributing mightily to their discomfiture.

14.21.3—Hebrews—In broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the "Hebrew". Some assert that it was because of his direct descent from Eber. Others assert that it is because he had immigrated "across" the river Euphrates into the land of Canaan. Neither explanation is completely satisfactory.

14.21.8—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.21.33—Israelites—The posterity of Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.21.37—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.21.39—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.22 When the Philistine army first entered into the land to take the city of Michmash, the inhabitants thereof and of the surrounding region fled into various other possession of the children of Israel. These now joined the fray.

14.22.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.22.13—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the
Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

14.22.19—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.23 The deliverance of the House of Israel in general and of the tribe of Benjamin in particular had been brought about by the initial actions of Jonathan and his armor-bearer at the direction of the Lord God of Heaven.

14.23.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.23.14—Bethaven—Said by many scholars to be the same as Bethel, but others suggest that the site was east of that city a short distance.

14.24 Saul had been deeply embarrassed by the actions of both the Israelites and the Philistines. He sought first to destroy what remained of the Philistine army and in order to this he thought to make eating and drinking by the pursuing Israelites a capital crime.

14.24.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”.

23. So the LORD saved Israel that day: and the battle passed over unto Bethaven.

24. And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.
It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.24.11—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.25 Whereas Jonathan had sought direction from the Lord God of his fathers before he entered into any battle with the Philistines, his father did not do so. As a result Saul made unwise demands of his army, demands that prohibited them from partaking of what must have been a divine provision for the soldiers in the forest.

14.26 Honey was available, no doubt provided by divine mandate, and yet the men of Saul’s army could not bring themselves to partake of it because of the unwise demands of the king. Eventually, the mandate would begin to take its toll and the Israelites would essentially faint in their tracks. The men, however, feared the king unto their own disablement.

14.27 There is a superior translation of this verse.

But Jonathan heard not when his father charged the people with the oath; wherefore he put forth 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 eyes were enlightened. (*JST, 1 Samuel 14:27*)

Jonathan could not have possibly heard the commandment of his father for he was in the vanguard of the pursing Israelites while Saul tarried in the rear.

14.27.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.28 Was this a warning or a criticism on the part of the man who informed Jonathan of the prohibition? Jonathan was not going to be deterred in either case. The king’s son had been almost instantaneously refreshed by having partaken of the available honey. His father’s unwise command was hindering the

25. And all they of the land came to a wood; and there was honey upon the ground.

26. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that
object of their pursuit of the Philistines. In nothing was Jonathan distressed by
the man’s revelation.

14.29 Saul’s mind was at cross-purposes with itself. On the one hand he
wished to rid Israel of the Philistines in a summary way, and yet his directions
to his army essentially made them unequal to the task.

14.29.3—Jonathan—The eldest son of Saul, the king of Israel. He was a
close friend of David who would be his father’s successor to the throne.
He was an able warrior and accomplished great feats against the ene-
emies of his people even at a young age. He died at the battle of Gilboa.
Our chronology assumes that he was born in the 2799th year after
Adam and Eve were driven from the Garden of Eden, or in the 66th
year of Samuel’s ministry.

14.30 The flight of the Philistines had been so precipitous that they had left all
of the baggage behind, including a vast store of food and drink. If each of the
men of Israel had taken something with them as they followed after the
Philistines they could have been sufficiently restored that their enemies could
not have escaped them.

14.30.34—Philistines—The Philistines settled the southern coast of the
land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron
and Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caphtorim,
descendants of Ham through his second son Mizraim. Some historians
have also suggested that these Egyptians were original settlers of Cyprus,
Cilicia, or Crete. Others assert that these inhabited the easternmost
regions of Lower Egypt.

14.31 A great victory had been won but not without substantial spiritual
damage to the members of Saul’s army.

14.31.5—Philistines—The Philistines settled the southern coast of the land
of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron
and Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caphtorim,
descendants of Ham through his second son Mizraim. Some historians
have also suggested that these Egyptians were original settlers of Cyprus,
Cilicia, or Crete. Others assert that these inhabited the easternmost
regions of Lower Egypt.

14.31.9—Michmash—Thought to be a community about seven miles north
of Jerusalem. There the Philistines gathered to battle against Saul after
the first two years of his reign.

14.31.11—Aijalon—Elsewhere rendered Ajalon. One of the cities that
helped define the boundaries of the tribal inheritance of Dan. Scholars
propose a site about 14 miles northwest of Jerusalem. It was assigned to
Dan, but Benjamin, Judah, and Ephraim all held this city of the Phi-
listines at different times. Eventually it was given to the Levites.

14.32 The slaughter of domesticated animals was to follow a certain pattern
articulated by the Law of Moses, and the people on this occasion did not do so
because they were perishing of hunger. While we cannot excuse them in any
fashion for having done so, we may easily see how things could have been
much different if Saul had not been driven to excesses himself.

14.33 It seems clear here that the king took no responsibility for the conduct
of the people. This would not be the last occasion that he would seek to place
eateth any food this day. And the
people were faint.

29. Then said Jonathan, My
father hath troubled the land: see, I
pray you, how mine eyes have been
enlightened, because I tasted a little
of this honey.

30. How much more, if haply the
people had eaten freely to day of
the spoil of their enemies which
they found? for had there not been
now a much greater slaughter
among the Philistines?

31. And they smote the Philistines
that day from Michmash to Aijalon:
and the people were very faint.

32. And the people flew upon the
spoil, and took sheep, and oxen,
and calves, and slew them on the
ground: and the people did eat
them with the blood.

33. Then they told Saul, saying,
Behold, the people sin against the
blame elsewhere. The role of the king is to take the blame when his people fall into transgression. In this sense, every king is to be as the Lord Jesus Christ is, taking the responsibility of all of the sins of his disciples unto himself that they might be redeemed. Saul has not caught this vision.

14.33—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.34 These clearly are not sacrifices, but rather a slaying of animals for food. To do Saul justice, he does instruct them properly

14.35 Scholars have quibbled about whether Saul had authority to build the altar. This however is not the question. He may have been able to build the altar, but he had already been disabused of any notion that once having built it that he could offer sacrifices upon it.

14.36 The people were ready to engage in more bloodletting and absconding with the abandoned goods. Ahiah inserted wisdom into the conversation by suggesting that they ought to ask the Lord God what they ought to do.

14.36.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time

14.37 LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew them there.

35. And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36. And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said
that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.36.10—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizzaim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.36.41—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

14.37 We must assume that Saul was somewhat fidgety as he waited upon the Lord to give His answer to the question that was on everyone lips.

14.37.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.37.13—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizzaim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.37.22—Israel—The name name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the

37. And Saul asked counsel of the priest, Let us draw near hither unto God.
instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.38 Saul mistakenly assumed that the reason that the answer to his question was not immediately forthcoming was because someone else had somehow offended the God of Heaven. The king saw no fault in himself.

14.38.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.39 The king was rash in his judgment, blind to his own offenses toward God. He was willing to lay the blame on anyone else, even upon his righteous son. It is clear that the people who stood before Saul were aware of his personality flaws.

14.39.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.39.13—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th

38. And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

39. For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.
14.40 Saul proposes to do an abbreviated selection process that had originally brought him to the throne of Israel.

14.40.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.40.15—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.41 We are not completely privy to the manner in which these decisions were made, but it is clear that divine appointment is what was meant. Some historians suggest that marked stones were used for the purpose, the princes of each tribe drawing a lot. Needless to say, the lot falling upon the king and his son must have been stunning to Saul. The last time this sort of thing was done, Saul was the one who was pointed out.

14.41.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.41.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was...
familiar with the prophecy that had been given by the Lord to his wife. 
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It literally means, however, “heel-catcher” in reference to one of the 
instances in the manner of his birth, he holding on to Esau’s heel as he 
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plaint and accusation was to come to an end with the angel’s blessing. 
The scholars of the world have apparently missed this point; that is to 
say, the divine commandment that Jacob from that time forward would 
be called Israel. The proper name “Israel” derives from roots that mean 
“he will rule as God; the prince that prevails with God”. 

14.41.13—lot—The Hebrew word which is here translated as “lot” derives 
from roots that mean “rough, stone-like, pebble, portion, destiny”. 
14.41.17—Jonathan—The eldest son of Saul, the king of Israel. He was a 
close friend of David who would be his father’s successor to the throne. 
He was an able warrior and accomplished great feats against the ene-
emies of his people even at a young age. He died at the battle of Gilboa. 
Our chronology assumes that he was born in the 2799th year after 
Adam and Eve were driven from the Garden of Eden, or in the 66th 
year of Samuel’s ministry.

14.42 Could Saul have been in any degree relieved that he was not taken? 
What then could the king say? The question had been as to who had broken 
the directive that he had given his men. He was not about to admit that it had 
been a foolish order, but here he was faced with the execution of his own son. 
14.42.2—Saul—The son of Kish of the tribe of Benjamin who served as 
the first king of Israel. He was followed by David and Solomon of the 
tribe of Judah. The children of Israel cried out for a king at the time 
that Samuel was the prophet and judge of the land. The prophet was 
tasked with finding an appropriate man for the assignment. Saul was 
selected and subsequently crown. His faithfulness and humility was a 
noteable aspect of his character at the beginning of his reign. Through 
disobedience and rebellion, however, Saul lost his inheritance and his 
kingship was given to David. He was severely wounded in one of the 
many battles against the Philistines and rather than be taken prisoner, 
sought death first at the hand of one of his soldiers and when refused 
fell upon his own sword. He was buried at Jabesh-gilead. 
14.42.9—Jonathan—The eldest son of Saul, the king of Israel. He was a 
close friend of David who would be his father’s successor to the throne. 
He was an able warrior and accomplished great feats against the ene-
emies of his people even at a young age. He died at the battle of Gilboa. 
Our chronology assumes that he was born in the 2799th year after 
Adam and Eve were driven from the Garden of Eden, or in the 66th 
year of Samuel’s ministry.

14.43 Saul was on the horns of a dilemma. On the one hand his orders as king 
had not been followed, even though there were mitigating circumstances. On 
the other, his eldest son had just confessed of being guilty of what had been 
declared to be a capital crime. Is Jonathan bemused at the conundrum or is he 
resigned? 
14.43.2—Saul—The son of Kish of the tribe of Benjamin who served as 

42. And Saul said, Cast lots 
between me and Jonathan my son. 
And Jonathan was taken.

43. Then Saul said to Jonathan, 
Tell me what thou hast done. And 
Jonathan told him, and said, I did 
but taste a little honey with the end 
of the rod that was in mine hand, 
and, lo, I must die.
the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.43.5—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.44 Here is a recalcitrance almost beyond comprehension. Saul cannot bring himself to admit that the command about eating in the midst of the chase had been unwise. Now he was prepared to compound the problem by executing his son.

14.44.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.44.15—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.45 Jonathan had done nothing worthy of death, and the people knew it. They came to Jonathan’s defense as an act of righteousness against an act of unrighteousness. Saul had overstepped his bounds as a king and the people who had requested to have a monarch were fully prepared to depose him in his wickedness.

14.45.6—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through

44. And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.
disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.45.8—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.45.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.46 Isn’t it interesting that Saul desists in his petition to the Lord God as to whether he should descend upon the Philistines in their disarray? Does he now understand that the utter defeat of the Philistines had not come because of his own foolishness and pride?

14.46.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.46.8—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus,
Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.47 Saul was effective in his deliverance of the children of Israel from bondage, whether on the west with the Philistines, on the south against the Edomites, on the east of the river Jordan and the Dead Sea, and on the north through Syria. One wonders how long the sting of his embarrassment at Michmash bothered him.

14.47.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.47.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.47.18—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

14.47.24—Ammon—the son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

14.47.27—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The
name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

14.47.33—Zobah—A region of Syria that lay between Gilead and the Euphrates River.

14.47.37—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.48 There is a superior translation for this verse.

And he gathered a host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them. (JST, 1 Samuel 14:48)

Saul’s military prowess extended in all directions against those who had injured the children of Israel at any time.

14.48.9—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE.C.36.12).

14.48.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.49 Although we cannot speak with authority on the matter, it seems clear that most of Saul’s children, if not all of them, were born before the birth of David. That is to say, Michal would have been same age as David when she was betrothed to him and Merab, Saul’s oldest daughter would have been about three years older than David when their marriage was proposed by the king. The following chart incorporates the material in this and the following

48. And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49. Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal:
verses, together with the proposed dates associated with the historical events involving Samuel and Saul.

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<th>Sm.Yr</th>
<th>Event</th>
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<td>Samuel born (?)</td>
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<td>2793</td>
<td>60</td>
<td>Abinadab born (Jesse)</td>
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<td>The Ark in Ashdod, Gath, &amp; Ekron</td>
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<td>2796</td>
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<td>Shimma born (Jesse)</td>
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<td>63</td>
<td>Gathering at Mizpeh</td>
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<td>Ishui born (Saul)</td>
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<td>2805</td>
<td>72</td>
<td>Melchishua born (Saul)</td>
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<td>2808</td>
<td>75</td>
<td>Unnamed son (Jesse)</td>
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<td>2808</td>
<td>75</td>
<td>Merab born (Saul)</td>
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<td>Saul against the Amalekites</td>
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<td>2811</td>
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<td>2811</td>
<td>78</td>
<td>Michal born (Saul)</td>
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The proposed dates for the children of Saul are based on the assumption that Saul only had one wife and each of the children were born without intervening complications, three years apart.

14.49.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.49.7—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

14.49.9—Ishui—The second son of Saul by his wife Ahinoam. Our chronology assumes that he was born in the 2802nd year after Adam and Eve were driven from the Garden of Eden, or in the 69th year of the ministry of Samuel.

14.49.11—Melchishua—Elsewhere Malchishua. The third son of Saul and his wife Ahinoam. Our chronology assumes that he was born in the 2805th year after Adam and Eve were driven from the Garden of Eden, or in the 75th year of the ministry of Samuel.

14.49.26—Merab—The firstborn daughter of Saul and his wife Ahinoam. Our chronology assumes that she was born in the 2808th year after Adam and Eve were driven from the Garden of Eden, or in the 75th year of the ministry of Samuel.

14.49.33—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

14.50 Here our narrator provides more genealogical information regarding Saul and his immediate family.

14.50.5—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

14.50.8—Ahinoam—The wife of Saul and the mother of Jonathan and Michal. She ought not be confused with other women of the time and place who bore similar names.

14.50.12—Ahimaaz—The father of Ahinoam, the wife of king Saul. Little more is known of him.

14.50.23—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishbosheth.

50. And the name of Saul’s wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul’s uncle.
Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.
14.50.27—Ner—The father of Abner and the brother of Kish, the father of king Saul.

14.51 More regarding the immediate family of king Saul.
14.51.2—Kish—A member of the tribe of Benjamin and the father of Saul the king. Physically Kish was a physically gifted man and he apparently passed this on to his extraordinary son.
14.51.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.
14.51.9—Ner—The father of Abner and the brother of Kish, the father of king Saul.
14.51.13—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishboseth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.
14.51.18—Abiel—A member of the tribe of Benjamin and the grandfather of both Saul the king and his chief captain Abner. He was the son of Zeror.

14.52 The course of action taken by Saul in support of his armed forces had been prophesied by Samuel long before.
14.53.8—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphthorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.
14.53.13—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

51. And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.
52. And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.
15.1 Samuel was the prophet, seer, and revealer of the Lord God of Israel. Saul had been selected through a process that was directed by the Lord through His servant and then later confirmed at Gilgal by the voice of the people after the destruction of Nahash and the Ammonites at Jabesh-gilead. Samuel was the instrument by which Saul had ascended to the throne.

15.1.1—**Samuel**—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.1.5—**Saul**—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.1.20—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. Would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.2 The attack of the Amalekites had been a cowardly one, inasmuch as they had assaulted the rear of the caravan of Israelites, striking at the women and children of the company in order to get to the valuables that were among them. Joshua led the battle at Rephidim that was miraculously won by divine intervention and the power of the priesthood.

15.2.11—**Amalek**—We know little concerning this tribe except that it was

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<th>Chapter 15</th>
<th>1 Sam. 15:15</th>
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<tr>
<td>1. Samuel also said unto Saul,</td>
<td>The LORD sent me to anoint thee</td>
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<td>The LORD sent me to anoint thee</td>
<td>to be king over his people, over Israel: now therefore hearken thou</td>
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<td>unto the voice of the words of the LORD.</td>
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<td>2. Thus saith the LORD of hosts,</td>
<td>I remember that which Amalek did</td>
<td>1 Sam. 15:2–3</td>
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<tr>
<td>I remember that which Amalek did</td>
<td>to Israel, how he laid wait for him</td>
<td>MD 322, 821</td>
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<td>in the way, when he came up from Egypt.</td>
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probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see *GE-C 36.12*). They were an itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years that the covenant people wandered in the wilderness.

15.2.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.2.29—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

15.3 The attack on the camp of Israel by the Amalekites had taken place in the year 2407 after Adam and Eve left the Garden of Eden. While there had been a major battle fought at the time, the complete vengeance of the Lord upon the attackers was postponed for four hundred years, sometime between 2802 when Saul presumptuously offered sacrifice at Gilgal without Samuel and 2813 when Samuel anointed David to be Saul’s successor (see 14.49). The instructions are clear and concise: nothing of the Amalekites was to survive. They had become a wicked and perverse people, of the same mind and orientation as the very worst of the Canaanite nations that had been overthrown at the beginning of the conquest by Joshua.

15.4 The various ancient manuscripts that remain extant present a wide variety of numbers. We have no compelling need to explore their validity, but will simply accept the values as given here. Whether there were a total of 430,000, 210,000, or 20,000 is of no matter, inasmuch as whatever the figure it was sufficient to accomplish the task. All that this sort of speculation affords is a secondary estimation regarding the possible number of Amalekites that were engaged in the conflict. Again, we are somewhat at a loss as to why the narrator separates the participants from the tribe of Judah from the rest of the gathered host of Israel.

15.4.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected

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3. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.  

1 Sam. 15:3  
DHC 5 135  
TPJS 256

4. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.
and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.4.11—Telaim—Perhaps also rendered Telem elsewhere. This gathering place for the armies of Israel by Saul has not been identified in modern times. We should probably suggest a region in the southern reaches of the land of Canaan. Some scholars have placed due south of Arad directly west of the southern tip of the Dead Sea.

15.4.21—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.5 We are not told which of the Amalekite cities that Saul first destroyed.

15.5.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.5.8—Amalek—We know little concerning this tribe except that it was probably founded by the son of Eliphez by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12). They were an itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years that the covenant people wandered in the wilderness.

15.6 The Kenites were apparently related to the prophet Moses by marriage. Why and how they had mingled with the Amalekites is difficult to determine.

15.6.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

5. And Saul came to a city of Amalek, and laid wait in the valley.

6. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.
aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.6.6—*Kenites*—A people who apparently inhabited the lands south of Palestine and east of the Gulf of Akaba. Moses father-in-law was said to have been a Kenite, a branch of the people of Midian. Heber, the wife of Jael who slew Sisera the general of the Canaanites with a tent peg, was also called a Kenite notwithstanding the fact that his dwelling was near Mount Tabor.

15.6.15—*Amalekites*—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see *GE-C 36.12*).

15.6.31—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.6.38—*Egypt*—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

15.7 The hosts of Israel prosecuted a definitive war against the Amalekites no matter where they might have been dwelling.

15.7.2—*Saul*—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon

7. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.
his own sword. He was buried at Jabesh-gilead.

15.7.5—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

15.7.7—Havilah—There has been considerable discussion as to where this region lay in ancient times. The implication is that the Amalekites were driven from all of the lands pertaining to the Sinai peninsula eastward to the Arabah between the southern tip of the Dead Sea to the northern tip of the Gulf of Aqaba. The destruction may have spilled over into the land of Midian. It is probable that this Havilah, in reference to the Amalekites, was located in the western side of the Arabian Peninsula.

15.7.12—Shur—On most biblical maps, the wilderness of Shur is limited to the region north of the road called the Way to Shur. It is clear that the wilderness of Shur extended farther to the south, probably into that area earlier referred to as the wilderness of Etham. Modern cartographers have placed the wilderness of Etham on the east side of the borders of the Red Sea, but we must suppose that it was on the west side of that body of water, inasmuch as when the children of Israel camped there, they had yet to cross the Red Sea to the Sinai peninsula.

15.7.17—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

15.8 Agag should have been slain as well, but Saul thought to modify the Lord’s commands in order to satisfy his own desire for outward display of power and authority.

15.8.4—Agag—The name of the king of the Amalekites, against whom Saul was sent, having been commanded by the Lord to destroy the entire kingdom, leaving nothing alive. We ought not be surprised that Balaam, nearly four hundred years before, through the inspiration of the Almighty, was able to prophecy regarding the destruction of thattermagant people. Saul disobeyed concerning the king and brought him alive along with sacrificial animals to Samuel. The prophet himself slew Agag in compliance with the instructions of the Lord God of Israel.

15.8.9—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

15.9 When the children of Israel first entered into the land of promise, they were specifically commanded to utterly destroy every living thing that they encountered among the seven Canaanite nations. Every man, woman, child, and animal was to be put to the sword. Their failure to do so provided the adversary with the means for their destruction in all of the succeeding generations.

15.9.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable

8. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.
aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.9.7—Agag—The name of the king of the Amalekites, against whom Saul was sent having been commanded by the Lord to destroy the entire kingdom, leaving nothing alive. We ought not be surprised that Balaam, nearly four hundred years before, through the inspiration of the Almighty, was able to prophecy regarding the destruction of that termagant people. Saul disobeyed concerning the king and brought him alive along with sacrificial animals to Samuel. The prophet himself slew Agag in compliance with the instructions of the Lord God of Israel.

15.10 Before Saul returned from his campaign against the Amalekites, the prophet Samuel was well aware of the manner in which Saul had disobeyed the commandments of the Lord.

15.10.9—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.11 There is a superior translation for this verse.

I have set up Saul to be a king, and he repenteth not that he hath sinned, for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night. (JST, 1 Samuel 15:11)

No doubt Samuel thought that the severe chastisement that Saul had received at Gilgal when he had offered a burnt offering on his own authority rather than wait for the prophet to perform the sacrifice would have been an effective corrective measure. Needless to say, Samuel was deeply disappointed. Note that Saul is the unrepentant one; the Lord God has no cause for repentance.

15.11.9—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.11.30—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the
time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.12 The king and his entourage passed from the southern reaches of the land of Palestine north to Carmel of Judah and then passed on Gilgal in the place near the ruins of Jericho. There the prophet Samuel would meet Saul and confront him for his disobedience.

15.12.3—*Samuel*—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.12.8—*Saul*—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.12.20—*Carmel*—A city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantonness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

15.12.40—*Gilgal*—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

15.13 It is hard to imagine Saul saying these words with a straight face? How could he possibly translate what he had failed to do as a fulfillment of the direct instructions that he had received from the Lord through Samuel?

15.13.2—*Samuel*—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.13.5—*Saul*—The son of Kish of the tribe of Benjamin who served as

12. And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.
15.14 An excellent question in light of Saul’s rather fatuous claim.

15.14.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.15 Once again we witness the duplicity of the king of Israel. Saul asserts that he did not bring the animals, but that the members of his armed forces had done so. Saul still has not learned the lesson that as king he is personally responsible for the conduct of all those who pertain to his kingdom.

15.15.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.16 For the second time, the prophet is faced with the challenge of censuring the king of Israel for poor judgment and abject disobedience. Saul is a proud man, and consequently inattentive to directions that he has not devised for himself.

15.16.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.
Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.16.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than being taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.17 There had been a time when Saul had been troubled by the prospect of being the king of Israel because his father’s house was least in the tribe that had been severely diminished numerically and in prestige because of the rebellion of the Benjamites in an earlier generation. Had he maintain this humble attitude toward himself, perceiving himself as a servant to his fellow men, his reign would have been considerably enhanced.

15.17.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.17.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.18 The Amalekites were an evil people, as perverted as those who had dwelt

17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18. And the LORD sent thee on a
in Sodom and Gomorrah in the days of Abraham and Lot. For their deeds done in the body and for the corruptions of their minds, they were no longer being benefited by their mortal experience. Therefore, they were to be utterly destroyed.

15.18.18—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

15.19 Samuel’s observations are candid and to the point, a perfect articulation as to what had transpired as Saul had set forth on his mission. It would appear that Saul had taken some of the wealth unto himself personally, setting a poor example for the rest of his army. They then decided that they could make exceptions for themselves inasmuch as the king was exempt from obedience.

15.20 The king sounds like a dullard here. Is he even listening to what he is saying? In the same breath he asserts that he has been obedience and confesses the very crime of which he is accused.

15.20.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.20.5—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.20.28—Agag—The name of the king of the Amalekites, against whom Saul was sent having been commanded by the Lord to destroy the entire kingdom, leaving nothing alive. We ought not be surprised that Balaam, nearly four hundred years before, through the inspiration of the Almighty, was able to prophecy regarding the destruction of that termagant people. Saul disobeyed concerning the king and brought him alive along with sacrificial animals to Samuel. The prophet himself slew Agag in compliance with the instructions of the Lord God of Israel.

15.20.32—Amalek—We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12). They were an itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years that the covenant people

19. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.
wandered in the wilderness.

15.21 Saul is responsible for the conduct of the people. First because he is their king. Secondly because he has set an example before them that they have followed. Yet he is determined to push the blame onto those who followed him into battle.

15.21.30—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

15.22 One of the primary objectives of the Law of Moses was to aid the children of Israel in learning to be exacting in all that they did. Saul and the people had not been exacting in executing their assignments. Saul would be held directly responsible.

15.22.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.22.11–12—Burnt offerings—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offerings were completely consumed upon the altar.

15.22.14—Sacrifices—We may assume that this refers to the offerings that had been commanded by the Lord, such as the peace offering, the trespass offering, and the sin offering.

15.23 Saul refused to abide by the instructions of the Lord, a rebellion that revealed his penchant for receiving his own counsel over that of the Lord. The king had persisted in his conduct even though he had been clearly corrected by the prophet earlier.

15.23.8—Witchcraft—Generally thought of as the conduct of a woman who used drug enhanced states in order to divine the future.

15.23.15—Idolatry—Any form of worship that directs the child of God away from the Creator and Redeemer of the person’s soul. Frequently, outward, physical means are employed to distract and ensnare the individual and community.

15.24 This belated confession, coupled with a clear unwillingness on Saul’s part to make a more public admission of guilt has condemned him in the eyes of God. He is no king in fact when the people determine what is to be done in the kingdom.

15.24.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his

21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.
kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.24.5—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.25 There comes a point where simple, private admission of guilt is not sufficient to repair the damage that has been done. Saul had proved unfaithful to his charge, and as a result is relieved of his divine appointment. Samuel will not countenance the rebellion in front of the people.

15.26 If the events that are narrated in the books of Samuel are set in chronological order, and if our chronology that we have proposed is moderately accurate, then Saul would sit upon the throne of the kingdom of Israel another 35 years or so. He would retain the outward trappings of a king, but real source of his power and direction would be taken from him. He would be a king in name only and that after the manner of men, rather than as a servant of God.

15.26.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

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15.26.31—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.
of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.27 Samuel is about seventy-five years of age at this time. Saul sought to compel the prophet to go with him to the altar at Gilgal. In his unworthy action, he provided Samuel more grist for his prophetic mill.

15.27.3—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.28 The neighbor, of course, is David the son of Jesse. David, however, is no more than twelve years old at this time. He dwelt at his father’s home in Bethlehem of Judea, the tribe just south of the holdings of the tribe of Benjamin.

15.28.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.28.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would

27. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.
be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.29 The Lord had declared through the prophet Samuel that because of Saul’s overt disobedience with regard to the destruction of the Amalekites, that his kingdom would be taken from him. The decree had been made. The Lord was not going to change his righteous mind in this matter.

15.29.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.30 Saul’s renews his petition to the prophet hoping that Samuel’s original decision to not accompany the king back to the altar at Gilgal had been his own to make rather than a commandment from God. We may assume that the Lord God did not have an immediate objection of Samuel’s final act of kindness.

15.30.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.31 Samuel and Saul would not be in each other’s company for the rest of

29. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

30. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31. So Samuel turned again after
their natural lives, nearly thirty years, except for one instance when Saul went to visit the prophet in Nainoth.

15.31.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.31.6—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.32 Agag had been a great man, reigning in wickedness over a great people. He was now reduced to nothing in fear for his own life. Almost all other manuscripts and versions of this verse communicate the idea that death was bitter for the king; he was suffering the sting of death in a terrible fashion.

15.32.3—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.32.9—Agag—The name of the king of the Amalekites, against whom Saul was sent having been commanded by the Lord to destroy the entire kingdom, leaving nothing alive. We ought not be surprised that Balaam, nearly four hundred years before, through the inspiration of the Almighty, was able to prophecy regarding the destruction of that termagant people. Saul disobeyed concerning the king and brought him alive along with sacrificial animals to Samuel. The prophet himself slew Agag in compliance with the instructions of the Lord God of Israel.

15.32.14—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

15.33 Saul no longer had the assignment to kill the last of the Amalekites. One wonders how the rest of the House of Israel viewed this development.

15.33.2—Samuel—The firstborn son of Elkanah and Hannah, most likely Saul; and Saul worshipped the LORD.

32. Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among
of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

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15.33.29—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

15.34 Again, the king and the prophet separated. According to the record, they only looked upon each other in the face one other time for the rest of their lives. On that occasion, Saul went to see Samuel at Naioth.

15.34.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

15.34.6—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

15.34.8—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15.34.15—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

34. Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.
And Samuel came no more to see Saul until the day of his death; nevertheless, Samuel mourned for Saul; and the Lord rent the kingdom from Saul whom he had made king over Israel. (JST, 1 Samuel 15:35)

Until the day that Samuel anointed David the son of Jesse to be the next king of Israel, the prophet grieved over the loss of Saul to the cause of righteousness. The king declined in spiritual stature and in all of his natural faculties. Note that in the Inspired Version of this passage, the Lord has nothing to repent of. Samuel never did venture to come into the presence of the king, but at some point Saul did go to the city of Naioth where the prophet was administering to the people.

15.35.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

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15.35.31—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God.”
16.1 If our chronology be moderately accurate, the time between Saul’s debacle with Agag and the Amalekites and the anointing of David was about five years (see 14.49). For an accounting of these events in terms of the chronology of David’s life, see 28.0.

16.1.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

16.1.13—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.1.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

16.1.25—horn—Probably a ram’s horn that was used to preserve the anointing oil in transport. Anciently a great amount of oil was used in anointing kings and priests unto God.

16.1.27—oil—in reference to olive oil. To this was added myrrh, cinnamon, calamus, and cassia for anointing purposes (see EX-C 30.23–33).

16.1.35—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.
16.1.37—Bethlehemite—An inhabitant of Bethlehem, a city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

16.2 There is a superior translation of this verse.

And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord. (JST, 1 Samuel 16:2)

Saul has been told on two separate occasions that the kingdom would not continue with him or his family. Samuel had been the “kingmaker” in his own case and no doubt would have been the instrument in the Lord’s hands to anoint Saul’s successor. As a functioning priest, however, Samuel could range throughout the land of Israel in order to administer to the people. His journey to Bethlehem would have been perceived as a part of his ministry. Note that Saul already was in a murderous state of mind. His attitude would not improve with time.

16.2.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

16.2.9—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.2.22—heifer—A female bovine, usually less than three years old, and one that has not yet born a calf.

16.3 The instructions of the Lord in this matter are clear. Jesse’s sons could have been engaged in almost any activity, but having been invited to a sacrifice offered up by the prophet of the Lord God would have assured the attendance of the family. It is interesting that David did not initially attend, no doubt because he was not yet of age, being probably no more than seventeen years old.

16.3.3—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.4 It is interesting that the townspeople of Bethlehem perceived Samuel as a
potential harbinger of tribulation. Why should this be so? Had he not been
the deliverer of Israel from one oppression after another? Was he not the
prophet, seer, and revelator of the Lord God of their fathers? How widely
known was the rift between Saul and Samuel? Had Saul uttered hostile senti-
ments toward the prophet? Clearly, for whatever the reason, the elders of the
city were nervous at Samuel’s appearance.

16.4.2—Samuel—The firstborn son of Elkanah and Hannah, most likely
of the tribe of Ephraim. His mother dedicated him unto the Lord in a
Nazarite vow. He would serve as the prophet of the Lord at the time
the children of Israel chose to be governed by kings rather than the
Lord God of their fathers. Samuel anointed both Saul and David to be
kings in Israel. According to our proposed chronology, Samuel was
born in the year of Adam 2733; that is to say, in the 252nd year of the
reign of the judges. He died in 2835 or in the thirty-sixth year of the
reign of king Saul, at the age of 102.

16.4.12—Bethlehem—A city a few miles south of Jerusalem located within
the tribal inheritance of Judah. Prior to the conquest by the House of
Israel, the place was called Ephrath or Ephratah. It would serve as the
birthplace of the Lord Jesus Christ in the Meridian of Time.

16.5 The elders of Bethlehem had no wish to be caught between any enmity
that may have existed between the king and the prophet. Samuel assured them
that he was not there to stir up trouble.

16.5.25—Jesse—The son of Obed and the grandson of Ruth and Boaz.
Jesse was the father of eight sons, the youngest being David, he who
would serve as one of the kings of united Israel.

16.6 Samuel’s line of thinking was not far afield; it was completely consistent
with the criteria that the apparently had used to select Saul. Saul had been
physically head and shoulders taller than anyone else in Israel. Should not the
next king have the same sort of appearance? The Lord suggested that there was
to be another set of requirements used to determine the next ruler of Israel.

16.6.14—Eliah—The eldest son of Jesse of Bethlehem and the elder brother
of David. His physical appearance initially impressed Samuel the prophet,
but the Lord God of Israel corrected Samuel’s line of thinking about
the nature of a true king of Israel. Eliah served as a soldier in Saul’s wars
against the Philistines.

16.7 The children of Israel had received in the first place a king that they
thought of as a king almost from the moment they first laid eyes upon him.
He looked like a king should look, particularly when many of the surrounding
nations had leadership that had descended in part from the sons of Anak and
other giants who once held sway in the land of Canaan. The next king was to be
a different sort.

16.7.6—Samuel—The firstborn son of Elkanah and Hannah, most likely
of the tribe of Ephraim. His mother dedicated him unto the Lord in a
Nazarite vow. He would serve as the prophet of the Lord at the time
the children of Israel chose to be governed by kings rather than the
Lord God of their fathers. Samuel anointed both Saul and David to be
kings in Israel. According to our proposed chronology, Samuel was
born in the year of Adam 2733; that is to say, in the 252nd year of the
reign of the judges. He died in 2835 or in the thirty-sixth year of the
reign of king Saul, at the age of 102.

16.8 One wonders as to how much Samuel had confided to Jesse as to his

LORD spake, and came to Bethlehem. And the elders of the town
trembled at his coming, and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the LORD:
sanctify yourselves, and come with me to the sacrifice. And he sancti-
fied Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on
Eliah, and said, Surely the LORD’S anointed is before him.

7. But the LORD said unto Samuel, Look not on his counte-
nance, or on the height of his sta-
ture; because I have refused him:
for the LORD seeth not as man
seeth; for man looketh on the out-
ward appearance, but the LORD
looketh on the heart.

8. Then Jesse called Abinadab,
purpose in being in his home.

16.8.2— Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.8.4— Abinadab—The second son of Jesse of Bethlehem and an elder brother of David. He also passed before Samuel the prophet as part of the process of identifying the next king of Israel. Abinadab served as a soldier in Saul’s wars against the Philistines.

16.8.10— Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

16.9 As each of Jesse’s sons passed before Samuel, the Lord inspired Samuel the prophet to wait.

16.9.2— Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.9.4— Shammah—The third son of Jesse of Bethlehem and an elder brother of David. He also passed before Samuel the prophet as part of the process of identifying the next king of Israel. Shammah served as a soldier in Saul’s wars against the Philistines.

16.10 Clearly, Jesse knows something of Samuel’s errand, else Samuel’s comment to him is vacuous at best. Notwithstanding evidence to the contrary, it appears that Jesse had eight sons including David, even though only seven are named. The three eldest, Eliab, Abinadab, and Shammah are presented first, followed by four more. Then David is sought after.

16.10.2— Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.10.4— seven—These constitute all of Jesse’s sons except for David. We have names for six of them: Eliab, Abinadab, Shammah, Nethaneel, Raddai, and Ozem (see 1 CR-C 2.13–17).

16.10.11— Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

16.11 Since David was less than twenty years of age he was not, strictly speaking, a candidate for military service (see 14.49). No doubt this is the reason that the young man was initially left out of the mix.

16.11.2— Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11. And Samuel said unto Jesse, 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
the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

16.11.5—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.12 We have supposed that David was about seventeen years of age at the time of his anointing to be the successor of Saul the king of Israel. Thirteen years would pass before David would actually ascend to the throne (see 14.49). That David was a handsome lad, there can be no question. Some scholars have gone so far as to suggest that he was a cherubic fellow with blond hair. At present we cannot speak with authority in this matter.

16.13 One must wonder as to how much of the matter was now the privileged knowledge of David’s family. The young man was anointed. Did his siblings know the purpose of the anointing? How could they not know? This later becomes a point of concern when David appears at the encampment of Israel shortly before the death of Goliath.

16.13.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

16.13.5—horn—Probably a ram’s horn that was used to preserve the anointing oil in transport. Anciently a great amount of oil was used in anointing kings and priests unto God.

16.13.7—oil—In reference to olive oil. To this was added myrrh, cinnamon, calamus, and cassia for anointing purposes (see Ex. C. 30.23–33).

16.13.25—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

16.13.37—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

16.14 There is a superior translation for this verse.

But the Spirit of the Lord departed from Saul, and an evil spirit which was not of the Lord troubled him. (JST, 1 Samuel 16:14)

The reason that Saul found himself without the power and influence of the Holy Ghost is that he was filled with anger, disappointment, and despair. In his tribulations, many of which he had brought upon himself, he did not turn will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and gladly to look to. And the LORD said, Arise, anoint him: for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

1 Sam. 16:12
FPM 169
1 Sam. 16:13
AF 103
AGQ 1 152
to the Lord God of his fathers for comfort and enlightenment. As he descend
further into his guilt for having willfully disobeyed God and presumed to
counsel himself in matters of divine import, he became progressively more
susceptible to the influence of Satan and his minions.

16.14—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.

16.15 There is a superior translation for this verse.

And Saul’s servants said unto him, Behold now, an evil spirit which is
not of God troubleth thee. (JST, 1 Samuel 16:15)

The candor with which the servants spoke is somewhat surprising, but no
doubt there were men in whom Saul had some confidence.

16.15.2—Saul’s—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.

16.16 There is a superior translation for this verse.

Let our lord now command thy servants, which are before thee, to seek
out a man, who is a cunning player on a harp; and it shall come to pass,
when the evil spirit, which is not of God, is upon thee, that he shall
play with his hand, and thou shalt be well. (JST, 1 Samuel 16:16)

Saul must have realized that his frame of mind was not doing anything to
sustain his role as the King of Israel. Only so much petulance is tolerated and
then drastic measures are forthcoming.

16.16.24—harp—As is clarified by the text of the Joseph Smith Transla-
tion (see Ps-C 33.2.5), the harp here is an instrument with ten strings.

16.17 For whatever reason, the king was amenable to the suggestion. There
were considerable ironies that would follow David’s selection.

16.17.2—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time

15. And Saul’s servants said unto him, Behold now, an evil spirit from God troubleth thee.

16. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cun-
ning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he
shall play with his hand, and thou shalt be well.

17. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.
that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.18 Many scholars have suggested that the chronology of this part of the book of Samuel is seriously flawed. This indeed may be the case, but considerable evidence would need to be produced to make the claim valid. The simplest, and thus most elegant solution, is arrived at when one merely suggests that not much time had passed since David’s anointing had taken place, perhaps no more than a few months. Note that he would be chosen to be a valet, an armor bearer to the king along with providing his musical talents. Three years would pass before he would be called upon to enter into the lists as a warrior against Goliath. His valiancy surely was notable in his defense of his father’s sheep which had been accompanied with the slaying of rather vicious beasts with his sling. Who the servant was that recommended the young man we may only speculate. He was, however, an astute man. Again, David was probably about 17 years old when he was made one of Saul’s armor-bearers. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

16.18.16—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.18.18—Bethlehemite—An inhabitant of Bethlehem, a city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

16.19 Knowing what he did about David’s potential, Jesse must have found the request a little disconcerting. Had Saul learned about the anointing and blessing that had been bestowed upon David by Samuel a short time earlier? Sending his youngest son off to be with the army must have been a little unnerving as well.

16.19.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.19.6—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.19.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the
16.20 Along with his son, Jesse sent an additional gift apparently to imply that he was pleased with the request of the king. Without insisting on being contrary to the opinions of learned men, we should probably conclude that David is on the cusp of meeting Saul for the first time.

16.20.2—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.20.16—kid—A young goat is usually considered a kid until it is one year old.

16.20.21—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

16.20.25—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.21 David possessed some military skills, mostly acquired as he defended the domesticated animals of his family. As Saul’s armor-bearer, he would become somewhat more acquainted with the practical and strategic aspects of warfare which would later serve him well. In the beginning, Saul clearly did not know who David really was; to the king the young man was simply an accomplished and amiable companion.

16.21.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

16.21.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.22 Saul found David so appealing that he wished to make permanent a relationship that was intended to soothe the king’s troubled heart and mind. David was more than what Saul’s servants had hoped for.

20. And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21. And David came to Saul, and stood before him; and he loved him greatly; and he became his armourbearer.

22. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.
that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.22.5—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

16.22.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

16.23 There is a superior translation for this verse.

And it came to pass, when the evil spirit, which was not of God, was upon Saul, that David took a harph, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him. (JST, 1 Samuel 16:23)

David’s musically talents coupled with his other qualities endeared him to Saul. Note again that the evil spirit came as the Spirit of God departed from the king. God the Father does not torment; the consequences of disobedience are sufficient.

16.23.14—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

16.23.16—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

16.23.19—harp—As is clarified by the text of the Joseph Smith Translation (see PS-C 33.2.5), the harp here is an instrument with ten strings.

Chapter 17

1. Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephesdammim.

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of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.1.15—Shoco[h]—Elsewhere Socoh. Thought to be located about 15 miles west of Bethlehem in the tribal inheritance of Judah.

17.1.19—Juda[h]—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

17.1.25—Azekeh—Thought to be located about a mile northwest of the city of Socoh in the inheritance of Judah. If so, then it would be about 15 miles west of the city of Bethlehem.

17.1.27—Ephesdammim—Elsewhere Pas Dammim. A site located in the vicinity of Socoh and Azekah situated about fifteen miles west of the city of Bethlehem in the inheritance of Judah.

17.2 We should visualize the encampments located on the hillsides on either side of the valley of Elah.

17.2.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.2.7—Israe[l]—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the

2. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.
instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.2.17—Elah—The vale wherein David slew the giant Goliath. It was located about fifteen miles west of Bethlehem, near Socoh and Azekah.

17.2.26—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.3 The opposing forces had established their defensive positions as a necessary preamble to the battle.

17.3.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.3.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.4 Among the Israelites Saul was head and shoulders taller than any other man, the logical choice to do battle against Goliath. Goliath, however, may have been as much as twice as tall as any man in Saul’s army.

17.4.6—champion—The Hebrew word which is here translated as “champion” derives from roots that mean “double interval, the space between

3. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side; and there was a valley between them.

4. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.
opposing armies”. The English word “champion” derives from Latin roots that refer to an open field. Thus, a champion is one who fights in the open area between two opposing forces.

17.4.13—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.4.15—Goliath—A giant in the military service of the Philistines who defied the armies of Saul for forty days and nights. The young man David slew the giant with a stone and his sling, afterwards decapitating him, much to the dismay of the Philistines. Goliath was from between ten and twelve feet in height.

17.4.17—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

17.4.22—cubits—A cubit is calculated as the distance between the elbow and the tip of the middle finger. Most anthropologists and historians have settled on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, Goliath would have been no less than nine feet tall. At 21 inches per cubit, he would have been no less than ten and one-half feet tall.

17.4.25—span—A span is the distance between the tip of the thumb and the tip of little finger when the hand is splayed. Most scholars suggest that a span is about 9 and one-half inches, although the author’s span is 10 and a quarter inches.

17.5 There is a superior translation for this verse.

And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. (JST, 1 Samuel 17:5)

Not only was Goliath an enormous man, his strength was commensurate.

17.5.7—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

17.5.29—shekels—From what little we know about the culture in the time of David, a shekel of brass weighed about 4 tenths of an ounce. Five thousand shekels, then would be equal to about 125 pounds.

17.6 Goliath’s lower extremities were well protected. The target here may very well be the spear that is described in the next verse. It may have been an auxiliary shield.

17.6.4—greaves—The Hebrew word which is here translated as “greaves” derives from roots that mean “shin piece”.

17.6.6—brass—Some scholars suggest that this is merely copper as a raw metal. Brass is made from smelting a combination of copper and zinc.

17.6.12—target—The Hebrew word which is here translated as “target” derives from roots that mean “dart, lance, shield”.

17.7 This description may be of the “target” mentioned in the previous verse.

5. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.

1 Sam. 17:5 JST

6. And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7. And the staff of his spear was
If so, then the shaft was made of brass and the head thereof from iron. If this were a separate weapon, than the shaft was large enough to impress the Israelite mind, one that fit nicely in the hand of this gigantic man.

17.7.11—beam—We cannot tell whether this referred to the shaft that was used to coil the finished cloth or that which held the vertical strands of thread. In either case, the pole was substantive.

17.7.19—shekels—From what little we know about the culture in the time of David, a shekel of iron weighed about 4 tenths of an ounce. Six hundred shekels, then would be equal to about 15 pounds.

17.8 For whatever reason, neither Saul nor any of his men at war was inclined to accept Goliath’s challenge. David would be the first, apparently, to question the wisdom of allowing the giant to harangue the Israelites.

17.8.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. Would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.8.30—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.8.35—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

8. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.
17.9 Scholars assert that this offer was common practice among the ancients. It seems doubtful, however, that this was a recognized tradition among the Israelites. That Goliath would have to be killed eventually was a certainty. The possibility of one man in single combat could accomplish this was another matter altogether, even if Saul chose to confront Goliath directly.

17.10 Goliath was a bully, whose girth and height seemed to guarantee victory no matter who was put into the field against them. The only other alternative was for the Israelite armies to attack first which would have put them at an extreme disadvantage strategically. They would have had to descend from their defensive position in to the valley of Elah and then ascend the opposing hill. It is clear that Goliath is goading Saul into doing that very unwise assault.

17.11.3—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.11.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.11 This was a humiliating stalemate. No one man dared face Goliath, but neither did they wish to make an attack upon the defenses of the Philistines across the valley.

17.11.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

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17.12 If our chronology be modestly correct, Jesse would have been about sixty-eight years old at the time of the battle at the valley of Elah (see 14.49). Some scholars have expressed deep concerns about the integrity of this verse and the rest that follow unto the end of the chapter. They do not appear in the Septuagint, the Greek version of the Old Testament, and in many of the ancient surviving documents. We will address the more egregious problems that distress the learned men as we progress through the text.

17.12.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.12.8—Ephrathite—Generally speaking, an Ephrathite is thought of as resident of ancient Bethlehem. Many modern scholars, however, suggest that this particular reference should be rendered “Ephraimitic”, that Samuel and his ancestry ought to be thought of as having descended from the second son of Joseph.

17.12.10—Bethlehemjudah—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephrathah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

17.12.14—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

12. Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.
17.12.19—sons—Jesse had eight sons but only seven of them are named.

17.12.34—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.13 We may only speculate as to why none of the five younger sons were conscripted.

17.13.7—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

17.13.11—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.13.28—Eliah—The eldest son of Jesse of Bethlehem and the elder brother of David. His physical appearance initially impressed Samuel the prophet, but the Lord God of Israel corrected Samuel’s line of thinking about the nature of a true king of Israel. Eliah served as a soldier in Saul’s wars against the Philistines.

17.13.35—Abinadab—The second son of Jesse of Bethlehem and an elder brother of David. He also passed before Samuel the prophet as part of the process of identifying the next king of Israel. Abinadab served as a soldier in Saul’s wars against the Philistines.

17.13.39—Shammah—The third son of Jesse of Bethlehem and an elder brother of David. He also passed before Samuel the prophet as part of the process of identifying the next king of Israel. Shammah served as a soldier in Saul’s wars against the Philistines.

17.14 Notwithstanding the fact that David had been chosen to serve as one of Saul’s armor-bearers and as a court musician, his services had not been required at Elah.

17.14.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.14.11—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was

13. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14. And David was the youngest: and the three eldest followed Saul.
tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.15 In the previous chapter, David had been invited to Saul’s court in order to help soothe the king’s degenerating spiritual condition. Once there, Saul found him a delightful young man and made him one of his own armor-bearers. When hostilities began with the Philistines began, David was sent home to tend to his duties there. He would return to Saul’s camp in the Adamic year 2831, when he was 20 years of age. It was there in Elah that he killed the giant Goliath. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

17.15.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.15.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.15.14—Bethlehem—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

17.16 Could Goliath have been more irritating and insulting? It is hard to imagine. For six weeks the giant taunted the children of Israel.

17.16.3—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.17 The distance to the camp of Israel was about fifteen miles. We might imagine that almost a day was consumed in the journey if David walked. Even with animal transportation more than half a day would have been required. The commissary of the Israelite army in the field would have been limited.

17.17.2—Jesse—The son of Obed and the grandson of Ruth and Boaz.

15. But David went and returned from Saul to feed his father’s sheep at Bethlehem.

16. And the Philistine drew near morning and evening, and presented himself forty days.

17. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;
Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

17.17.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.17.14—ephah—There is a great diversity among the ancients and the moderns as to the actual measurement of dry grain that is referred to here. Some have set forth an ephah as an amount equal to 4.4 gallons; others have testified that it is twice that. Still others have settled on something in between. An ephah would be the amount of grain obtained by winnowing ten sheaves. Only the tenth part of an ephah, or an omer, was required for a sacrifice.

17.17.18—corn—The grain referred to here was probably wheat or barley. Indian corn or maize was unknown in the eastern hemisphere during this time.

17.18 We should not be surprised to learn that the three eldest sons of Jesse were captains of one hundred. Jesse was anxious to know how things fared at the battle front. More than a month had passed since his sons had sallied forth to the valley of Elah.

17.18.5—cheeses—Scholars assure us that cheese as we understand it was not made by the ancients in the land of Canaan. It was instead a basket of large milk curds heavily salted.

17.18.8—captain—The armies of Israel were divided into companies of ten, fifty, one hundred, and one thousand.

17.19 Other than the hectoring that Goliath had occupied himself with, we are not told of any engagements that had been affected. They apparently transpired but were hardly more than skirmishes.

17.19.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.19.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”.

18. And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

19. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.
deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.19.16—Elah—The vale wherein David slew the giant Goliath. It was located about fifteen miles west of Bethlehem, near Socoh and Azekah.

17.19.20—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.20 The fray mentioned here may have been the first major battle enjoined since the two armies gathered themselves at the vale of Elah.

17.20.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.20.21—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

17.21 If the foregoing verses in this chapter provide an accurate representation of the history of the campaign, the children of Israel and the Philistines have been in their defensive positions for not less than forty days.

17.21.2—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.21.5—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete.
Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.22 David is not being presumptuous here. He had a formal place at court and in the army of Israel, even though he was not on active duty.

17.22.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.22.5—carriage—That is to say, the food and other supplies that had been entrusted to him by his father was delivered to what we would call the quartermaster today. David had literally "carried" them to the front lines.

17.23 This would have been the first time that David would have heard the challenge. His brothers were no doubt inured to the posturing of the giant.

17.23.12—champion—The Hebrew word which is here translated as "champion" derives from roots that mean "double interval, the space between opposing armies". The English word "champion" derives from Latin roots that refer to an open field. Thus, a champion is one who fights in the open area between two opposing forces.

17.23.14—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.23.16—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

17.23.17—Goliath—A giant in the military service of the Philistines who defied the armies of Saul for forty days and nights. The young man David slew the giant with a stone and his sling, afterwards decapitating him, much to the dismay of the Philistines. Goliath was from between ten and twelve feet in height.

17.23.35—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.24 Wherever Goliath went in the battlefield he terrified the Israelite soldiers, so much so that no effective strategy could be played out by Saul and his men. The break in the lines whether offensive or defensive would be broken by his presence.

17.24.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision.

22. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.
inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.25 None of the incentives had been sufficient to spur any of the men to take the challenge. The fact that Saul, the greatest among them, had not entered into the breach made by the giant is indicative of the general fear that the army of Israel had of Goliath.

17.25.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife, would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.26 The incentives were one thing, but the real issue was that the covenant people of the Lord God of Israel were being mocked twice a day.

17.26.2—David—The King of Unified Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.26.22—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.26.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

25. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father’s house free in Israel.

26. 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? for who is this uncircumcised Philistine, that he should defy the armies of the living God?
familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.26.34—uncircumcised—The Hebrew word which is used to represent “circumcision” derives from roots which mean to “cut short, curtail, blunt, destroy” particularly regarding the prepuce. The Greek word derives from roots which mean to “cut around with a single stroke”. Circumcision was given to Abraham and his posterity as a sign of their place as a covenant people.

17.27 David had been anointed about three years before by the prophet Samuel to be Saul’s successor on the throne of Israel. He did not need to position himself in the court of the king, nor did he need to manipulate circumstances that the prophecy might be fulfilled.

17.28 Here we see in part the reason why Eliab was not chosen to be the king. He was quick to judge, quick to condemn, and essentially misread the situation around him. David had been sent by Jesse; the younger brother would not have ventured off on his own. Eliab, we might suspect, knew about the prophecy that had been pronounced upon David’s head. He realized that he had been bypassed. In essence, he superimposed all of his pride and aspiration onto David, accusing him of those very things of which he was guilty.

17.28.2—Eliab—The eldest son of Jesse of Bethlehem and the elder brother of David. His physical appearance initially impressed Samuel the prophet, but the Lord God of Israel corrected Samuel’s line of thinking about the nature of a true king of Israel. Eliab served as a soldier in Saul’s wars against the Philistines.

17.28.19—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.29 Eliab could not answer the question in righteousness, for David had done only that which he had been instructed. As to speaking openly about the arrogance of Goliath, he had every right to do so. Should not the men be encouraged and edified by his words? This was especially so since Saul apparently had not been particularly successful.

17.29.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.30 David went from man to man, attempting to stir up sufficient courage in someone’s mind and heart that they might step forward and deal with the taunting of the Philistine giant. The temporal incentives were not sufficient,
but David was motivated by the power and influence of the Holy Ghost.

17.31 David is clear about his displeasure that nothing has been done about Goliath’s boasting. No doubt at some point someone suggested that if he were so exercised about the matter that maybe he should go out as the Israelite champion. David apparently did not blanch in the slightest about the prospect.

17.31.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.31.14—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.32 There was no doubt in David’s mind or heart that he could deprive Goliath of his life. If he were chosen as the champion of Israel, no one of the soldiers should fear for him or for themselves because he would be victorious.

17.32.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.32.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.35.22—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.33 It was true that David had never as yet gone out to do battle as a soldier. In earlier confrontations he would have been too young. This had been the first opportunity, but he had not been called up to active duty prior to this visit to the battle front.

31. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

32. And David said to Saul, Let no man’s heart fail because of him; thy servant will go and fight with this Philistine.

33. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of
17.33.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.33.5—David—the King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.33.14—Philistine—in specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.34 David had military skills even though he had never been thrust into battle. His skills with the sling and hand to hand combat with vicious and dangerous animals had given him accuracy, strength, and courage.

17.35 David served his father and was a true guardian of the flocks that pertained to his father’s family. He was willing to put himself in danger to rescue a single lamb from the jaws of predators. He did not hesitate to preserve that which his father had entrusted to him. David felt the same way about the children of Israel. Even though he did not as yet sit upon the throne of the House of Israel, yet he was still their anointed protector.

17.36 Goliath was nothing more than another vicious brute of the field. His size and strength was of no import, even as the size, strength, and agility of the lion and the bear had had no bearing on David’s victory over them.

17.36.17—Philistine—in specific reference to the giant Goliath. The Phi-
listines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.37 One wonders at Saul’s willingness to allow David to confront Goliath. Had he been convinced? Did he see in David some of that which had been within himself when he first ascended to the throne?

17.37.1—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.37.34—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.37.36—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.38 There is a superior translation of this verse.

And Saul armed David with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail. (JST, 1 Samuel 17:38)

Saul tried to provide David with what the young man would need as a traditional warrior. It would be to no avail because David’s skill set did not include armed combat.

17.38.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner,

37. 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. And Saul said unto David, Go, and the LORD be with thee.

38. And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.
sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.38.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.38.6—his—Most readers have concluded that Saul attempted to dress David in the king’s armor. Since Saul was head and shoulders taller than David, this would have been ridiculous. Since David was officially Saul’s armor-bearer, no doubt his personal gear had already been fabricated. The problem was that David had never even practiced in it.

17.39 David was immediately uncomfortable in the protective gear. He concluded that he would have a far better chance of defeating the giant if he could depend on his natural skills of agility, speed, and accuracy.

17.39.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.39.24—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.40 David only needed one stone to bring Goliath down, but he was prepared for eventualities.

17.40.32—scrip—A travelling pouch which is used for carrying small amounts of food.

17.40.35—sling—From what we understand of the scholars, David’s sling would have been a small piece of leather with a string or thong attached to either side. A stone was placed in the leather piece, the two strings held in the hand, and the stone swung round about the head. At the precise moment, one of the thongs was released and the stone travelled at a tremendous speed toward the target.

17.40.46—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.41 We may only speculate about what the shield was protecting, but clearly Goliath had nothing in his hands that could shield his brow when the stone struck his forehead.

17.41.3—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major
cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.41.10—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.42 David was a young man rather than a boy, but without armor his age would have been immediately apparent.

17.42.4—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.42.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.43 In his arrogance, Goliath made a joke at David’s expense. “Are you going to beat me to death with a stick?”

17.43.3—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.43.6—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.44 More bravado to be sure, but Goliath must have wondered what else was going to happen. The confrontation between David and the giant could only end one way, so this must be a feint of some sort.

17.44.3—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.44.6—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the

42. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

1 Sam. 17:43
JC 355
17.45 Goliath assumed that David only had a walking stave. He thought his own position greater because he was armored and equipped with weapons of war. David disabused him of any notion that outward accoutrements would given either of them success. This was to be a confrontation between the God of Israel and the gods of the Philistines. The Philistines could not possibly be triumphant.

17.45.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.45.6—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.45.41—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.46 The point to be made was that presumptions made against the children of Israel would not go unpunished. The Philistines had been allowed to have ascendancy over the Israelites from time to time because of the apostasy of the latter. But in this instance the Philistines would be summarily destroyed.

17.46.27—carcasses—This is an alternative spelling for the word "carcasses" in 16th century orthography.

17.46.33—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

45. 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.

46. 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.
17.46.62—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.47 Both Israel and Philistia would know that the victory will have been the result of the intervention of the Lord God of Israel and not because David was a superior warrior. With a staff, a sling, and a stone, the mightiest man in all of Philistia would be felled. He would be beheaded by his own great sword. The Philistines would be completely unnerved by the sight.

17.48 David did not hesitate, knowing precisely what he was going to do and aware that his victory over the giant was only moments away.

17.48.8—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.48.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.49 David had five stones, but only required one to accomplish the task that he had been sent to do. The stone crushed the forehead of the giant and penetrated his brain, instantly killing him.

17.49.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.49.20—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or

47. 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.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

1 Sam. 17:49
EM 1:360
Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.50 There is a superior translation for this verse.

So David prevailed over the Philistines with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. (JST; 1 Samuel 17:50)

The death of Goliath stripped from the Philistines their greatest advantage and weapon of war. They were easily routed thereafter. Note that as Goliath had suggested, the victor’s side in the combat would bring about the enslavement of the others.

17.50.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.50.6—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.51 If there had been any doubt that the giant was dead, his decapitation by David certainly resolved the issue.

17.51.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.51.8—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.51.36—champion—The Hebrew word which is here translated as “champion” derives from roots that mean “double interval, the space between opposing armies”. The English word “champion” derives from Latin roots that refer to an open field. Thus, a champion is one who fights in the open area between two opposing forces.

17.52 The destruction of the armies of the Philistines was complete

17.52.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not

50. 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.

51. 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. And when the Philistines saw their champion was dead, they fled.

52. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaphir, even unto Gath, and unto Ekron.
going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.52.8—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

17.52.15—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.52.21—valley—Probably in reference to the valley of the Sorek River on the south bank of which the city of Ekron was founded.

17.52.27—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

17.52.40—Shaaraim—Elsewhere spelled Sharaim. A city located in the central portions of the possessions of Judah. It has not been identified in modern times.

17.52.43—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

The Philistine army had been perched on their side of the valley of Elah for as long as had the children of Israel. There were considerable spoils to be taken.

17.53.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

53. And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.53.11—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.54 It would appear that David took all of Goliath’s armor as his personal spoils of war, together with the giant’s head. We are not told as to why David took the severed head to Jerusalem. This has not stopped commentators from speculating about the purpose and the timing of the event.

17.54.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.54.8—Philistine—in specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.54.13—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north. The king at the time of the initial entry into the land of promise was Adonizedek.

17.55 Those who have wrestled with this and the accompanying verses have chosen to converge on chronological problems that they seem to create. This is

54. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55. And when Saul saw David go forth against the Philistine, he said 1 Sam. 17:55–58
unnecessary. These passages say more about Saul’s state of mind than they do of any deficiency on the part of the narrator or any corruption of the text over time. David had been summoned to the court of Saul several years before when Saul was having grievous spiritual problems. David’s musical talents were employed to help Saul regain his sanity. The king was so taken with the lad that he made him one of his armor-bearers. We have suggested that David was probably around seventeen years of age when this honor was bestowed upon him. This would have been about the Adamic year 2828. We now speculate that three years had passed away since David had returned to his own home, having only spent a short time in the presence of Saul. Thus the war with the Philistines would have transpired in the 2831st year since Adam and Eve departed from the Garden of Eden. During that three year interval, Saul had forgotten the details regarding David’s family and therefore asks the question of Abner. Abner apparently has been distracted as well by the timeframe. We may also speculate that during the three year period some of David’s physical features may have changed somewhat. David is probably 20 years old when Goliath was slain. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

17.55.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.55.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.55.10—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.55.14—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishboseth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.

17.56 Abner is given the responsibility to find out all that he can about the young man who almost single-handedly defeated the Philistines. Saul had made some rather liberal incentives for killing Goliath which he no doubt felt that he had to reward.

17.57 Abner brought David before the king with the head of Goliath still in his hand. David had yet to take it to the city of Jerusalem.

17.57.3—David—The King of United Israel, David was the youngest of unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

66. And the king said, Enquire thou whose son the stripling is.

57. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before
eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.57.10—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

17.57.11—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishboseth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.

17.57.18—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.58 One wonders at this point if Saul recalled the blessings that he had received at David’s hands some three years previous.

17.58.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

17.58.14—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17.58.23—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

17.58.25—Bethlehemite—An inhabitant of Bethlehem, a city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

58. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.
18.1 According to our proposed chronology, Jonathan was born in the Adamic year 2799, making him some 12 years older than David (see 14.49). Thus at the battle of Elah, when David was 20, Jonathan would have been about 32 years old. Jonathan was a deeply spiritual man who perceived in David's character that which had once graced his own father's life. For an accounting of these events in terms of the chronology of David's life, see 28.0.

18.1.7—Jonathan—That is to say, the young man David.

18.1.16—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.1.21—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father's successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel's ministry.

18.1.28—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.2 Three years before David had been summoned to the court of the king in order to provide music by which Saul could recover his sanity. Saul was pleased with David's efforts and made him one of his armor-bearers. He was allowed to return to Bethlehem, however, after a short stay.

18.2.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.3 We may only speculate about the nature of the covenant that the two young men made, but given Jonathan’s character and spiritual sensitivity, he may very well suspected that which awaited David. Did Jonathan pledge his loyalty to the heir apparent to the throne of Israel?

18.3.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father's successor to the throne.

2. And Saul took him that day, and would let him go no more home to his father's house.

3. Then Jonathan and David made a covenant, because he loved him as his own soul.
He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

18.3.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.4 Is this not a symbolic transfer of inheritance? Is not Jonathan testifying to David that he is aware that he will not take his father’s place upon the throne of Israel? Jonathan was the eldest son of Saul. It is hard to suggest another meaning for what is transpiring here. To the outside world, however, this may have been viewed simply as a friend providing the military accoutrements necessary so that David could function as an honored warrior in the Israelite army.

18.4.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

18.4.16—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.5 The fact that David had been the victor over the giant Goliath in single combat would have facilitated the acceptance of any promotion that might have been placed upon him. It seems certain that David was at least a captain of one thousand, and his authority may have been even greater.

18.5.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.5.6—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.6 Could anything else have been expected? David had become a national hero. For forty days Goliath had made a mockery of the armies of Israel and in a few short moments David had brought the monster into the dust.

18.6.10—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.6.18—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were con-
stant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

18.6.28—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.6.35—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.6.37—tabrets—A type of tambourine common in the Middle East.
18.6.44—music—As might be expected, this is an early English spelling for the word “music”

18.7 We may quibble about the actual numbers of lives that the two men personally took in battle. The essence, however, is a question of leadership. Saul had been victorious over his enemies on every hand in the first few years of his monarchy, but in a day, David had been the inspiration for the destruction of the entire Philistine army.

18.7.12—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his

7. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.
kingdom was given to David. He was severely wounded in one of the
countless battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.

8. And Saul was very wroth, and
the saying displeased him; and he
said, They have ascribed unto
David ten thousands, and to me
they have ascribed but thousands:
and what can he have more but the
kingdom?

18.8 Saul very well understood the implications of his not having challenged
Goliath during the forty days that the giant taunted the children of Israel. The
fact that David had taken the life of the Philistine with such ease must have
stung the king greatly. For the people of Israel to have made the same observa-
tion would have been a bitterness inexpressible.

18.9 On two separate occasions, the prophet Samuel had testified that Saul would
not retain the kingdom, that his would not be an enduring dynasty. David was
as likely a successor as could be found in the land of Israel at that time.

9. And Saul eyed David from that
day and forward.

18.10 There is a superior translation of this verse.

And it came to pass on the morrow, that the evil spirit which was not of
God came upon Saul, and he prophesied in the midst of the house; and
David played with his hand, as at other times; and there was a javelin in
Saul’s hand. (JST, 1 Samuel 18:10)
Saul’s first overt attack on David came about shortly after the decisive battle against the Philistines at the valley of Elah. We are not privy as to what the evil spirit said through Saul’s mouth, but it seems clear that king was irrationally unhappy with the utterances.

18.10.17—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.10.28—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

That Saul was possessed by the evil spirit there can be no doubt. Hence, the murderous assault upon the young man. The court may have simply interpreted the throwing of the javelin as a fit, but it is clear that Saul knew precisely what he was about. David was watchful ever after and anticipated the second attempt on his life.

18.11.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.11.12—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

11. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12. And Saul was afraid of David, because the LORD was with him, and was departed from Saul.
sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.12—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.13 We may suspect that this action was a demotion from what Saul had first bestowed upon him. Perhaps Saul had hoped to offend David, so that he would rise up in rebellion and then be easily crushed.

18.13.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.13.11—captain—The armies of Israel were divided into companies of ten, fifty, one hundred, and one thousand.

18.14 David viewed himself as a servant to the king, rather than as his successor. In so doing he was content with the tasks and assignments which the king gave him. We need not add that David was extraordinarily triumphant in all that he set his hand to. The young man was filled with the Holy Ghost and was, therefore, wise.

18.14.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.15 David was filled with the Spirit of the Lord and therefore was able to do all that was put into his hands to accomplish. Saul fear for his throne; he was certain that David would try to usurp him. Had he sought counsel from God the eternal Father, he would have known that this was not the case.

18.15.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.16 Saul’s jealousy and his resultant attempts to put him out of the way actually facilitated David’s reputation among the children of Israel. Saul clearly thought that David’s victory over Goliath was a fluke and that the day to day responsibilities of military leadership would eventually reveal David as inept. It must have been unnerving for Saul to have this assumption proven wrong.

13. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14. And David behaved himself wisely in all his ways; and the LORD was with him.

15. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16. But all Israel and Judah loved David, because he went out and came in before them.
18.16.3—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.16.5—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.16.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.17 By all rights, David had already won the hand of the king’s daughter, inasmuch as he had slain Goliath at the battle of Elah. To be one of the sons in law of Saul had been one of the incentives for having come forth as a champion to fight against the giant. Saul’s motivation for offering Merab, however, was not particularly honorable. Saul had tried twice to murder David, both times assumed to be products of temporary insanity. Saul could not afford to continue under that guise. Putting him at the forefront of the armies of Israel would certainly endanger him. It is intriguing to note that when David lost the Spirit of God after his transgression with Bathsheba, that he attempted a similar ruse with Uriah.

18.17.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his...
kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.17.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.17.10—Merab—The firstborn daughter of Saul and his wife Ahinoam. Our chronology assumes that she was born in the 2808th year after Adam and Eve were driven from the Garden of Eden, or in the 75th year of the ministry of Samuel.

18.17.45—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mitzraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

18.18 We cannot but believe that David understood completely from whence came Saul’s animus. David would be obedient to the king to the best of his ability, but he would not aspire to position. He did not wish to further infuriate Saul by rising to the bait that the king placed before him. It is quite probable that Merab was three years older than David (see 14.49).

18.18.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.18.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.18.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This com-
plaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.19 And thus we see that Saul’s offer to fulfill the promises made at the valley of Elah were without merit; they were easily forgotten. We are not told the motivation for the joining of Merab and Adriel.

18.19.10—Merab—The firstborn daughter of Saul and his wife Ahinoam. Our chronology assumes that she was born in the 2808th year after Adam and Eve were driven from the Garden of Eden, or in the 75th year of the ministry of Samuel.

18.19.11—Saul’s—the son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.19.18—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.19.24—Adriel—the son of Barzilla who married Merab, the eldest daughter of Saul, even though the king had promised her to David because of his victory over Goliath.

18.19.26—Meholathite—An unidentified sobriquet for Adriel, the son of Barzilla. Many scholars have supposed that he was from a region called Meholah, equally unidentified in modern times.

18.20 Saul had assumed that offering his eldest daughter to David would have been jumped at. He perceived the young man as an aspirer to the throne and his acceptance of the offer of Merab’s hand in marriage would have confirmed his aspirations. David’s hesitancy must have confused the king somewhat. The marriage of David and Michal certain must have been seen as a diminishing of David’s chances of becoming Saul’s successor, particularly since he would be a more visible target for the enemies of Israel.

18.20.2—Michal—the youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

18.20.3—Saul’s—the son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.20.6—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.21 It is hard to imagine any other scenario that would intensify the hatred of the Philistines toward David than the slaying of their champion, the giant Goliath. Saul was determined, however, to put his prospective son-in-law in harm’s way continually.

18.21.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.21.23—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mitzrarn. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

18.21.32—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.22 A mild conspiracy, perhaps, but the king made his mind made up as to how he would rid himself of David. He therefore employed every devise he could think of to pave the way to David’s death in battle. He had no hesitancy in taking advantage of his younger daughter’s love for the object of his fear and hatred.

18.22.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

21. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

22. And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king’s son in law.
18.22.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.23 David is demur in his hesitancy. He was in no position to take a wife, much less the daughter of the king. Marriage required a dowry for the bride that in case of the groom’s death, the family would have sufficient to live on. Certain David did not have the sort of recourses necessary to support a princess in the manner to which she was accustomed.

18.23.2—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.23.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.24 David apparently had not made himself directly available to Saul. After surviving two lethal attacks there was great wisdom in this. In addition, it is clear that Saul no longer trusted himself in the presence of David. Hence, the use of the intermediaries.

18.24.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.24.13—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.25 There is a superior translation for this verse.

And Saul said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king’s enemies. But Saul thought to make David fall by the hand of the Philistines. (JST, 1 Samuel 18:25)

As brutal as this may seem, yet it was the demand of the king. Not only were there to be a hundred of the enemy slain, David was to produce evidence that the dead were all uncircumcised Philistines. Saul was certain that the mutila-

23. And Saul’s servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king’s son in law, seeing that I am a poor man, and lightly esteemed?

24. And the servants of Saul told him, saying, On this manner spake David.

25. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king’s enemies. But Saul thought to make David fall by the hand of the Philistines.
tion of the Philistine corpses would madden David’s adversaries to such a
degree that he would soon succumb to the violence that would follow him
everywhere he went.

18.25.2—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.

18.25.9—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

18.25.22—Philistines—The Philistines settled the southern coast of the
land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron
and Gath. They were constant antagonists of the House of Israel for
centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some
historians have also suggested that these Egyptians were original settlers of
Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

18.26 Saul essentially had testified that he would provide for Michal’s dowry if
David would sally forth and attend to another quite specific task.

18.26.6—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

18.27 We might propose a number of reasons why David might have doubled
the number of men to be killed. Most scholars, however, have concluded that
there is simply a scribal error being reflected here. We need not quibble at this
point which is the truth of the matter. When there is irresolvable doubt, our
position has been to accept the standard text. The marriage of David and
Michal probably took place when David was 20 years of age, in the Adamic
year 2831. For an accounting of these events in terms of the chronology of
David’s life, see 28.0.

18.27.2—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

18.27.14—Philistines—The Philistines settled the southern coast of the land
of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and
Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caphtorim,
descendants of Ham through his second son Mizraim. Some historians
have also suggested that these Egyptians were original settlers of Cyprus,
Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

18.27.29—tale—An archaic alternative spelling for the word “tally”, mean-
ing a full accounting.

18.27.43—Saul—The son of Kish of the tribe of Benjamin who served as

26. And when his servants told
David these words, it pleased David
to be the king’s son in law:
and the days were not expired.

27. Wherefore David arose and
went, he and his men, and slew of
the Philistines two hundred men;
and David brought their foreskins,
and they gave them in full tale to
the king, that he might be the king’s
son in law. And Saul gave him
Michal his daughter to wife.
the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.27.46—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

18.28 Saul’s machinations had proved ineffectual, much to his own distress. Clearly the hand of divine providence protected David in all of his dealings with friend and foe alike.

18.28.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.28.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.28.14—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

18.29 The goal of every desperate act on Saul’s part had been frustrated, David rising in popularity with the children of Israel. The pattern that was being revealed could only lead to David’s ascension to the throne.

18.29.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28. And Saul saw and knew that the LORD was with David, and that Michal Saul’s daughter loved him.

29. And Saul was yet the more afraid of David; and Saul became David’s enemy continually.
notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

18.29.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.30 In everything that he set his hand to, David was triumphant. We know little about the details of the war indicated here except that the children of Israel under David’s command were extraordinarily successful.

18.30.6—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Capphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

18.30.19—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

18.30.29—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

30. Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

Chapter 19

1. And Saul spake to Jonathan his son, and to all his servants, that they should kill David.
his own sword. He was buried at Jabesh-gilead.

19.1.5—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father's successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel's ministry.

19.1.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.2 Jonathan could not condone his father's command, not the least of which was that it was unjustified. Jonathan had some understanding of David's potential and the value that he would ultimately have as a leader of men. His awareness of David's destiny may have been even more intense, given the keenness of Jonathan's spiritual sensitivity. Jonathan recommended the place where David should hide, knowing beforehand that his father was to resort there the next day.

19.2.1—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father's successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel's ministry.

19.2.3—Saul's—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.2.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.3 Jonathan promised to do all within his power to dissuade his father from persisting in his determination to put David to death. David was putting his life into Jonathan's hands, inasmuch as the three of them would be in precisely the same location the next morning. If David were to be discovered there, he would have been immediately killed by the king's guard.

19.4 Jonathan was a man of faith, loyal to his young friend in every way. He also loved his father and knew that the king was suffering spiritually. 

19.4.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father's successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after
Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

19.4.6—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.4.8—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.5 How would the king explain the death of David to the children of Israel? Saul had been publically pleased with all that the young man had accomplished. His daughter was engaged to be married to the hero. Would this not lead to his own downfall?

19.5.13—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphthorim, descendants of Ham through his second son Mitzraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

19.5.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.5.40—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

5. For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?
19.6 It is to be assumed that the king immediately thereafter redirected his servants as to how they should conduct themselves around David. However, the episode constituted the third time that Saul had openly tried to have David killed in his own court.

19.6.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.6.8—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

19.7 Thus a temporary reconciliation was arranged by Jonathan between Saul and David. We must needs suppose, however, that David was extremely cautious when in the company of the king or had dealings with any of his immediate servants.

19.7.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

19.7.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.7.17—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.8 David served the children of Israel to the best of his ability. In many respects he was the practical king of Israel, even if he did not wear the crown. As a result, the people loved him all the more.

19.8.7—David—The King of United Israel, David was the youngest of...
eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.8.14—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

19.9 There is a superior translation for this verse.

And the evil spirit which was not of the Lord was upon Saul, as he sat in his house with his javelin in his hand; and David played with his hand. (JST, 1 Samuel 19:9)

After the defeat of the Philistines, David returned to his place in the king’s court and, given the distress that apparently was afflicting Saul’s mind, he was fully engaged in providing music. Note again that the spirit that had possessed the king is not from the Lord.

19.9.10—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.9.24—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.10 This constitutes the third time that Saul attempted to slay David while the young man played the harp in his presence (see 18.10–11). Only David’s vigilance and great agility permitted him to escape the javelin.

19.10.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.10.6—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

9. And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul’s presence, and he smote the javelin into the wall: and David fled, and escaped that night.
19.11 Michal perceived her father’s absolute intent. There could be no immediate reconciliation. If David wished to preserve his life, he would have to flee from the king’s presence in a far more substantial way.

19.11.1—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.11.6—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.11.19—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

19.12 We are not privy to the location of David’s house nor have we any idea as to how David escaped those who were watching for his appearance. His place may have been situated near the walls of the city. Michal had no wish for her husband to die.

19.12.2—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

19.12.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.13 We may only speculate regarding the nature of the image that Michal used to represent David’s body in the bed.

19.13.2—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

19.14 Michal’s ruse worked the first time the messengers entered the house.

11. Saul also sent messengers unto David’s house, to watch him, and to slay him in the morning: and Michal David’s wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12. So Michal let David down through a window: and he went, and fled, and escaped.

13. And Michal took an image, and laid it in the bed, and put a pillow of goats’ hair for his bolster, and covered it with a cloth.

14. And when Saul sent messen-
19.14.23—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.14.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.15 Saul had no interest whatsoever in the state of David’s health, for he was a determined to slay him regardless. The men were required to transport the entire bed into the presence of the king.

19.15.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.15.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.16 It is interesting that the messengers apparently made no attempt to discover for themselves whether David was ill or not. They simply carried out the king’s commandment with exactness. One wonders if Saul asked his servants about this apparent lapse when the image was discovered.

19.17 The excuse was gossamer thin, but Saul was willing to believe any hint of malignancy on David’s part. David was long gone before the messengers first arrived. How could he have remained a viable threat to the life of his wife?

19.17.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

15. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats’ hair for his bolster.

17. And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?
19.17.5—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gath. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

19.18 Samuel had departed from the presence of Saul after the debacle with Agag and the slaughter of the Amalekites. As the Spirit of the Lord had withdrawn from the king, Samuel’s counsel became progressively more disturbing to the king. David fled to Samuel because there was nowhere else he could safely go. Samuel had set David on his path to the throne of Israel and therefore would be the one most likely able to guide him in his course of action. David’s flight to Samuel in Ramah probably took place in the 2831st year since Adam and Eve were driven from the Garden of Eden. David would have been about 20 when he had to seek sanctuary outside of the court of Saul. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

19.18.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.18.9—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

19.18.11—Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

19.18.17—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.18.30—Naioth—A community close by the city of Ramah where David and Samuel dwelt during the time that the former was in exile from Saul’s court.

19.19 We do not know who the informant was, but given the open com-
18. So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.
mandment of the king that David’s life was forfeit, any number of sycophants would have immediately revealed the location once they knew.

19.19.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.19.8—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.19.11—Naioth—A community close by the city of Ramah where David and Samuel dwelt during the time that the former was in exile from Saul’s court.

19.19.13—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

19.20 The children of men are susceptible to the power and influence of the Spirit of God, especially when the saints are assembled together to worship the God of Heaven. When Saul’s posse arrived at Naioth, they were overcome by the spirituality of all those who were present, including Samuel and David. We are not told what specifically was uttered by those in attendance, but we should not be surprised to discover that the future ministry of David was part of the revelations presented.

19.20.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.20.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

19.20.16—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

19.20.19—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord

Behold, David is at Naioth in Ramah.

20. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.
in a Nazarite vow. He would serve as the prophet of the Lord at the
time the children of Israel chose to be governed by kings rather than
the Lord God of their fathers. Samuel anointed both Saul and David to
be kings in Israel. According to our proposed chronology, Samuel was
born in the year of Adam 2733; that is to say, in the 252nd year of the
reign of the judges. He died in 2835 or in the thirty-sixth year of the
reign of king Saul, at the age of 102.

19.21 We might aptly suppose that each of the embassies was in turn con-
vinced of the righteousness of the young man David. Three companies failed
to return to the king to give their report. Saul would have to embark on his
own mission.

19.21.6—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.

19.22 Saul had no idea where his messengers had gone, nor could he be cer-
tain if David were still dwelling at Naioth. He therefore asked directions; there
were those who willingly pointed out the way to him.

19.22.6—Ramah—In the book of Samuel, Ramathaimzophim and Ramah
are assuredly the same place. One of the cities that fell within the tribal
inheritance of Benjamin that bordered with the tribal inheritance of
Ephraim. This site as yet to be definitively identified in modern times.
Some scholars place it about five miles north of Jerusalem. It should
not be confused with a city of the same name located in the inheritance
of Asher.

19.22.16—Sechu—A region located between Gibeah and Ramah, slightly
north and west of Jerusalem. This is the only place in the scriptures
where this site is mentioned by name.

19.22.24—Samuel—The firstborn son of Elkanah and Hannah, most
likely of the tribe of Ephraim. His mother dedicated him unto the Lord
in a Nazarite vow. He would serve as the prophet of the Lord at the
time the children of Israel chose to be governed by kings rather than
the Lord God of their fathers. Samuel anointed both Saul and David to
be kings in Israel. According to our proposed chronology, Samuel was
born in the year of Adam 2733; that is to say, in the 252nd year of the
reign of the judges. He died in 2835 or in the thirty-sixth year of the
reign of king Saul, at the age of 102.

19.22.26—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

19.22.34—Naioth—A community close by the city of Ramah where David
and Samuel dwelt during the time that the former was in exile from
Saul’s court.

19.23 We are not privy to the workings of the Spirit of God on this occasion,

21. And when it was told Saul, he
sent other messengers, and they
prophesied likewise. And Saul sent
messengers again the third time,
and they prophesied also.

22. Then went he also to Ramah,
and came to a great well that is in
Sechu: and he asked and said,
Where are Samuel and David? And
one said, Behold, they be at Naioth
in Ramah.

23. And he went thither to Naioth
but there was something about the nature of his journey that worked upon the king. We are not told what Saul prophesied about, but no doubt he received specific counsel about his conduct and the importance of leaving David alone. By the time he came into the presence of Samuel the prophet, Saul had been brought into the depths of humility.

19.23.6—Naioth—A community close by the city of Ramah where David and Samuel dwelt during the time that the former was in exile from Saul’s court.

19.23.8—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

19.24 No doubt Saul had come dressed in his monarchical garb. When he came into the presence of the prophet, he shed all of those outward trappings. In essence he was divesting himself of the kingdom before the servant of the Lord who had first raised him to the position. It might be remembered that Jonathan had previously dressed David in his princely attire as an expression of his faith. Was this gesture on the part of Saul, while under the power and influence of the Holy Ghost, not something of the same kind? Any positive sentiments that Saul might have had while at Naioth soon departed.

19.24.11—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

19.24.30—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

19.24.34—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

20.1 David fled the court of the king because of Saul’s repeated attempts to slay him. Once he was discovered in the company of the prophet Samuel in Ramah, David sought means for reconciliation through Jonathan. Probably less than a year had passed. For an accounting of these events in terms of the

in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

Chapter 20

1. And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my
20.1.2—**David**—The King of United Israel. David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.1.5—**Naioth**—A community close by the city of Ramah where David and Samuel dwelt during the time that the former was in exile from Saul’s court.

20.1.7—**Ramah**—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

20.1.13—**Jonathan**—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.2 Jonathan had pledged his loyalty to David because he knew that the Lord favored the young man, even over himself, insofar as the kingdom was concerned. Jonathan assured David that he would always give sufficient warning, no matter what the king thought to do. Additionally, Saul had sworn to his son that he would do nothing to endanger David’s life. Jonathan was certain that keeping that oath before his father’s face would stifle any renewal of hostilities.

20.3 Jonathan was certain that his father’s oath was sufficient to protect David from further danger. David is not convinced and reminds his friend that the third javelin toss had been thrown at David after the oath had been made. It was also clear that the three companies of men who had been sent to Naioth to find David were not peaceable, and Saul’s motivation for coming to Ramah had originally been made with hostile intentions. David assures Jonathan that he could not possibly be safe in Saul’s presence.

20.3.2—**David**—The King of United Israel. David was the youngest of eight sons born to Jesse, although most are ever named in the scriptural account.

20.3.24—**Jonathan**—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.4 Jonathan recognized the perilous circumstances that David found himself in and promised that he would do whatever David thought best. This was in conjunction with the covenant that Jonathan had made earlier.

2. And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3. And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

4. Then said Jonathan unto David, Whosoever thy soul desireth, I will even do it for thee.
Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.5 David was a permanent member of Saul’s household and as such when the regularly schedules festivals took place he was to be in attendance. But David dared not come within striking distance unless he could determine that Saul’s experience among the prophet’s had changed his attitude. In his proposal, David would not attend the meal. Jonathan was to watch his father’s reaction to the young man’s absence, and two days later was to provide a signal so that David would know what he should do next.

20.5.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.5.5—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa.

Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.6 The supposition was that if Saul was meaning to kill David at the earliest opportunity, he would be infuriated at David’s absence. Service in the king’s court was not meant to make one an exile from his family.

20.6.10—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.6.21—Bethlehem—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

20.7 Notwithstanding Jonathan’s assurances, David is convinced that Saul will be angry at his absence from the celebration. Both Jonathan and David are willing to test the point. David is prepared to return to the court as Jonathan suggests, but he is not prepared to have his life endangered unnecessarily.

20.8 David is straightforward with Jonathan. Saul had attempted to kill David on several occasions. He had conspired with his servants to put David out of the way. David had been given numerous military tasks that had put his life in jeopardy. Jonathan’s covenant with David would be meaningless if David were killed. The promises of the Lord God of Israel were clear. David would one day be king and it was incumbent upon David to do what he could in order to allow that prophecy to come to pass. Jonathan’s covenant with David was in concert with the will of the Lord in this matter. If David hearkened to Jonathan’s optimism in this matter and Saul were to successfully slay him, then Jonathan might as well put his friend to death at that very moment in order to save everyone the trouble.

20.9 Jonathan emphasizes that he is committed to David’s safety and would do nothing to endanger his friend’s life. If Saul were plotting against David

5. And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

7. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9. And Jonathan said, Far be it from thee: for if I knew certainly
then Jonathan would warn David in plenty of time. David’s point is that Saul already knew of their deep and abiding friendship and would not reveal any deathly machinations to his son.

20.9.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa.

Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.10 The plan to discover the king’s mind was simple enough. The problem lay in finding a way for Jonathan to let David know how the experiment turned out. Jonathan would certainly be watched, and none of the court servants could be trusted. Jonathan himself would provide the message.

20.10.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.10.5—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa.

Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.11 No doubt this venture into the field was to assure both David and Jonathan that no one would overhear their plans, that the manner in which Jonathan would communicate the nature of his father’s attitude could not be compromised.

20.11.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa.

Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.11.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.12 In the midst of the field Jonathan calls upon the Lord God of his fathers to serve as a witness to the covenant that he is about to make with his friend. Whether good or evil, Jonathan promises to reveal the facts to David within three days.

20.12.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa.

Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.12.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.13 That evil were determined by my father to come upon thee, then would not I tell it thee?

10. Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11. And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;
20.12.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.13 Jonathan fully acknowledges that Saul once had been filled with the spirit of God, and that David had partaken of that same spirit. Jonathan was able to recognize the influence of the Spirit of God because he himself was a beneficiary of those blessings. That was the spiritual fact upon which their friendship was based. Jonathan promised to be as forthcoming with the bad news as he would be with the good.

20.13.9—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.14 Jonathan for his part wished to have the same sort of protection from David. Inasmuch as David would eventually be the king of Israel, Jonathan wished to have assurances that nothing would come between David and himself. Jonathan knew that there would be an attempt to eliminate all of Saul’s posterity so that there would be no pretenders to the throne. Jonathan desired to have his family spared.

20.15 For a man’s family, and thus his potential posterity, to be eradicated from the face of the earth was a tragedy unspeakable. David did all within his power to protect the life and means of Mephibosheth, Jonathan’s son, even though there were rumors rampant about the young man’s loyalty for a time. Mephibosheth and his son Michal were treated with respect and kindness.

20.15.26—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.16 David was to covenant with Jonathan that the eventual king of Israel would do all within his power to see to it that Jonathan’s family would be protected from all assailants, whether within or without the House of Israel.

20.16.2—Jonathan—The eldest son of Saul, the king of Israel. He was a
There absolutely no possibility that David’s absence would be overlooked. His permanent chair at the court would be vacant. David was a prominent character in Saul’s entourage.

Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

17. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18. Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezal.

20. And I will shoot three arrows on the side thereof, as though I shot at a mark.

21. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt;
life. All this could easily transpire without arousing suspicion of any kind; the lives of both David and Jonathan would be preserved.

20.22 No doubt Jonathan fully expected that this latter sign would be unnecessary. It would have been a grave disappointment for him to discover that his father had not recovered from his murderous intent. David and Jonathan would bid farewell from one another at the rock Ezel and would never see each other again while they lived.

20.23 This no doubt refers to the first covenant that Jonathan made with David, wherein Jonathan pledged his support for his friend’s succession to the throne of Israel. Whether or not Saul would ever be reconciled with David, Jonathan’s position would remain the same.

20.24 David remained at the field where he and Jonathan had renewed their covenants until the third day following the annual celebration that was marked by this particular new moon.

20.24.2—David—the King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.25 David was immediately missed, but Saul apparently did not think the absence was the result of David’s fear of the king.

20.25.20—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.25.23—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishboseth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.

20.25.26—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

20.25.29—David’s—the King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.26 Saul’s silence about David’s absence from the festival must have been a promising sign for Jonathan. Any number of eventualities could have made David unclean according to the Law of Moses and therefore unqualified to participate in the celebration.

20.26.2—Saul—the son of Kish of the tribe of Benjamin who served as as the LORD liveth.

22. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24. So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25. And the king sat upon his seat, as at other times, even upon a seat by the wall; and Jonathan arose, and Abner sat by Saul’s side, and David’s place was empty.

26. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.
the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

20.27 If a man had become unclean through inadvertent contact with certain objects proscribed by the Law of Moses, he would have to pass through a specified cleansing ritual and then wait until sunset before he could come back into fellowship with the rest of the House of Israel. Saul assumed that this infraction of the Law was the cause for which David had not attended the celebration.

20.27.18—David's—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.27.23—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

20.27.26—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father's successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel's ministry.

20.27.35—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

20.28 Jonathan followed the plan explicitly that he had devised with David.

20.28.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father's successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel's ministry.

20.28.4—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

27. And it came to pass on the morrow, which was the second day of the month, that David’s place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meet, neither yesterday, nor to day?

28. And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem:
that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

20.28.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.28.14—Bethlehem—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

20.29 The annual celebrations that were held according to the religious calendar had been established by the Law of Moses. We cannot determine which particular celebration this was. It may have been that during one of the new moon celebrations, whole families were to assemble together. Apparently this was appointed by the father or the eldest son of the family. Other than what is recorded here, we have no further knowledge of this probable practice. It must have been, however, that David’s three older brothers were already in Bethlehem, because they were clearly not at court with Saul. David’s presence there would have been understandable under normal circumstances.

20.30 We know little or nothing of Jonathan’s mother, Ahinoam. Given the mental state of Saul, we probably ought not to put much credence in this epithet. Critics and commentators have used this passage of scripture to suggest that the relationship between Jonathan and David was more than brotherly love. This is a travesty fostered by minds and hearts that have been corrupted by the philosophies and immoral practices of lost and fallen men. In any event, Saul’s observations about David and Jonathan have no more validity than his criticism of his wife. Saul did know, however, that Jonathan preferred David’s ascension to the throne of Israel above his own natural claim as Saul’s eldest son.

20.30.2—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

20.30.7—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

29. And he said, Let me go, I pray thee; for our family hath a sacrifice in the city: and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king’s table.

30. Then Saul’s anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother’s nakedness?
20.30.19—woman—In reference to Ahinoam, the wife of Saul and the mother of Jonathan and Michal. She ought not be confused with other women of the time and place who bore similar names.

20.30.31—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

20.31 Saul’s outburst here must have stunned Jonathan. Jonathan cared nothing for the throne, for by the spirit of God he knew what David’s destiny was. Saul was concerned about his dynasty.

20.31.8—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

20.32 Jonathan attempted to appeal to Saul’s reason; Saul was having none of it.

20.32.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.32.4—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

20.33 In his fury, Saul assaulted his own son. Any assurances that Jonathan may have harbored about the spiritual state of his father evaporated in a moment.

20.33.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

20.33.12—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

31. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33. And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.
Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.33.23—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.34 If we assume the worst about Saul’s accusations against Jonathan and David, the king had been absolute shameful. Had the innuendos been correct, both Jonathan and David were worthy of death under the Law of Moses. The king’s unjustifiable slander was an embarrassment to his son. Jonathan fasted in his distress.

20.34.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.34.26—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.35 On the third day of the month Jonathan resorted to a field near Ezel where David was waiting for his friend and the sign that would indicate what he should do next.

20.35.10—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.35.21—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.36 Jonathan made certain that the arrows that he shot would require the boy to run farther away, the sign that David should do the same thing. For those might be concerned about such things, the lad was never in danger of his life. Jonathan was a master of the bow.

20.37 It seems certain that as the boy ran to pick up the first arrow, Jonathan shot a second that went farther. Then he shot one father still. These provided three successive signals that David would have to flee for his life.

20.37.14—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.38 As the boy ran to fetch the arrows, Jonathan was required to raise his voice. David could not have possibly misunderstood the nature of the signs.

20.38.2—Jonathan—The eldest son of Saul, the king of Israel. He was a

34. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame.

35. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36. And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38. And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan’s lad gathered up the
close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.39 Jonathan did all that he could do to protect those who were around him. The boy might be questioned but he could testify to no more than he had seen and heard.

20.39—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.39.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.40 It seems clear that the stone of Ezel was relatively close to Jonathan’s residence. The boy was able to return with safety with the bow and arrows Jonathan was using.

20.40.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.41 The portents were clear. The likelihood that David and Jonathan would ever see one another again was almost nonexistent. In their minds only the death of Saul would permit their reunion. For the rest of their lives David and Jonathan would only occasionally see one another.

20.41.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

20.41.17—south—It would seem that Ezel lay south of the city of Gibeah.

20.42 It was a terrible separation that neither Jonathan nor David could avoid, but the covenants between them would stand for all time and eternity. The separation of David and Jonathan here recorded probably took place in the Adamic year 2832 when David was about 21 years old. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

20.42.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

20.42.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the
21.1 Ahimelech knew who David was, the hero against the Philistines and the son-in-law of Saul the king. One wonders if he was also privy to the facts surrounding Saul’s displeasure with the son of Jesse. In any event, the fact that David had no retainers with him would imply that his mission was extraordinary indeed. There may have been other unstated issues as well. The alacrity with which Saul murdered a high priest and his entire household would suggest that there were unresolved problems between the king and the high priest. Ahimelech was deeply disturbed by the presence of an emissary from the court. Ahimelech’s role as high priest and the presence of showbread at Nob implies that the Tabernacle, at that time, was set up in the city of Nob. About the Adamic year 2793, the Ark of the Covenant was captured by the Philistines and subsequently returned to Kirjathjearim, where it remained for twenty years. When and why the Tabernacle was taken to Nob we have no account.

21.1.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.1.5—Nob—A Levite city about 12 miles northwest of Jerusalem located in the tribal inheritance of Benjamin. It was the residence of Ahimelech and his family who were massacred for helping David in his exile from the court of Saul.

21.1.7—Ahimelech—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

21.1.9—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

21.2 We do not know that this was necessarily a prevarication. David was continually on errands in behalf of the crown and there may have been yet some outstanding ones that would have taken him in the vicinity of Nob. The fact that David did not reveal all of his circumstances, was done as much to protect high priest as it was to preserve David’s life. David was alone as he met with Ahimelech, but the amount of bread that he requested would have been considerable for a solitary man. He implies that there are others in his company outside of the city. David was looking for enough food to sustain him, and what few may have been with him, for a relatively long period of time.

21.2.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.2.5—Ahimelech—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

21.2.7—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

21.3 In reality, David had no one else he could easily turn to. His familial home in Bethlehem would be watched. Samuel, Michal, and Jonathan would be severely limited in their ability to help David unless they were willing to

Chapter 21

1. Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee? 1 Sam. 21:1–6

JCT 2:75

MD 780

EM 3:1283

2. And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there...
forfeit their own lives. Ahimelech, as the high priest, was afforded as much protection under the Law of Moses as any other living person in the House of Israel. David needed nourishment in order to preserve his life, a life that had been given him by the Lord God to expend as the future king of Israel. Since the calling had come from God, it was to be expected that the priests of God would do their part in bringing the prophecy to fruition. Ahimelech may not have been privy to Samuel’s anointing of the son of David, but he could legitimately be called upon in these temporal difficulties.

21.4 The Lord Jesus Christ referred to this event at a time when he and the Apostles had passed through a wheat field on the Sabbath day (see MT-C 12.1–6). The condemnation by the Pharisees was derived from their own rigorous interpretation of the Law of Moses. In their view, the act of rubbing the heads of grain in the Apostles’ hands constituted harvesting of a crop, hence a breaking of the Sabbath. Such niceties were common among those who loved to debate the application of the Law. Being literalists, adherents to the letter of the Law, the Pharisees did not comprehend the divine design behind the elements articulated by Moses. Their rigidity tended to inhumanity; their intolerance led them to impiety of a far graver nature. More than any single public act, the observance of the Sabbath Day became a bone of contention between the various factions of the Jews and the disciples of Christ. What undoubtedly disturbed and frustrated the leadership of the Jews was Jesus’ unfailing logic and his use of pious exceptions illustrated in the Old Testament which made their protestations appear to be hardly more than foolish carping. Few of his opposition ever came to realize why he was capable of such extraordinary wit in dealing with their self-righteous indignation.

21.4.3—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

21.4.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.5 David asked for only five loaves of common bread; that is, bread that was not specifically designated for the priests of Israel to eat. Ahimelech had no such common bread, but he did have some bread that had been taken from the altar of shewbread when it had been replaced with fresh loaves that day. Technically, even that bread should have already been consumed by the priests, since that had been the instructions of the Lord to Moses when the service of the Tabernacle had been established. David’s assertion to Ahimelech was that the men with him were more holy than the bread of which they were about to take. Certainly the same was true of the Apostles and the grain of which they were to partake. The allusion could not possibly have been lost on the Pharisees, who also found no fault in David’s act.

21.5.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.5.5—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

21.6 The bread that Ahimelech gave to David had already served its purpose on the Table of Shewbread in the Tabernacle. The twelve fresh loaves had been placed in the Holy Place and these removed that very day. Abimelech had appropriately exempted David and his companions from the strictures regard-
ing the showbread, and as the Lord God of Israel had exempted the priests from the services on the Sabbath Day

21.6.3—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

21.6.16—showbread—Twelve loaves of bread were to be made each week from the grain offered up by the children of Israel. Each loaf was in token of each of the twelve tribes of Israel.

21.7 Doeg was a villain of the worst dye. He was a selfish sycophant who was willing to do any deed in order to advance in position in society. Murder of innocent men and women was not beneath him.

21.7.9—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

21.7.22—Doeg—One of the Idumean servants of king Saul who witnessed the exchange between Ahimelech and David at Nob when the former gave the latter bread and the sword of Goliath. He reported these events to the king and when no one else would obey the commandment to destroy the house of Ahimelech, Doeg executed the massacre.

21.7.24—Edomite—A descendant of Esau, the brother of Jacob. It is likely that Esau’s nickname was already in place during his lifetime and that because of his hair, which was abundant and serendipitously the same color as the stew that he made for Isaac. Who would have the temerity to mock such a fierce man by giving him a sobriquet that was founded in foolishness? Certainly no man living in Esau’s company. Jacob would not have done so for a variety of reasons, not the least of which was that he was kindly, and not a naturally inclined mocker.

21.8 In an earlier narrative, we are told that David took the armor of Goliath unto himself as part of the spoils of the battle (see 17.54). How the sword ended up in the possession of the high priest is a matter for speculation.

21.8.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.8.5—Ahimelech—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

21.9 Again, we have no idea how the sword of Goliath ended up in the possession of the high priest of Israel at Nob. David, however, may have known that the weapon had been placed there for safe-keeping, and hence his question would have been rhetorical.

21.9.3—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priest-

bread in the day when it was taken away.

7. Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8. And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king’s business required haste.

9. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is
hoids was to be the eldest righteous descendant of Aaron.

21.9.8—Goliath—A giant in the military service of the Philistines who defied the armies of Saul for forty days and nights. The young man David slew the giant with a stone and his sling, afterwards decapitating him, much to the dismay of the Philistines. Goliath was from between ten and twelve feet in height.

21.9.10—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

21.9.18—Elath—The vale wherein David slew the giant Goliath. It was located about fifteen miles west of Bethlehem, near Socoh and Azekah.

21.9.29—ephod—So far as historians and scholars have been able to inform us, the ephod appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

21.9.46—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.10 David fled south and west of Saul’s residence at Gibeah. While in Gath he was just outside of the boundaries of the tribal inheritance of Judah. The flight to Gath probably took place in the 2832nd year since the departure of Adam and Eve from the Garden. David would have been about 21. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

21.10.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.10.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

21.10.15—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

21.10.19—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

21.11 The Philistine inhabitants of the city of Gath are extraordinarily well informed regarding the current events within the kingdom of Israel. It is no other save that here. And David said, There is none like that; give it me.

10. And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11. And the servants of Achish said unto him, Is not this David
doubtful that they had heard anything about Samuel’s anointing of the son of Jesse, but certainly David’s actions on the battlefield made him appear to be the king rather than Saul.

21.11.5—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

21.11.12—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.11.30—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

21.12 We have assumed that David had some young men with him as traveling companions, but they would not have been sufficient to protect him against any aggressive movement on the part of Achish and his entourage.

21.12.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

21.12.15—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

21.12.19—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

21.13 Some modern critics suggest that David’s conduct here is as the result of a nervous breakdown, or an onset of epilepsy brought about by the stresses associated with his exile. The real question to be raised here is how David might have otherwise escaped, given his limited resources. Any regular attempt to exit the city would have exposed his identity to a far greater degree than it already had been revealed. He had nowhere to go in the Israelite lands of inheritance where he could find peace and safety. To be captured by the Philistines would have brought great shame upon the kingdom. Feigning insanity would turn the attentions of the Philistines away from him and at the same time cause there to be less anxiety in Saul’s court regarding his threat to the king’s position. We cannot but conclude that in all of these actions, David is receiving divine counsel as to how he should conduct himself, that he might fulfill the measure of his calling during mortality.

21.14 The servants had determined that David, the son-in-law of Saul the king of Israel, was residing in the city. Under normal circumstances this would have been to their advantage. The reality was that if David were insane, he was of no value to anyone. Had Achish approached Saul about having found

the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12. And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14. Then said Achish unto his servants, Lo, ye see the man is mad: wherefore then have ye brought him to me?
David, no doubt the end result would have been the immediate death of the son of Jesse.

21.14.—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

21.15 The king of Gath has stated an almost universal truth. Who, indeed, has need of an insane person to grace their lives? There was nothing to be gained by taking David into custody. Achish no doubt concluded that Saul would not be interested in receiving a mad man back into his court. It is interesting that none of David’s companions are mentioned in the narrative. It may have been that he had none with him while he was in exile in Philistia.

22.1 It appears from the narrative that when David went to obtain bread from Ahimelech, he had some few companions with him, although we are not told who they were and why they had chosen to join him. The account of his stay in Gath makes no mention of fellow travelers; in fact it appears that he was very much alone. Once David was located in what appeared to be a defendable place, much of his immediate family and some of his extended family gravitated to him. His three eldest brothers had pertained to Saul’s army during the wars with the Philistines. It seems clear that they joined him at Adullam.

22.1.1—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.1.4—thence—That is to say, from the city of Gath in Philistia.

22.1.0—Adullam—An ancient city located about twelve miles southwest of the city of Jerusalem. It was one of the 31 cities destroyed by Joshua and the children of Israel during the first seven years of the conquest of the land of Canaan.

22.2 Scholars have opined regarding the character of the men who joined David at Adullam. Some have suggested that he served as a magnet for the reprobates of the region. It is interesting, however, that David’s company did not become a marauding tribe of banditti, murdering and plundering the countryside. If the men had come to him with plunder in mind, they were soon disabused of the notion and were quickly reformed. Be that as it may, it is possible that the conditions of the society were such, that the men were victims of both economic and political oppression. The more that Saul descended into paranoia, the more tightly he fixed his hand on his subjects.

22.3 If indeed all of David’s brothers join him at Adullam, in addition to a portion of his extended family, Jesse and his wife would have been at risk. Saul would have had no compunction in taking David’s parents into custody and thereby making unjust demands of him.

22.3.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.3.6—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. This city would have been on the southeastern ridges above the Dead Sea. It has not been identified in modern times. It should not be confused with cities bearing the same name on either side of the river Jordan.

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Chapter 22

1. David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father’s house heard it, they went down thither to him.

2. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3. And David went thence to Mizpeh of Moab: and he said unto the king of Moab. Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

15. Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?
22.3.8—*Moab*—When Lot and his family fled the city of Sodom they
eventually found themselves ensconced in a wilderness cave. The two
daughters of Lot plied their father with intoxicating wine and conceived
two sons by him. There is a certain amount of candor expressed in the
bestowing of this name on the son of Lot’s elder daughter. Moab means
“of the father”. The Moabites were idolaters, however, worshipping
Chemosh and Baal-peor. We need not delve into the manner in which
they were worshipped.

22.4 No doubt this was all done in secrecy so that David’s parents would
enjoy a degree of peace and safety. They would be safe until the Lord God
make sure the promises that had been made unto the future king.

22.4.9—*Moab*—When Lot and his family fled the city of Sodom they
eventually found themselves ensconced in a wilderness cave. The two
daughters of Lot plied their father with intoxicating wine and conceived
two sons by him. There is a certain amount of candor expressed in the
bestowing of this name on the son of Lot’s elder daughter. Moab means
“of the father”. The Moabites were idolaters, however, worshipping
Chemosh and Baal-peor. We need not delve into the manner in which
they were worshipped.

22.4.19—*David*—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

22.4.23—*hold*—We are not able to determine precisely where this hold
was, unless, as some scholars suppose, it was in reference to the cave of
Adullam. The problem with that supposition, however, is that Adullam
was located within the tribal inheritance of Judah. Therefore, Gad’s
counsel to go into the Judah from the hold would make little sense. We
frankly cannot tell where this temporary fortress would have been.

22.5 David did not have ready access to Samuel the prophet who dwelt in
Ramah, so the Lord God of Israel provided him with a spiritual counselor who
could serve him in the same way. David departed from the hold, as he had
from the cave of Adullam, and relocated his entourage to his third hiding
place in the forest of Hareth. David ensconced himself at Hareth when he was
about 22 years of age. For an accounting of these events in terms of the
chronology of David’s life, see 28.0.

22.5.3—*prophet*—A prophet is one who has the testimony of Jesus. No
one in this dispensation has been more personally acquainted with the
Lord Jesus Christ than the prophet Joseph Smith.

22.5.4—*Gad*—We know little regarding this prophet, seer, and revelator
who lived during the time of David and Saul. It is certain that he was a
contemporary of Samuel. He apparently wrote the Acts of David, a
chronicle of the second king of Israel.

22.5.7—*David*—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

22.5.12—*hold*—We are not able to determine precisely where this hold
was, unless, as some scholars suppose, it was in reference to the cave of
Adullam. The problem with that supposition, however, is that Adullam
was located within the tribal inheritance of Judah. Therefore, Gad’s
counsel to go into the Judah from the hold would make little sense. We
frankly cannot tell where this temporary fortress would have been.

22.5.21—*Judah*—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with

4. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5. And the prophet Gad said unto David, Abide not in the hold: depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.
the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

22.5.31—Hareth—We may only say of this place that it was located somewhere within the boundaries of the inheritance of the tribe of Judah. It was probably in some isolated region of the wilderness of Judah.

22.6 The movement of several hundreds of men, together with their animals and possessions, could not go unnoticed for long. There were many who were willing to inform the king in order to receive favor from him.

22.6.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

22.6.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.6.19—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

22.6.24—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

22.7 Saul rule by the power of fear and slander. He testified to his men that their loyalty to him as the king would not be rewarded if David were to come to the throne. This is, of course, how little Saul understood the character of the man who would succeed him. Saul’s paranoia must have been apparent to all who stood at his side. They were all accused of conspiracy against him to their faces.

22.7.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked

6. When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeath under a tree in Ramah, having his spear in his hand, and all his servants were standing about him:)

7. Then Saul said unto his servants that stood about him, Hear now, ye Benjaminites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;
with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

22.7.14—Benjamite—The posterity of the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

22.7.19—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

22.8 In his insanity, Saul thought that Jonathan sought for the throne himself, that he might rule in Israel in the place of his father. Nothing could have been further from the truth. Jonathan understood, by the power of the Spirit of God that dwelt within him, that David would serve as the next king. All that Jonathan did was to preserve the life of his friend, that the promises of God might come to fruition. Saul slandered David time and again as being one who sought the life of the king. It is interesting that Saul’s every move seemed to be an attempt to put David under the sand.

22.8.27—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

22.9 Doeg would not stop with being a sycophantic informer; he would be the willing tool that would slaughter the high priest and his family.

22.9.3—Doeg—One of the Edomite servants of king Saul who witnessed the exchange between Ahimelech and David at Nob when the former gave the latter bread and the sword of Goliath. He reported these events to the king and when no one else would obey the commandment to destroy the house of Ahimelech, Doeg executed the massacre.

22.9.5—Edomite—A descendant of Esau, the brother of Jacob. It is likely that Esau’s nickname was already in place during his lifetime and that because of his hair, which was abundant and serendipitously the same color as the stew that he made for Isaac. Who would have the temerity to mock such a ferocious man by giving him a sobriquet that was founded in foolishness? Certainly no man living in Esau’s company. Jacob would not have done so for a variety of reasons, not the least of which was that he was kindly, and not a naturally inclined mocker.

22.9.13—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through

8. That all of you have conspired against me, and there is none that sheweth unto me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9. Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.
disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

22.9.21—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who would serve as one of the kings of united Israel.

22.9.24—Neb—A Levite city about 12 miles northwest of Jerusalem located in the tribal inheritance of Benjamin. It was the residence of Ahimelech and his family who were massacred for helping David in his exile from the court of Saul.

22.9.26—Ahimelech—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

22.9.30—Ahitub—The son of Phinehas and the grandson of Eli the high priest of Israel. Although it is assumed that Ahitub served as the high priest of Israel after the death of his grandfather and father, yet there is no historical documentation that that was the case.

22.10 In this account Doeg adds the damning untruth. David did not seek counsel from Ahimelech, and in fact hid the reason for his presence in order to protect the high priest from the wrath of the king. The Edomite testified against the integrity of an innocent man. That five loaves of bread had been given to David and that the sword which rightfully belonged to the son of Jesse had been returned is true, but Doeg painted the picture quite differently, implicating the high priest in the conspiracy that had been invented by Saul’s feverish mind.

22.10.19—Goliath—A giant in the military service of the Philistines who defied the armies of Saul for forty days and nights. The young man David slew the giant with a stone and his sling, afterwards decapitating him, much to the dismay of the Philistines. Goliath was from between ten and twelve feet in height.

22.10.21—Philistine—In specific reference to the giant Goliath. The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

22.11 The high priest and all of those who served with him at the Tabernacle were commanded to attend the king at Gibeah. There they would lose their lives.

22.11.7—Ahimelech—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

22.11.9—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

22.11.13—Ahitub—The son of Phinehas and the grandson of Eli the high priest of Israel and his family who were massacred for helping David in his exile from the court of Saul.

10. And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11. Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father’s house, the priests that were in Nob: and they came all of them to the king.
priest of Israel. Although it is assumed that Ahitub served as the high
priest of Israel after the death of his grandfather and father, yet there is
no historical documentation that that was the case.
22.11.20—priests—By definition, the priests of Israel were all descendants
of Aaron and his sons.
22.11.24—Nob—A Levite city about 12 miles northwest of Jerusalem
located in the tribal inheritance of Benjamin. It was the residence of
Ahimelech and his family who were massacred for helping David in his
exile from the court of Saul.
22.12 It is interesting that in his accusation, Saul refrains from mentioning his
son Jonathan.
22.12.2—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.
22.12.9—Ahitub—The son of Phinehas and the grandson of Eli the high
priest of Israel. Although it is assumed that Ahitub served as the high
priest of Israel after the death of his grandfather and father, yet there is
no historical documentation that that was the case.
22.13 Saul simply repeats all that Doeg had testified against the high priest.
Ahimelech’s response reflects the fact that Saul had been the one who had
been engaging in secret conspiracies against David. As far as anyone in Israel
knew, David was the most faithful servant that Saul had. He was the slayer of
Goliath and of tens of thousands of Philistines.
22.13.2—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.
22.13.17—Jesse—The son of Obed and the grandson of Ruth and Boaz.
Jesse was the father of eight sons, the youngest being David, he who
would serve as one of the kings of united Israel.
22.14 Those who were standing at Saul’s side would know the truth of the
matter and that Ahimelech could not possibly be found guilty of what he had
been charged. He spoke the truth.
22.14.2—Ahimelech—Sometimes rendered Ahiah. The great-grandson of
Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech
12. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.
13. And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?
14. Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king’s son in law, and goeth at thy bidding, and is
lost his life at the hands of Saul’s men because he gave bread to David
and his men and they were fleeing from the king’s homicidal mania.
22.14.18—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

22.15 Ahimelech denied that he had sought counsel from the Lord God of
Israel regarding any action against the king. Doeg was a liar; he had fabricated
the whole episode according to his desire to prod the king into giving him
greater favors and authority. The high priest assures Saul that he did not know
of any rift between the king and David and certainly would not have sided
with an enemy of the king if he had been aware.

22.16 Saul condemns the high priest of Israel based on a single witness, one
that did not pertain to the covenant people.
22.16.9—Ahimelech—Sometimes rendered Ahiah. The great-grandson of
Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech
lost his life at the hands of Saul’s men because he gave bread to David
and his men and they were fleeing from the king’s homicidal mania.

22.17 The king sought to bring destruction upon the heads of any who might
have conspired against him, even when there was insufficient evidence to prove
the matter. The footmen had been standing by while the hearing had been
conducted and they knew that nothing had been proven against Ahimelech
and the others who stood before the king. They refused to shed innocent blood.
22.17.16—priests—By definition, the priests of Israel were all descendants
of Aaron and his sons.
22.17.26—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.

22.18 Doeg murdered eighty-five godly men in cold blood in the court of the
king. They must have been bound or else they might have attempted escape.
22.18.6—Doeg—One of the Idumean servants of king Saul who witnessed
the exchange between Ahimelech and David at Nob when the former
gave the latter bread and the sword of Goliath. He reported these events
to the king and when no one else would obey the commandment to
destroy the house of Ahimelech, Doeg executed the massacre.
22.18.13—priests—By definition, the priests of Israel were all descendants
of Aaron and his sons.

22.18.17—Edomite—A descendant of Esau, the brother of Jacob. It is
likely that Esau’s nickname was already in place during his lifetime and
that because of his hair, which was abundant and serendipitously
the same color as the stew that he made for Isaac. Who would have the
temper to mock such a ferocious man by giving him a sobriquet that
was founded in foolishness? Certainly no man living in Esau’s com-
pny. Jacob would not have done so for a variety of reasons, not the
least of which was that he was kindly, and not a naturally inclined
mocker.

22.18.38—linen—A cloth woven from the silky bast fibers of the flax
plant.
22.18.39—ephod—So far as historians and scholars have been able to
inform us, the ephod appears to have been a sleeveless vestment that the
high priest wore to which the breastplate was connected by golden
chains. It was held together by the girdle provided.
22.19 One wonders when and where Saul found such a noble lackey. The city of Nob was destroyed as if it had been a Canaanite enclave in the days of Joshua.

22.19.2—Nob—A Levite city about 12 miles northwest of Jerusalem located in the tribal inheritance of Benjamin. It was the residence of Ahimelech and his family who were massacred for helping David in his exile from the court of Saul.

22.19.7—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

22.20 We cannot tell from our present viewpoint how it was that Abiathar escaped death in Gibeah or at Nob. Nor do we know from the account what, if anything, happened to the Tabernacle that was erected in Nob. It would appear that Abiathar sought David in the forest of Hareth.

22.20.7—Ahimelech—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

22.20.11—Ahitub—The son of Phinehas and the grandson of Eli the high priest of Israel. Although it is assumed that Ahitub served as the high priest of Israel after the death of his grandfather and father, yet there is no historical documentation that that was the case.

22.20.13—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

22.20.18—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.21 One wonders precisely how Abiathar discovered what had happened to his father in Gibeah.

22.21.2—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

22.21.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.21.6—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

22.21.11—priests—By definition, the priests of Israel were all descendants of Aaron and his sons.

22.22 Unlike Saul, David was willing to accept responsibility for the conse-
quences of his actions, even though there was little that he could have done to have justly solved the problem.

22.2.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

22.2.5—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

22.2.12—Doeg—One of the Idumean servants of king Saul who witnessed the exchange between Ahimelech and David at Nob when the former gave the latter bread and the sword of Goliath. He reported these events to the king and when no one else would obey the commandment to destroy the house of Ahimelech, Doeg executed the massacre.

22.2.14—Edomite—A descendant of Esau, the brother of Jacob. It is likely that Esau’s nickname was already in place during his lifetime and that because of his hair, which was abundant and serendipitously the same color as the stew that he made for Isaac. Who would have the temerity to mock such a ferocious man by giving him a sobriquet that was founded in foolishness! Certainly no man living in Esau’s company. Jacob would not have done so for a variety of reasons, not the least of which was that he was kindly, and not a naturally inclined mocker.

22.2.22—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

22.23 Abiathar was, in the mind of Saul, guilty by association. The whole of Ahimelech’s family had been destroyed and there could be no safety for the sole survivor. So long as Abiathar directly associated himself with David, so long would have the greatest degree of safety possible.

23.1 We cannot state precisely how the messengers knew of the problems at Keilah nor can we speak with certainty why they came to David rather than Saul. It may have been in part because the forest of Hareth was nearer this city in Judah than was Gibeah where Saul resided.

23.1.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.1.8—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians

22. And David said unto Abia-thar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father’s house.

23. Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

Chapter 23

1. Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.
have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

23.1.11—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

2. Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

23.2 David may have turned to either Gad the prophet or to Abiathar the high priest for revelation. David, however, was a worthy man and may have petitioned the Lord God in his own effectual prayer.

23.2.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.2.14—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

23.2.28—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.3 David had between four and six hundred men with him in the forest of Hareth. Before this time they had been enconced in a hold somewhere outside of the possessions of the House of Israel. Returning to the land of Judah was troubling enough, Saul still diligently seeking some way to destroy the son of Jesse and his men. To come to the defense of the people of Keilah would be to reveal their location to the king in a deliberate fashion.

23.3.2—David's—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.3.13—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.3.22—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the
military actions of David.

23.3.28—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mitzraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

23.4 Again, we may not know the precise method that David used to communicate with the Lord God of his fathers, whether in personal prayer or through one of the Lord’s servants, yet the future king was confidence that the responses he was receiving were divinely inspired.

23.4.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.4.20—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.4.26—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mitzraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

23.5 There is great possibility that the Philistines who were plundering the threshingfloors of Keilah were not part of an organized army. Most likely they were herdsmen who were attacking Keilah to obtain grain for their animals. David’s small army easily overwhelmed them and took their animals as the spoils of war.

23.5.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.5.8—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

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23.6 We may surmise that after the defeat of the Philistines, David, his men, and the inhabitants of Keilah desired to offer up sacrifices in gratitude for their

4. Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6. And it came to pass, when Abiathar the son of Ahimelech fled
victory. Abiathar was the high priest after the death of his father.

23.6.7—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

23.6.11—Ahimelech—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

23.6.14—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.6.16—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.6.23—ephod—So far as historians and scholars have been able to inform us, the ephod appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

23.7 As the men in David’s little company had feared, Saul soon discovered their whereabouts and prepared to come against them in Keilah.

23.7.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.7.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.7.11—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.8 Would Saul have moved this quickly had he received the message indicating that the Philistines were attacking the threshingfloors of Keilah? It is possible that he did and did not respond. David was the continuing hero; Saul was the disappointing king.

23.8.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

7. And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.
aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.8.14—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.8.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.9 David had come to the city of Keilah with the Lord’s approval and in order to extricate himself and his men, he would need to petition the Lord God again. We may only speculate about the role of the ephod in the subsequent verses. Did Abiathar don the ephod at David’s request and make inquiry of God regarding his next move? Or did David himself put on the garment and ask the question directly as some scholars have suggested? The ephod was a vestment that pertained to the high priest of Israel; no one else was permitted to wear it. If David had received an ordination to the Melchizedek priesthood by this time, which may very well be the case, then he could officiate in any of the ordinances of the Aaronic priesthood. Samuel had been so graced, and it seems highly likely that the prophet provided David with all that he would ever need to preside in Israel. The power invested in the Melchizedek priesthood would have been appropriate given David’s willing mind and heart to serve his people.

23.9.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.9.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.9.15—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

23.9.17—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

23.9.21—ephod—So far as historians and scholars have been able to inform us, the ephod appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

9. And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.
23.10 Saul would have had no compunction in destroying the whole population of Keilah just as he had ordered the massacre at the Levite city of Nob.

23.10.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.10.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

23.10.15—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.10.20—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.11 The first question that David asked of the Lord was whether or not he could depend on the inhabitants of the city of Keilah. The answer would be that they would fend for themselves rather than sacrifice themselves for David's sake. The second question was whether or not Saul would come to the city if David remained there. The answer was simple. If the people were to be spared destruction, David and his men would have to absent themselves from the city of Keilah.

23.11.5—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

10. Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.
23.11.13—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.11.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

23.12 The frame of mind of the inhabitants of Keilah must have been somewhat disappointing to David. His small company had risked life and limb to deliver the people from the terror and rapacity of the Philistines.

23.12.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.12.8—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.12.18—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused...
fell upon his own sword. He was buried at Jabesh-gilead.

23.13 It seems clear that David made a bit of a show leaving Keilah so that his initial movements might be reported to Saul. Once Saul, knew that David had departed the city, be no longer had any interest in the place. This, no doubt, was what David had hoped for.

23.13.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.13.16—Keilah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Some scholars have placed it near Hebron. It is supposed by some to be the burying place of the prophet Habakkuk. It also figured prominently in the military actions of David.

23.13.27—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.14 The wilderness lay to the east of the major communities of the inheritance of Judah. This desolate area overlooked the depression that was the basin of the Dead Sea. David would abide in the wilderness of Ziph twice. The first took place when he was 23 years old and the second when he was 28. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

23.14.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.14.19—Ziph—A city located in the highlands of Judah which served as a refuge for David when Saul was seeking to destroy him. It has not been identified in modern times, but some scholars have suggested a site about three miles south of Hebron. It should not be confused with another city located in the extreme south of the possessions of Judah.

23.14.21—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.15 It must have been of some satisfaction that David’s departure from Keilah into the wilderness saved the city from utter destruction.

13. Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15. And David saw that Saul was come out to seek his life: and
23.15.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.15.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.15.20—Ziph—A city located in the highlands of Judah which served as a refuge for David when Saul was seeking to destroy him. It has not been identified in modern times, but some scholars have suggested a site about three miles south of Hebron. It should not be confused with another city located in the extreme south of the possessions of Judah.

23.16 Jonathan’s good will and humility were a great comfort to David while in exile.

23.16.2—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

23.16.3—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.16.9—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.17 Jonathan knew through the power and influence of the Spirit of God that David would succeed his father as king. He had known this from the time that David had slain the giant Goliath. His subsequent dressing of the young man in his princely garments served as the first outward recognition of David’s preeminence over Jonathan. There was no shadow of doubt in his heart nor did he covet the blessings of the Lord that had been bestowed upon David.

23.17.12—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the

David was in the wilderness of Ziph in a wood.

16. And Jonathan Saul’s son arose, and went to David into the wood, and strengthened his hand in God.

17. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.
tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.17.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean "he will rule as God; the prince that prevails with God".

23.18 David and Jonathan renewed their mutual covenants of loyalty and faith in the wilderness of Ziph.

23.18.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.18.17—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

23.19 David could not reside in a place very long before some enterprising sycophants of the king revealed his resort.

23.19.5—Ziphites—The inhabitants of a city located in the highlands of Judah which served as a refuge for David when Saul was seeking to destroy him. It has not been identified in modern times, but some scholars have suggested a site about three miles south of Hebron. It should not be confused with another city located in the extreme south of the possessions of Judah.

23.19.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time

18. And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19. Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?
that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.19.9—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

23.19.13—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.19.28—Hachilah—A hill located near the city of Ziph in the highlands of Judah where David and his men hid themselves after the rescue of the city of Keilah. It was to be found southern wastes of Jeshimon near the western side of the Dead Sea.

23.19.35—Jeshimon—An unidentified feature that apparently lay to the west of mount Nebo. The name means “a wilderness” and is generally thought of as the wilderness of Judea that lay west of the river Jordan and the Dead Sea.

23.20 The Ziphites were nefarious. They could not possibly have proposed to betray David and his men as a matter of innocence. The Ziphites undoubtedly knew something of the rescue of the people of Keilah and notwithstanding that act of valor, they willingly sought to have David destroyed. No doubt there was a bounty of some kind on the heads of David’s company.

23.21 Coming from the mouth of Saul this almost constituted blasphemy. A man prepared to shed innocent blood cannot effectively bring down the blessings of Heaven.

23.21.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.22 Saul had been told of David’s residence in Keilah, yet before he had gathered his people together, he was informed that his foe had left that city and had disappeared into the wilderness. He did not want to be foiled again. David had been clever, it is truth, but it was a cleverness that was founded on divine revelation. The voice of God spoke to him from time to time warning him of Saul’s machinations devised against him.

23.23 Thus, the Ziphites became Saul’s proactive spies in the wilderness, that
they might discover all of the resorts that David and his men frequented in the surrounding wilderness.

23.23.53—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

23.24 Once again David evaded Saul’s forces through the benefit of the guidance and direction of the spirit of the Lord and His servants.

23.24.7—Ziph—A city located in the highlands of Judah which served as a refuge for David when Saul was seeking to destroy him. It has not been identified in modern times, but some scholars have suggested a site about three miles south of Hebron. It should not be confused with another city located in the extreme south of the possessions of Judah.

23.24.9—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.24.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.24.20—Maon—A city located in the mountainous portions of the possessions of Judah. It has not been identified in modern times. David took refuge in the wilderness surrounding this community.

23.24.28—Jeshimon—An unidentified feature that apparently lay to the west of mount Nebo. The name means “a wilderness” and is generally thought of as the wilderness of Judea that lay west of the river Jordan and the Dead Sea.

23.25 We do not know who it was that told David that Saul was on his way to the wilderness of Ziph, but it is highly unlikely that it was the Ziphites themselves. That would have been a dangerous game indeed. David took counsel with those whom he trusted, including those who represented the Lord God of Israel, and transferred his retinue further to the south in the wilderness.

23.25.1—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was edge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24. And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25. Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.
tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.25.13—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.25.27—Maon—a city located in the mountainous portions of the possessions of Judah. It has not been identified in modern times. David took refuge in the wilderness surrounding this community.

23.26 David was on the cusp of being confronted directly by Saul and his army. All that would save him from a battle with the king would be the attack of the Philistines.

23.26.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.26.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.27 Saul would not be able to pursue David because of the threat made by the greater enemy.

23.27.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.27.15—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost

26. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27. But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.
23.28 David and his men escaped capture and were not required to go to battle against the sovereign of the land.

23.28.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

23.28.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.28.12—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

23.28.18—Selahammahleleoth—The Hebrew name means “rock of divisions” certainly in reference to the separation of Saul from his immediate object to capture David. It also can mean “cliff of escapes”, the significance of which is self-evident.

23.29 David then made his way to another fastness in the wilderness of Judah while Saul drove the Philistines out of the land of Israel. It would afford him shelter for a short time only.

23.29.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

23.29.13—Engedi—A city located in the wilderness portions of the possessions of Judah. The spring and accompanying oasis are located about one-third of the way down the western shore of the Dead Sea.

24.1 David and his company had escaped the pursuit of Saul and his army at Moan because of the invasion by the Philistines. Once the immediate threat from Israel’s enemies was resolved, Saul once again turned to the matter of his son-in-law. David established himself at Engedi about the Adamic year 2835 when he was 24 years old. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

24.1.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected

28. Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahleleoth.

29. And David went up from thence, and dwelt in strong holds at Engedi.

Chapter 24

1. And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.
and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

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24.1.21—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.1.27—Engedi—A city located in the wilderness portions of the possessions of Judah. The spring and accompanying oasis are located about one-third of the way down the western shore of the Dead Sea.

24.2 David had done no injury to Saul. The king, however, had been unrelenting in his attempt to destroy David from among mortal men. He feared David as the wicked fear the righteous. Three thousand against no more than 600 seems a bit excessive, but Saul was determined.

24.2.1—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.2.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to

2. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.
say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

24.2.16—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.3 Scholars and translators have mixed views as to what actually transpired in the cave. It seems certain that Saul went into the cave to relieve himself. In doing so, he apparently removed his outer robe and placed it where David could easily access it unnoticed. Others suggest that at some point Saul also took a nap in the cave and while the king slept David removed the lower border of the robe. It is odd, however, that neither Saul nor his men noticed the missing piece until David pointed it out to them after Saul had left the cave.

24.3.6—sheepcotes—The Hebrew words which are here translated as “sheepcotes” derive from roots that mean “enclosure” and “flock”. The English word “sheepcotes” derive from Middle English sources that mean “sheep-shed”. The second element stems from the same roots that produce words like “cottage”.

24.3.15—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.3.23—for that reason he took advantage of Saul’s circumstances.

24.4 Left to his own devises, David probably would have done nothing while Saul remained in the cave. David did allow his men to goad him a little and for that reason he took advantage of Saul’s circumstances.

24.4.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.4.50—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.5 Defacing the king’s robe was, in the end, an act of vandalism, unworthy

3. And he came to the sheeps of the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4. And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul’s robe privily.

5. And it came to pass afterward, 1 Sam. 24:5–6
of either himself or Saul. It could have been easy to excuse the act given the manner in which Saul had pursued David in unrighteous wrath, but the future king would not allow himself so facile an explanation for what he had done. He could not afford to be disrespectful.

24.5.8—David's—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.5.17—Saul's—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.6 The men in David's company had fled to him because most of them had been oppressed by Saul's administration in some fashion. They had little or no love for the king. David was tempted to feel similarly, given his faithful service to Saul and Saul's murderous attitude in return. David knew that any success that he had enjoyed in his life had come through the intervention of the Lord God of his fathers. Saul had been appointed by the Lord through his servant, the prophet Samuel. He had been sustained by the voice of the people. All of David's own prospects had come in the same fashion. He could not easily mock his predecessor.

24.7 David's entourage was prepared at that very moment to dispatch their king into the spirit world. They knew of the prophecies that had been given by Samuel that pointed to David's ascendancy to the throne. They would have that ascension sooner than later. David, however, dissuaded them from committing murder against one who at one time enjoyed the favor of the Lord.

24.7.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.7.16—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.8 David felt that he had transgressed against his father-in-law and king and set about making amends. He would confess the transgression, but at the same time clearly demonstrate that although he might have killed Saul, he would not do so.

that David’s heart smote him, because he had cut off Saul's skirt.

6. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him,
24.8.1—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.8.4—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.9 Saul eyes andears in Judah had revealed to the king where David was to be found. That David was in the wilderness there could be no doubt, but as his purpose for being there men could only vainly imagine. It would seem ludicrous that David spent months in the desolate lands just so he could kill the king. Clearly Saul had infected the men around him and those who served him into believing that David was a threat. Saul’s army of three thousand would hear with their own ears David’s own profession of loyalty to the king.

24.9.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.9.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.10 David put his experiences in the cave in terms that Saul could easily understand. Had Saul found David in the cave completely indisposed, the king would have had no hesitancy at all in taking his son-on-law’s life. That there were men in the kingdom who would have taken advantage of the situation was certain; there were men of David’s own company who were prepared to take Saul’s life. David, however, was not one of their number. David had had motive and opportunity but he consciously chose to conduct himself according to the Law of God.

24.11 David made it clear that he had been within striking distance of the king if he had chosen to kill him. The border of Saul’s robe in David’s hand was ample evidence of their proximity to one another in the cave. David had no hesitancy, however, in pointing out that he had never been the aggressor, that Saul had ranged the country attempting to destroy his son-in-law. On three separate occasions Saul had attempted to slay David with a javelin. The king had conspired with his servants to have David killed in battle or assassinated.

David stooped with his face to the earth, and bowed himself.

9. And David said to Saul, Wherefore hearest thou men’s words, saying, Behold, David seeketh thy hurt?

10. Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD’S anointed.

11. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned.
while in his own bed. While David had about six hundred men at his disposal, the king had the hosts of Israel to command. How much of a threat was David really?

24.12 “Vengeance is mine”, says the Lord, “I will repay”. David was willing for the Lord to right all wrongs. Clearly Saul wished to take things into his own hands in the matter of David’s supposed rebellion. David would avoid evil wherein it was possible for him to do so, but he would not lift up his heel against his sovereign.

24.13 We cannot, at this point, state with certainty from whence the proverb came. That it constitutes a fundamental truth there can be no question. David will not lift his hand against Saul because his character is such that he could not bring himself to do so. It is sad to note, however, that David’s character would change radically once he became enmeshed within the distresses of grievous personal sin.

24.14 The appearance of the Philistines on the borders of the land of Israel was sufficient evidence that the king had better things to do than to chase David around the wilderness of Judea. There was no threat from within the kingdom; all threats were from without. Saul would die at the hands of the Philistines, not at the hands of his son-in-law.

24.14.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

24.15 For all practical purposes David had placed himself in Saul’s hands by appearing at the mouth of the cave. A bloody battle might ensue, but David’s small company would certainly have been overcome by the men who were with Saul at that time who outnumbered them five to one. David had actually placed himself wholly into the hands of the Lord God of Israel by revealing himself. If he were to be saved at all, it would be by divine intervention. Saul’s decision to allow David to go free was divinely inspired.

24.16 Earlier David had referred to Saul as his father, justifiably so inasmuch as Saul’s daughter Michal was David’s wife. The king here acknowledges the relationship with some tenderness.

24.16.7—David—The King of United Israel, David was the youngest of

against thee; yet thou huntest my soul to take it.

12. The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14. After whom is the king of Israel come out after whom dost thou pursue? after a dead dog, after a flea.

15. The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16. And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son
eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.16.17—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

24.17 For a time Saul would relent, allowing David to continue his exile in the wilderness. The king’s evil disposition toward David would return again.

24.17.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.18 There is a superior translation for this verse.

And thou hast showed this day how that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thy hand, thou killedst me not. (JST, 1 Samuel 24:18)

No doubt Saul was relieved that he had not been slain by David. His entire army, however, had also been exposed to David’s inherent mercy. We might expect that these three thousand men would not be as motivated as they had in the past to make these kinds of forays into the wilderness.

24.19 Has Saul awakened from his fancy that David had been seeking his life? We might suspect that the king was somewhat confused by David’s actions, particularly if he had been believing his own press. There would be nothing permanent about this apparent epiphany.

24.20 Saul appears to be the last man in Israel to admit the fact that David would be a better king than himself. His own son was aware that David would succeed his father shortly after the slaying of Goliath.

24.20.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This com-
plaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

24.21 David and Jonathan had already entered into a covenant to watch over one another’s persons and families. Saul’s approach, however, was not a mutual appeal, but that David would resist the temptation to eliminate all of Saul’s posterity when he ascended to the throne of Israel. What was Saul willing to do? It may be that since Saul had already foresworn himself on several occasions that he knew that anything that he promised in return would not be believed by anyone.

24.22 Saul had been pulled away by the threat of the Philistines just at the moment he was about to overwhelm David and his men at Maon. Here, when Saul again had David at bay, he was drawn away from his purpose by the mercy that David showed unto him. He was chagrined in front of his men; he could not continue with his oppression at that time in good grace.

24.22.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

24.22.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

25.1 The death of Samuel must have been heartbreaking for David, and particularly so because he could not attend the last hours of his mentor and friend. David found that he could not remain within the confines of the tribal holding of the House of Israel, but went farther into exile into the Sinai peninsula. David was about 24 years old when Samuel died. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

25.1.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

25.1.7—Israelites—The posterity of Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on

Chapter 25

1. And Samuel died: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran. 1 Sam. 25:1

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Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisiton of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

25.1.21—Ramab—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

25.1.23—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.1.32—Paran—The wilderness of Paran constitutes the northeastern third of the Sinai peninsula. The wilderness of Shur lay to the north, the wilderness of Etham to the west, and the wilderness of Sin to the south. In other places in the scriptures it is referred to as Elparan.

25.2 Nabal was a wealthy, yet ungrateful man. He, his family, and all of his possessions had been watched over and protected by David and his company of men for a considerable time.

25.2.7—Maon—A city located in the mountainous portions of the possessions of Judah. It has not been identified in modern times. David took refuge in the wilderness surrounding this community.

25.2.12—Carmel—A city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantonness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

25.3 Notwithstanding his fine ancestry, Nabal was as foolish, base, and villainous as his name in Hebrew suggests. One wonders how it was that Abigail came to be his spouse.

2. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3. Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.
25.3.15—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilob.

25.3.46—Caleb—One of the sterling characters of the Old Testament; a man of great faith. He was one of two of the spies sent in the land of Canaan who recommended making conquest of the promised land. His fervency in the matter brought about his extended life and permission to enter into land. He and his tribe asked to be given the land of Hebron for their inheritance, even though it was one of the great strongholds held by the Anakim. He was one of the captains of Judah.

25.4 Living in the southern extremities of the land of Israel, in the desolation of the wilderness of Paran, was difficult for David and the six hundred men who had accompanied him into exile. David would approach Nabal for some support only at the time of his greatest prosperity.

25.4.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.4.8—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.5 David sent a small number of men to approach Nabal. There was to be nothing of intimidation, but simply a reminder of all that David had done for Nabal’s benefit and, additionally, he and his men has scrupulously avoided taking advantage of his scattered flocks in the wilderness.

25.5.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.5.19—Carmel—A city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantonness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

25.5.23—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.6 How many sheep and goats would have been lost to the itinerates who foraged in the wilderness had not David been there to protect his fellow countryman’s animals and men? David simply wished for some support, not by way of extortion, but simply as a token of recognition on Nabal’s part that David’s kindness had been appreciated.

25.7 The shearing of the sheep was a time of great joy and prosperity. At noon

4. And David heard in the wilderness that Nabal did shear his sheep.

5. And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6. And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7. And now I have heard that
other time in the year would Nabal be any more prosperous. He could afford to be grateful and generous.

25.7.34—Carmel—A city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantonness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

25.8 A great feast would have been held at the time of the completion of the shearing. David’s request was that he and his men might be included in the festivities. Admittedly, the feeding of six hundred men, even for one meal, would have been a challenge. Nabal, however, could well afford to do as David asked, inasmuch as the future king’s men had preserved from destruction a far greater number of sheep than that which might be required to feed them during the celebration.

25.8.43—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.9 It is hard to imagine that Nabal would not have known who his benefactor had been. David was, after all, the slayer of Goliath the Philistine, a son of Anak. Nabal’s great ancestor, Caleb, had sought from the hand of Joshua and the Lord the land of Hebron, a mighty city that had been the stronghold of the Anakim for generations. David was the king’s son-in-law, a captain in the armies of Israel. Nabal may have even heard of the prophecy that David would one day serve as the king of Israel. None of these things seemed to have moved him.

25.9.3—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.9.10—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.10 At the heart of Nabal’s reticence at helping David and his men with a meal was not the notion that David was a rebel, Nabal simply was a man consumed by avarice; he did not wish to impart of anything that pertained to himself. The soul of generosity was burned out of him.

25.10.2—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.10.4—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.10.17—Jesse—The son of Obed and the grandson of Ruth and Boaz. Jesse was the father of eight sons, the youngest being David, he who

thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day; give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9. And when David’s young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10. And Nabal answered David’s servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.
would serve as one of the kings of united Israel.

25.11 There is a degree of duplicity here in Nabal’s response to David and his men. Certainly it would have been a simple matter to have questioned the keepers of his flocks in order to come to a proper understanding of the matter. David had been their protector; it was common knowledge among Nabal’s men. Nabal, however, would not seek information that would result in a diminishing of his possessions to any degree.

25.12 One can only imagine the astonishment that David experienced at hearing Nabal’s response to his modest request. 25.12.2—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.13 We cannot say precisely where David’s camp was at this time, but it appears that it was somewhat exposed. Hence, David left a third of his men to watch over their personal and collective possessions while the rest of the company instructed Nabal and his family something of humility and gratitude. 25.13.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.14 Nabal’s men had been somewhat privy to the conduct of Nabal toward David’s men. One of them approached Abigail, confessing the truth of the matter of their survival against such odds in the wilderness. He was familiar with the band of men who supported David and knew that David would not take kindly to Nabal’s refusal to supply his men. It was not mere refusal that Nabal had dished out, but one filled with vitriol and contempt.

25.14.7—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chiliah.

25.14.8—Nabal’s—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.14.12—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.15 The herdsmen knew exactly who the ten young men were when they arrived at Nabal’s house. It is likely that they had become friends during the time that the two groups sojourned in the wilderness together. The herdsmen were also aware that David’s company was not limited to those ten men, but a band of more than six hundred men at war had gathered around him. They were not to be trifled with.

25.16 David and his men had defended the herdsmen of Nabal, together with the rich man’s flocks and herds as if they had been their own. This was more than a defense against wild animals, but rather against the wild men who dwelt in the wilderness and pillaged those who wandered too far afield unprotected.

11. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12. So David’s young men turned their way, and went again, and came and told him all those sayings.

13. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14. But one of the young men told Abigail, Nabal’s wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

15. But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16. They were a wall unto us both by night and day, all the while we were with them keeping the sheep.
25.17 Nabal was not to be reasoned with. He was stiffnecked and proud. Abigail, however, was a woman of great compassion and understanding. For that reason the young herdsmen came to her. The young man believed that they would be in mortal danger if something were not quickly done. It is doubtful that the herdsmen knew of the decision that David had made to destroy Nabal’s holdings, but he suspected that nothing good was going to come of having rebuffed the future king in such a fashion. Abigail knew precisely what the herdsmen was saying.

25.17.29—Belial—The Hebrew word which has been translated here as "Belial" derives from roots that mean "without profit, worthless, lawless, destruction, wickedness, evil, naughty, ungodly".

25.18 There is a superior translation of this verse.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. (JST, 1 Samuel 25:18)

That which Abigail offered to David was not, in reality, sufficient to feed six hundred men, but it was substantial. Of greatest importance is that it was not something that Nabal would immediately perceive as missing.

25.18.2—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilub.

25.19 Abigail sent the gift before her to show that she was in earnest.

25.19.22—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.20 We do not know whether David and Abigail had met before this time. It seems unlikely, however. David is clearly angry and is still determined to destroy such a wicked man and his household. Abigail would stand as a stark contrast to the villainy of her husband. Abigail’s servants would have been helpful as well when they arrived at David’s camp.

25.20.23—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.21 When David received the report from his ten young men he was deeply agitated. Not only had Nabal refused to resupply David in any way, but he had been disrespectful to his men who had made the initial request. Hence, the oath that follows.

25.21.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.22 David himself would condemn the rashness of his oath against the household of Nabal (see 25.32–34). He was an insufferably vain man, devoid

17. Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

18. Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19. And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20. And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertaineth unto him: and he hath requited me evil for good.

22. So and more also do God unto the enemies of David, if I
of compassion, humility, or gratitude. Most of his household was comprised of virtuous people who did not deserve the destruction that David was proposing. Had Abigail not intervened as she did, David would have slain every man and boy associated with Nabal.

25.22.11—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.23 Abigail would effectually plead for all that comprised her life, even for the soul of her recalcitrant husband.

25.23.3—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilias.

25.23.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.24 In effect, the destruction of her husband and all of the male servants would fall heavily upon her indeed. How would she and her maidens defend themselves against the marauding tribes in the region? Abigail essentially says it would be better for her if David would kill her instead of those whom he had proposed to destroy.

25.25 Abigail testifies to David that if the ten young men had approached her personally with their request, none of the preparations for war would have been forthcoming. Nabal was a foolish man and, in reality, unworthy of David's attention.

25.25.12—Belial—The Hebrew word which has been translated here as "Belial" derives from roots that mean "without profit, worthlessness, lawless, destruction, wickedness, evil, naughty, ungodly".

25.25.14—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.26 Abigail clearly knew who David was and how badly he had been treated at the hands of Saul and his servants. David had resisted slaying Saul and now Abigail pleaded with David that he spare Nabal as well. The Lord God would execute his vengeance upon all those who opposed David's place in the kingdom of Israel.

25.26.47—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.27 Abigail had undoubtedly brought more than what the young men had expected to receive at Nabal’s hand. She was sincere in her desire that no

leave of all that pertain to him by the morning light any that pisseth against the wall.

23. And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24. And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25. Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26. Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27. And now this blessing which thine handmaid hath brought unto
blood be shed among the children of Judah, notwithstanding Nabal's great avarice and rudeness.

25.28 Abigail had been speaking plainly and would continue to speak plainly in David's presence. Her rebuke is mild, but it is sincere and to the point. Nothing would be gained by destroying the whole of Nabal's household, and, in fact, there would be unconscionable injustice done to many innocent people who were guilty only by association with the wicked man. Abigail was privy to the destiny that awaited David and her heart and mind were in concert with it. To slay Nabal's household in such an ignominious fashion would be unworthy of the great king that he was to become.

25.29 Abigail alludes to the destruction of David's enemy by using a metaphor that would return the mind and heart of David and his men to the day that the young shepherd boy took the life of the giant Goliath. The lives of his enemies would be spent just as the stone from David's sling was spent. The most prominent of David's enemies would die violently, spent in battle as if they had been ejected from a sling. Abigail is a woman filled with the spirit of God, one who knew by the power and influence of the Holy Ghost that which would befall the man who stood before him.

25.30 David was to be the king of Israel. He should have nothing in his reputation that would detract from his role as a protector in Israel. To commit an injustice against innocent people would diminish him in the eyes of the children of men.

25.30.34—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife, would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

25.31 Abigail knew that what she was doing in her petition would not only bless her own household, but would also bless the reign of him who would one day be her king. She desired that her future monarch would be spotless, that all of Israel would honor him for his goodness. Killing Nabal and his whole household mercilessly would be remembered and it would bring undesirable consequences to a rule that otherwise would be glorious. Abigail did wish to be remembered, however, when the king came into his own.

my lord, let it even be given unto the young men that follow my lord.

28. I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

30. And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31. That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.
25.32 Abigail’s spirit was sweet and tender, redolent of that which accompanied Samuel in all that he had done. She was serving as the prophet had done while he lived; she was a comfort and a reminder to David that he was to be great in the eyes of God and man.

25.32.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.32.5—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilab.

25.32.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

25.33 The Lord God of Israel had told David long before that He would avenge any injustice done to him as he kept His commandments. For David to have slain Nabal and those associated with him would have been taking God’s prerogative and bringing about a fissure between David and his benefactor. Abigail had been inspired to do and say as she did to preserve the integrity of the future king.

25.34 Certainly every man and boy in the household of Nabal would have suffered death at the hands of David and his men had Abigail not come to seek mercy and forgiveness.

25.34.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he

32. And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

33. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

34. For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.
was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

25.34,36—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.35 David relented in his prosecution of the rash oath he had taken when his ten young men returned from Nabal’s house empty handed and insulted. He would not be the means by which Nabal would be brought to justice.

25.35.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.36 When Abigail returned home she found the rest of the household in a sumptuous feast. Nabal was no doubt greatly pleased with himself. He was living up to his reputation as a son of Belial.

25.36.2—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilias.

25.36.5—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.37 Apparently Nabal had not been aware of how close he had come to being completely destroyed, together with all of those who might succeed him in the family. He had been rude to the members of a large company of armed men who had been held off by the petitions of a despised and abused wife. He was completely confounded; fear and despair entered into every part of his being.

25.37.16—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.38 We do not know how the man Nabal died, save that his passing was attributed to the hand of God. Certainly this was far preferable to David’s determination to completely destroy the whole family and those associated with it.

25.39.35. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

25.39.36. And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal’s heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

25.39.37. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

25.39.38. And it came to pass about ten days after, that the LORD smote Nabal, that he died.
25.38.14—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.39 David knew that he has escaped the consequences of a grievous decision. He perceived in the coming of Abigail, the hand of God influencing his heart and mind away from evil and toward good. He thought of Abigail as a worthy woman who loved the Lord God and all that He proposed to do in righteousness.

25.39.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.39.6—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

25.39.54—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilab.

25.40 In nothing did David offend God save in the taking of Bathsheba and the murder of Uriah when their adulterous relationship was revealed by Uriah’s wife being with child. We are not told how much time passed before David asked Abigail to become his wife, but we should assume that no less than a year transpired. David already had taken Saul’s daughter, Michal, to wife while he dwelt in court. Whether David had two or three wives at this juncture is of no serious import. Plural marriage was not forbidden at that time under the Law of Moses.

25.40.6—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.40.10—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilab.

25.40.12—Carmel—A city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantonness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

25.41 We do not know how much time transpired between Nabal’s death and David’s proposal, but it most likely was not less than a year. During the intervening time, Abigail bore the primary burdens of the household and the responsibilities that would have befallen her husband had he still been alive. Abigail had no serious prospects, and certainly did not look forward to continuing in

39. And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

40. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41. And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.
the same vein. Having David’s protection, and that from a good and virtuous man, must have offered an overwhelming relief to her mind and heart.

25.42 David, for his part, saw in Abigail a deeply spiritual and prudent woman. She had petitioned him to remember him when he became king. He remembered her long before that eventuality. The marriage of David and Abigail probably took place when he was about 27 or 28 years old. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

25.42.2—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilab.

25.42.27—David—The King of United Israel. David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.43 We are not told of the motivation for the marriage of David to Ahinoam. We need not be critical of marital relationships contracted by David which were never criticized by the Lord, save in one instance only.

25.43.1—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.43.4—Ahinoam—The third wife of David and a close companion of Abigail, David’s second wife.

25.43.6—Jezreel—A city located in the mountainous portions of the possessions of Judah. It has not been identified in modern times. Here David married his wife Ahinoam.

25.44 Saul, in a perverse state of mind, placed his daughter’s soul in jeopardy by having her enter into an adulterous relationship with Phalti to spite David.

25.44.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

25.44.5—Michal—The youngest daughter of Saul and his wife Ahinoam and the espoused wife of David. During David’s absence from the court of king Saul, she was married to Phaltiel of Gallim. She was later brought back to David’s household when he ascended to the throne of Israel. There was great difficulty in their relationship. Our chronology assumes that she was born in the 2811th year after Adam and Eve were driven from the Garden of Eden, or in the 78th year of the ministry of Samuel.

25.44.8—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

25.44.11—Phalti—Elsewhere Phaltiel. The son of Laish to whom Michal, David’s wife, was given after David was driven from the court of Saul. He is thought by some to be a Benjamite.

42. And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.

43. David also took Ahinoam of Jezreel; and they were also both of them his wives.

44. But Saul had given Michal his daughter, David’s wife, to Phalti the son of Laish, which was of Gallim.
25.44.15—*Laish*—The father of Phalti, the erstwhile husband of Michal, David’s wife. He was a native of Gallim.
25.44.19—*Gallim*—The home city of Phalti and his father Laish, about which we know little or nothing. Some scholars suggest that it lay within the geographical boundaries of the tribe of Benjamin.

26.1 The Ziphites were just as nefarious as they were when they first betrayed David several years before (see 23.19–20). They could not possibly have proposed to betray David and his men as a matter of innocence. No doubt there was still a bounty of some kind on the heads of David’s company. Some scholars have suggested that this present chapter is a variant account of the one related in 1 Samuel 23. That there are similarities in the events and the narrative, yet these are clearly two separate episodes, one taking place in the Adamic year 2834 and the second time, as recorded here, in 2839. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

26.1.3—*Ziphites*—The inhabitants of a city located in the highlands of Judah which served as a refuge for David when Saul was seeking to destroy him. It has not been identified in modern times, but some scholars have suggested a site about three miles south of Hebron. It should not be confused with another city located in the extreme south of the possessions of Judah.

26.1.6—*Saul*—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

26.1.8—*Gibeath*—A city located a few miles north of the city of Jerusalem.

26.1.12—*David*—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.1.19—*Hachilah*—A hill located near the city of Ziph in the highlands of Judah where David and his men hid themselves after the rescue of the city of Keilah. It was to be found southern wastes of Jeshimon near the western side of the Dead Sea.

26.1.23—*Jeshimon*—An unidentified feature that apparently lay to the west of mount Nebo. The name means “a wilderness” and is generally thought of as the wilderness of Judea that lay west of the river Jordan and the Dead Sea.

26.2 One wonders if these were different men from the three thousand that witnessed the exchange between David and Saul at the caves of Engedi (see 24.1–22).

26.2.2—*Saul*—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah.

—Chapter 26—

1. And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2. Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.
of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

26.2.11—Ziph—A city located in the highlands of Judah which served as a refuge for David when Saul was seeking to destroy him. It has not been identified in modern times, but some scholars have suggested a site about three miles south of Hebron. It should not be confused with another city located in the extreme south of the possessions of Judah.

26.2.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

26.2.23—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.3 In the previous narrative involving these people and places, Saul nearly captured David and his men, the future king being spared because of an invasion by the Philistines that drew the king’s forces away. On this present occasion David easily avoided a confrontation with Saul.

26.3.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

3. And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.
26.3.8—Hachilah—A hill located near the city of Ziph in the highlands of Judah where David and his men hid themselves after the rescue of the city of Keilah. It was to be found southern wastes of Jeshimon near the western side of the Dead Sea.

26.3.12—Jeshimon—An unidentified feature that apparently lay to the west of mount Nebo. The name means “a wilderness” and is generally thought of as the wilderness of Judea that lay west of the river Jordan and the Dead Sea.

26.3.17—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.4 David was not to be caught unawares. The whole of Saul’s army was closely monitored that David might know precisely what he was up against. In the exchange that had taken place at Engedi, Saul stumbled upon David’s hiding place, not knowing that his adversary was ensconced in the cave. It was not until David announced himself in front of the entire company that Saul knew the grave circumstances that he had been in. In the following episode, Saul is equally exposed to David’s will through the will of the Lord God.

26.4.1—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.4.9—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

26.5 Saul was completely encompassed about with his army of three thousand men on the hill Hachilah. He could not have been better protected in a military setting.

26.5.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.5.10—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

26.5.22—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the
death of Saul, Abner led a rebellion against David by supporting Ishbo-
sheth, Saul’s son. Abner was treacherously slain by Joab at the gates of
Hebron.
26.5.26—Ner—the father of Abner and the brother of Kish, the father of
king Saul.
26.6 David proposes a plan to once again give Saul an opportunity to forsake
his unjust persecution of the future king of Israel. Abishai, his nephew, volun-
teeered to accompany David as he entered into Saul’s camp.
26.6.3—David—the King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.
26.6.7—Abimelech—one of David’s captains while the former tarried in
the wilderness after having been exiled from Saul’s court. He is called
the Hittite and should not be confused with the high priest at Nob.
26.6.9—Hittite—Heth is identified as the progenitor of the Hittites, a
people who at one time ruled much of modern Turkey and Syria.
26.6.12—Abishai—the eldest of three sons borne to Zeruiah, David’s sis-
ter. He was a great warrior and was instrumental in preserving his
uncle’s life on many occasions. He frequently commanded one third of
David’s army at any given time.
26.6.16—Zeruiah—the mother of David’s leading captains, Abishai, Joab,
and Asahel. She was David elder sister, a daughter of Jesse. Her hus-
band is not named in the scriptures.
26.6.19—Joab—the second of three sons borne to Zeruiah, David’s sister.
He was a great warrior and was instrumental in preserving his uncle’s
life on many occasions. He frequently commanded one third of David’s
army at any given time and eventually took command of the entire
army. Joab took the life of David’s rebellious son, Absalom, when the
latter rebelled against his father’s rule. He also treacherously murdered
Amasa, his military replacement as commander in chief after the debacle
of Absalom’s death. He eventually was slain by Benaiah after he involved
himself in a conspiracy to put Adonijah on the throne instead of Solo-
mon. He was a great warrior, but a vicious and unprincipled man.

We might suspect that the spear at Saul’s head was not unlike the one
that he had attempted to kill David with on no less than three separate occa-
sions. It is clear that the ease with which David and Abishai were able to
penetrate to the very heart of the encampment was facilitated by the Lord God
of Israel.

26.7.2—David—the King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the
scriptural account.
26.7.4—Abishai—the eldest of three sons borne to Zeruiah, David’s sis-
ter. He was a great warrior and was instrumental in preserving his
uncle’s life on many occasions. He frequently commanded one third of
David’s army at any given time.
26.7.13—Saul—the son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crowned. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his

6. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother
of Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with
thee.

7. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench,
and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.
26.8 Abishai had been privy to all that Saul had done in his lust to destroy David. The king had proven himself to be a wicked man and certainly deserved to die. Abishai had also been a witness to the counsel that David had received from Abigail about the wanton taking of life by a future monarch of Israel. Abishai was perfectly willing to do the deed himself rather than to have David’s reputation be sullied. Abishai was confident that he would only have to strike one decisive blow.

26.8.3—Abishai—The eldest of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time.

26.8.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.9 David was not prepared to allow someone else to take the blame for such a heinous crime against the servant of God no matter how depraved he may have become. In his sins, however, David was not as scrupulous.

26.9.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.9.5—Abishai—The eldest of three sons borne to Zeruiah, David’s sister. He was a great warrior and was instrumental in preserving his uncle’s life on many occasions. He frequently commanded one third of David’s army at any given time.

26.10 David did not know exactly how Saul would meet his end, but the future king was determined that it would not be by his own hand, or by the hand of anyone from his own entourage. The whole matter was in the Lord’s hands. His mission that night, however, was to once again dissuade Saul from seeking his life and to reveal again that the king’s son-in-law had no sanguinary motives for the things that he did while in exile.

26.10.1—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.11 David would not take Saul’s life, even though he had been able to do so on several occasions. Taking the spear and the king’s personal bottle of water would be sufficient evidence that David had once again had been close enough to destroy the king in his sleep. This would be revealed before the army of Saul, that they might know that the son of Jesse had no malignant designs on the throne of Israel. Anything that Saul may have told his men to the contrary would be cast into doubt by David’s clearly benign conduct.

26.12 David retrieved some of Saul’s easily identified equipment so that he

8. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD’S anointed, and be guiltless?

10. David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11. The LORD forbid that I should stretch forth mine hand against the LORD’S anointed: but, I pray thee, take thou now the spear that is at his bolster, and the curse of water, and let us go.

12. So David took the spear and
might provide irrefutable prove that he had been in a position to deprive the king of his life but had refrained from doing so.

26.12.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.12.1—Saul’s—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

26.13 In the morning, David placed himself on a prominence where he could be both seen and heard by Saul and his men and yet remain unharmed as he delivered his message.

26.13.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.14 David chooses to peak Abner, he who should have seen to it that the entire camp was prepared for any intrusion. The fact that David and Abishai had been able to proceed to the center of the encampment, to the very person of the king and take personal belongings was a source of great embarrassment to the captain of the hosts of Israel.

26.14.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.14.9—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishbosheeth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.

26.14.13—Ner—The father of Abner and the brother of Kish, the father of king Saul.

26.15 David had no intention of taking the king’s life, but Abishai had certainly been prepared to do so.

26.15.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.15.5—Abner—The captain of the king’s host and Saul’s uncle. He was the son of Ner, the brother of Kish who was Saul’s father. After the death of Saul, Abner led a rebellion against David by supporting Ishbosheeth, Saul’s son. Abner was treacherously slain by Joab at the gates of Hebron.

26.15.19—Israel—The name name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly the cruse of water from Saul’s bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

13. Then David went over to the other side, and stood on the top of an hill afar off: a great space being between them:

14. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15. And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

26.16 The proof of Abner’s ineptitude was to be witnessed by the spear and the water bottle that David had in his possession. The captain of the hosts of Israel had been negligent, had been derelict in his duty to his sovereign. In all fairness, however, David and Abishai had been successful in their mission because the Lord had caused a deep sleep to come upon the whole of Saul’s army. Only a confession of such a happenstance could preserve Abner’s life. That admission, however, would also be an admission that David’s conduct was acceptable to God while that of Saul was suspect.

26.17 Several years had passed since Saul and David had been in close contact with one another, yet the timbre of his son-in-law’s voice was still familiar to the king.

26.17.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

26.17.4—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.18 A justifiable question indeed. Saul knew that David had done nothing that could even remotely be considered treason. His absence from the court was purely a defense against Saul continuing hostility. That David was to succeed him on the throne of Israel had been a decision made by the God of Heaven and was not David’s fault to any degree. Saul knew that his cause was unjust, and yet he pursued that evil course regardless.

26.19 The central question was why Saul was out in the wilderness trying to take David’s life. Had the Lord God of Israel inspired Saul to such malignant purpose? How could this be if as the prophet Samuel had testified that the

16. This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD’S anointed. And now see where the king’s spear is, and the cruse of water that was at his bolster.

17. And Saul knew David’s voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18. And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19. Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have
Lord had favored both of them in their appointed hours? If any spirit had stirred Saul’s soul it was that of the evil one. If it could be determined that David was at fault, however, he was fully prepared to offer up a sacrifice at the Tabernacle of the Lord in the presence of the whole House of Israel in order to appropriately confess the sin and beg forgiveness from all those who had been affected by his conduct. The truth of the matter, however, is that Saul was at Hachilah because of the inhabitants of Ziph who were seeking favor at the hands of Saul by betraying David and his men. For many years David and his men had not been able to join the regularly scheduled celebrations established by the Law of Moses because of the hostilities arrayed against them. They had not become idolaters, even though the perfidy of their fellow countrymen had forced them to act as they were neglecting their duty to the Lord God of their fathers.

26.20 David was no more of a threat to Saul and the kingdom of Israel than a flea would be, or a wild bird in the wilderness. There was no profitable reason for putting David to death; nothing would be gained, no personal danger would be eliminated.

26.20.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean he will rule as God; the prince that prevails with God”.

26.21 We perceive in part the dementia that had affected Saul for a long time. He had received such epiphanies before, admitting that David in reality desired to do the king no harm, and yet in the process of time Saul would renew hostilities. Saul’s mind and heart are in confusion and distress.

26.21.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

stirred thee up against me, let him accept an offering; but if they be the children of men, cursed be they before the LORD: for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.

20. Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21. Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.
26.21.10—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.22 David and Abishai had retrieved the weapon from Saul’s personal space only hours before. David had no desire to keep it. It was to serve as a constant reminder of David’s mercy and compassion toward one who was determined to be his enemy.

26.22.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

26.23 This declamation was as much for the three thousand men that accompanied Saul as it was for the king himself. Every man must needs decide whether he will serve righteousness or wickedness. David for his part had chosen to obey the Law of God and abide by His counsels. Each man in the army would have to determine where he stood in the eternal scheme of things. Saul had already admitted before the three thousand man army that had been with him at Engedi that David was his divine appointed successor. David would not directly act against the Lord’s anointed. Would they? David also had been anointed by the prophet Samuel.

26.24 David would ask nothing more of the Lord God of Israel than that which he had already done with regard to his erstwhile enemy Saul. David had spared his life; he wished also to have his life spared. David had allowed Saul to continue as king; David asked for nothing more than that the will of the Lord be fulfilled when the proper time arrived.

26.25 Again, Saul confesses that David has spoken the truth and acknowledges that David will yet overcome the adversities that had surrounded him for a long time. David will sit upon the throne of Israel.

26.25.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

26.25.5—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.1 It became clear to David that so long as he tried to live his life within the territories possessed by the children of Israel, there would always be individuals and groups like the Ziphites who would willingly betray his whereabouts to Saul and his men. If our calendar be even modest correct, David had spent more than eight years of his life attempting to avoid coming in contact with the king. Taking up residency in Philistia gave David some respite, inasmuch

22. And David answered and said, Behold the king’s spear! and let one of the young men come over and fetch it.

23. The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD’s anointed.

24. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25. Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

Chapter 27

1. And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of
as Saul would have to provoke war with his neighbors in order to pursue David into their lands.

27.1.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.1.17—Saul—the son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

27.1.35—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

27.1.51—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevailing with God”.

2. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath.

27.2.2—David—The King of United Israel, David was the youngest of
eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.2.18—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

27.2.22—Maachah—The father of Achish, a Philistine king of Gath. We know little more about this man.

27.2.25—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

27.3 David and his men apparently brought their families with them. This fact may have been one of the reasons why Achish was tolerant of such a large body of armed men locating within his established boundaries.

27.3.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.3.5—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

27.3.7—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

27.3.23—Ahinoam—The third wife of David and a close companion of Abigail, David’s second wife.

27.3.25—Jezreelites—A female inhabitant of a city located in the mountainous portions of the possessions of Judah. It has not been identified in modern times. Here David married his wife Ahinoam.

27.3.27—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chilah.

27.3.29—Carmelites—A female inhabitant of a city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantonness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

27.3.30—Nabal’s—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

27.4 Again, if our chronology we moderately accurate, Saul relented pursuing David during the last two years or so of his life. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

27.4.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked

3. And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal’s wife.

4. And it was told Saul that David was fled to Gath: and he sought no more again for him.
with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

27.4.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.4.11—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

27.5 From Achish’s point of view it must have been a little unnerving to have six hundred Israelites within the walls of his cities, even though the men had their wives and children with them. For David’s part, he did not wish to have his activities closely monitored, inasmuch as he still had loyalties to the kingdom of Israel.

27.5.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.5.5—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

27.6 We might expect that whoever among the Philistines that dwelt in Ziklag were invited to go elsewhere. Of course it may have been a vanquished, but uninhabited city site.

27.6.2—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

27.6.5—Ziklag—A city located in the south of the possessions of Judah. It has not been identified in modern times. It is speculated that the community lay about sixteen miles due east of Gerar, at the head of one of the tributaries of the Besor River. It was a gift from Achish the king of Gath to David during the several months before the death of Saul. Some scholars suggest that it was first given to Judah and then later assigned to Simeon.

27.6.15—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

5. And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6. Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.
27.6.17–18—*this day*—That is to say, until the day that the narrator was composing the text that we presently have as 1 Samuel.

27.7 According to our proposed chronology, David’s residency in Philistia would have transpired during the Adamic years 2839 and 2840, when David was about 29 years of age. For an accounting of these events in terms of the chronology of David’s life, see 28.0.

27.7.5—*David*—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.7.12—*Philistines*—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mitzram. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

27.8 There is some difficulty in determining exactly where David went to do his raiding. Geshur, for example, it identified by most scholars as a community northeast of Bashan, a location at considerable distance from Ziklag. If the foray extended 150 miles or so to the north, the travel time would have been excessive, all the while passing through Israelite territory. It seems far more likely that the three named peoples were located south of the city of Ziklag. David was finishing a labor that had been commanded of Saul when the latter first began his reign.

27.8.2—*David*—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.8.11—*Geshurites*—The inhabitants of Geshur, usually identified as a small region thought to be located in the northeast section of Bashan. Many cartographers, however, place it near the northern reaches of the Sea of Galilee. In this particular instance, however, it is likely that a second Geshur was established by the Canaanites in the northern parts of the Sinai peninsula. The inhabitants were decimated by David and his men while living at Ziklag.

27.8.14—*Gezrites*—One of the several Canaanites tribes that inhabited the southern reaches of Palestine during the time of Saul and David. They apparently had once held territory in the central regions of the promised land. The inhabitants were decimated by David and his men while living at Ziklag.

27.8.17—*Amalekites*—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

27.8.33—*Shur*—On most biblical maps, the wilderness of Shur is limited to the region north of the road called the Way to Shur. It is clear that the wilderness of Shur extended farther to the south, probably into that area earlier referred to as the wilderness of Etham. Modern cartographers have placed the wilderness of Etham on the east side of the borders of the Red Sea, but we must suppose that it was on the west side of that body of water, inasmuch as when the children of Israel

7. And the time that David dwelt in the country of the Philistines was a full year and four months.

8. And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.
camped there, they had yet to cross the Red Sea to the Sinai peninsula. 27.8.39—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

27.9 The destruction was complete. No doubt the spoils were brought to Achish so that the people of Gath could purchase the animals taken in the battles against the Canaanites.

27.9.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.9.35—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

27.10 Achish asked David where he had obtained all of the animals and goods that he had brought before him. David answered truthfully, indicating the geographical areas where he had been fighting. Achish concludes that David is fighting against his own people, when in reality he was eliminating the enemies of the Israelites living in those areas.

27.10.2—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

27.10.13—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.10.19—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millenium and in the eternities. His name means "praised, celebrated." The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

27.10.26—Jerahmeelites—Descendants of the firstborn son of Hezron, the son of Pharez, the son of Judah.

27.10.33—Kenites—A people who apparently inhabited the lands south of Palestine and east of the Gulf of Akaba. Moses father-in-law was said to have been a Kenite, a branch of the people of Midian. Heber, the wife of Jael who slew Sisera the general of the Canaanites with a tent peg, was also called a Kenite notwithstanding the fact that his dwelling was near Mount Tabor.

27.11 Had there been any survivors from the attacks made on the Canaanites, they undoubtedly would have testified to Achish that David’s residency in Philistia was a ruse calculated to bring destruction to all of the Canaanites in the region. Therefore, David spared none.

27.11.2—David—The King of United Israel, David was the youngest of

9. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10. And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11. And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the
eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.11.3—Gath—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Ai.

27.11.41—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

27.12 David had answered Achish’s question about his forays truthfully, giving the king a notion of the regions to which he and his men had been raiding. David did not reveal, however, which of the several peoples that he had been destroying. Achish assumed that David was destroying Israelites and he did not disabuse him of his error.

27.12.2—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

27.12.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

27.12.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

Chapter 28

28.0 The chronology of 1 Samuel is not particularly difficult once one accepts the notion that many of the events in the books of Judges, Ruth, and Samuel take place at the same time, although not at the same places. What follows below is another chart after the fashion of those devised previously. The entries in bold italic lettering are those which involved considerable speculation. On average we suggest that each of the chapters from 1 Samuel 18 through 27

1 Sam. 28
DHC 4 571
MD 759
1 Sam. 28 (JST)
MD 760
entail less than year each. Of course we have no definitive evidence to prove the assumptions. The dates for the deaths of Goliath and Samuel had been determined in previous examinations of the chronological material. The seven chapters, therefore, cover about ten years. Simple mathematics dictated most of the resultant dating. "D.Yr." is, of course, David’s age at the time of each episode. Of special interest is that fact that David was thirty years old when he began to rule over the tribe of Judah. Prior to the death of Saul, he dwelt with Achish for a period of sixteen months. The death date for Samuel the prophet is immutable at this point, so the events that are recorded in chapters 25 through 27 transpire during a six year period, leaving only four years during which the events of chapters 18 through 24 may take place.

<table>
<thead>
<tr>
<th>Ad. Yr</th>
<th>D.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2811</td>
<td>0</td>
<td>David born (?)</td>
<td>1 Sam. 14:49</td>
</tr>
<tr>
<td>2811</td>
<td>0</td>
<td>Michal born (Saul)</td>
<td>1 Sam. 16:11–13</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>Samuel anoints David (17?)</td>
<td>1 Sam. 16:18–21</td>
</tr>
<tr>
<td>2828</td>
<td>17</td>
<td>David made Armor-bearer to Saul</td>
<td>1 Sam. 17:49</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>David kills Goliath at Elah</td>
<td>1 Sam. 18:22–27</td>
</tr>
<tr>
<td>2831</td>
<td>20</td>
<td>Marriage of David and Michal</td>
<td>1 Sam. 19:18–24</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David and Jonathan separate</td>
<td>1 Sam. 20:41–42</td>
</tr>
<tr>
<td>2832</td>
<td>21</td>
<td>David’s first residence in Gath</td>
<td>1 Sam. 21:10–15</td>
</tr>
<tr>
<td>2833</td>
<td>22</td>
<td>David in Hareth</td>
<td>1 Sam. 22:5</td>
</tr>
<tr>
<td>2834</td>
<td>23</td>
<td>David in Ziph</td>
<td>1 Sam. 23:14</td>
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<tr>
<td>2835</td>
<td>24</td>
<td>David at Engedi</td>
<td>1 Sam. 24:1</td>
</tr>
<tr>
<td>2835</td>
<td>24</td>
<td>Samuel dies (102?)</td>
<td>1 Sam. 25:1</td>
</tr>
<tr>
<td>2838</td>
<td>26</td>
<td>David and Nabal</td>
<td>1 Sam. 25:2–38</td>
</tr>
<tr>
<td>2839</td>
<td>27</td>
<td>Saul and David at Ziph, again</td>
<td>1 Sam. 26:1–25</td>
</tr>
<tr>
<td>2839</td>
<td>28</td>
<td>David in Gath, again</td>
<td>1 Sam. 27:2–12</td>
</tr>
<tr>
<td>2841</td>
<td>30</td>
<td>Saul dies (57?)</td>
<td>1 Sam. 31:3–6</td>
</tr>
<tr>
<td>2841</td>
<td>30</td>
<td>David made king of Judah (30)</td>
<td>1 Kgs. 2:11</td>
</tr>
<tr>
<td>2848</td>
<td>37</td>
<td>David made king over Israel (37)</td>
<td>1 Kgs. 2:11</td>
</tr>
<tr>
<td>2881</td>
<td>70</td>
<td>David dies (70)</td>
<td>1 Kgs. 2:10–11</td>
</tr>
<tr>
<td>2882</td>
<td></td>
<td>Solomon ascends throne</td>
<td>1 Kgs. 2:12</td>
</tr>
<tr>
<td>2886</td>
<td></td>
<td>The foundations of Temple Laid</td>
<td>1 Kgs. 6:1</td>
</tr>
</tbody>
</table>

28.1 Achish did not request David’s aid, he essentially commanded him to join forces in the war against the Israelites. Achish had been convinced that David and Saul were completely at odds with one another. He did not know that David had been slowly but surely eliminating the hostile Canaanite elements in southern Palestine from his base in Ziklag.

28.1.11—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphthorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

28.1.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

1. And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.
would appear, however, that the naming of Jacob was not done to help Saul realize that Jacob's spiritual blessings were not going to be bestowed upon him, but for the most part last on him. The scholars of the world have pointed to Jacob's name as a term of personnel in the manner of his birth, he derived the name Jacob from his father's name, Isaac, and from Saul would have been forfeited. David had no desire to refuse to go with Achish the degree of protection that he enjoyed from the Philistines and from Saul would have been forfeited. David had no desire to ref...
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

28.3.15—Ramah—In the book of Samuel, Ramathaimzophim and Ramah are assuredly the same place. One of the cities that fell within the tribal inheritance of Benjamin that bordered with the tribal inheritance of Ephraim. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

28.3.22—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.3.29–30—familiar spirits—Ostensibly referring to the spirits of the dead. Those in the world of spirits, however, are far too occupied to commune with the living on a regular basis, and certainly not with those who worship false deities. Those with whom the mediums speak belong to the third of the hosts of Heaven who, along with Lucifer, were cast out because of rebellion. These evil spirits are willing to communicate with anyone who is foolish enough to seek them out.

28.3.33—wizards—Generally thought of as a male version of a witch, one who used drug enhanced states in order to divine the future. Although we cannot speak with absolute certainty on the matter, it appears that the Philistines had called upon the Phoenicians to aid them in their contentions with the Israelites. This would, in part, explain why the battle site was so far north of the five remaining cities of the Canaanites in Philistia.

28.4.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphrorim,

4. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.
descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

28.4.12—Shunem—One of the cities that helped define the boundaries of the tribal inheritance of Issachar. It is said to be about three miles north of Jezreel and about five miles south of Mount Tabor. Abishag, the last wife taken by David in his old age, is said to have been born here.

28.4.14—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.4.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

28.4.23—Gilboa—A range of mountains just south of the plain of Esdrælon, the city of Jezreel being at the northwestern tip. It proved to be the place where Saul and his son Jonathan would lose their lives in their war against the Philistines.

28.5 Saul had been engaged in battling against the Philistines for his entire adult life. Many tens of thousands of them had perished in their various battles and were considerably reduced in number. If, as we have speculated, the Phoenicians had joined their endeavors against the Israelites, the hosts gathered at Shunem could have been stunning indeed.

28.5.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected

5. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.
and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.5.9—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

28.6 Saul’s disobedience and subsequent murderous attitude toward David had caused the Spirit of the Lord to withdraw from him, leaving him quite alone spiritually. Samuel was dead, the remaining prophets somewhat in exile, and the high priest of Israel had sought safe haven in the camp of David. Saul compounded his spiritual problems by seeking inspiration from an unholy source.

28.6.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.6.18—Urim—There are at least three sets of Urim and Thummim about which the ancient scriptures speak. In the Bible, the ancient historians speak of that which Aaron possessed as part of his priestly attire. In the Book of Mormon, King Mosiah had a set of Urim and Thummim by which he was able to translate the record of Ether that had been discovered by the emissaries of King Limhi as they sought for the city of Zarahemla. When the brother of Jared ascended mount Shelem to have the Lord touch the sixteen stones that he had molten out of a rock to provide light for the friends and families of Jared and his brother while they traversed the sea in the journey to the promised land, the Lord provided another set of Urim and Thummim by which a future translator might be able to reveal to the world the great vision that the Brother of Jared had received of the premortal Christ. These were necessary inasmuch as the written language of the Jaredites would become unreadable after the demise of the Jaredite civilization. It is clear that the Urim and Thummim used to translate the Book of Mormon should be understood as being this latter set. We cannot tell if the set in King Mosiah’s keeping was the same as that given to the brother of Jared, although it seems likely. If they are one and the same, we have no record as to how they came to be in Mosiah’s possession prior to the finding of Ether’s record. If they are different, we have no idea as to the origin or the present disposition of Mosiah’s Urim and Thummim. At some point,
the set given to the brother of Jared was mounted in a silver bow, like unto a pair of spectacles, which were then connected to the breastplate provided by Mormon and inherited by Moroni.

28.6.2—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

28.7 Saul’s spiritual depravity was nearing complete fruition. The punishment for harboring or seeking counsel from such a person that was to be found at Endor was death. The Law of Moses was quite clear on the matter.

28.7.3—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.7.14–15—familiar spirit—Ostensibly referring to the spirits of the dead. Those in the world of spirits, however, are far too occupied to commune with the living on a regular basis, and certainly not with those who worship false deities. Those with whom the mediums speak belong to the third of the hosts of Heaven who, along with Lucifer, were cast out because of rebellion. These evil spirits are willing to communicate with anyone who is foolish enough to seek them out.

28.7.43—Endor—A city that helped define the northern border of the tribal inheritance of Manasseh. It is traditionally located about four miles south of mount Tabor. It was to a witch dwelling at Endor to whom king Saul resorted in order to commune with what he thought was the spirit of the prophet Samuel. Both the tribes of Issachar and Manasseh had claims to the city and Manasseh prevailed.

28.8 Saul had been the means, earlier in his reign, of eliminating most of those who had engaged in what we call today as the black arts. Had he appeared as the king at the woman’s door in Endor, she would have denied him his requested without hesitancy.

28.8.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.8.37–38—familiar spirit—Ostensibly referring to the spirits of the dead. Those in the world of spirits, however, are far too occupied to commune with the living on a regular basis, and certainly not with those who worship false deities. Those with whom the mediums speak belong to the third of the hosts of Heaven who, along with Lucifer, were cast out because of rebellion. These evil spirits are willing to communicate with anyone who is foolish enough to seek them out.

7. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

8. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.
who worship false deities. Those with whom the mediums speak belong to the third of the hosts of Heaven who, along with Lucifer, were cast out because of rebellion. These evil spirits are willing to communicate with anyone who is foolish enough to seek them out.

28.9 There is a superior translation for this verse.

And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die also, who hath not a familiar spirit? (JST, 1 Samuel 28:9)

The woman is suspicious, even to the point of denying that she is such a medium. She may have already seen through Saul’s disguise. He was an extraordinarily large man, head and shoulders taller than any of the other Israelites.

28.9.11—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.9.22–23—familiar spirits—Ostensibly referring to the spirits of the dead. Those in the world of spirits, however, are far too occupied to commune with the living on a regular basis, and certainly not with those who worship false deities. Those with whom the mediums speak belong to the third of the hosts of Heaven who, along with Lucifer, were cast out because of rebellion. These evil spirits are willing to communicate with anyone who is foolish enough to seek them out.

28.9.26—wizards—Generally thought of as a male version of a witch, one who used drug enhanced states in order to divine the future.

28.10 A blasphemous oath, indeed, but one which the woman did not fail to accept. She had the king’s word that her life would not be taken. She would feign surprise.

28.10.2—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.11 There is a superior translation for this verse.

9. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10. And Saul swore to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11. Then said the woman, Whom

1 Sam. 28:9

JST
Then said the woman, The word of whom shall I bring up unto thee? And he said, Bring me up the word of Samuel. (JST, 1 Samuel 28:11)

Saul is seeking counsel, the words of Samuel. These he would not receive, but the inspiration of devils he would accept as truth.

28.11.18—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

28.12 There is a superior translation for this verse.

And when the woman saw the words of Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. (JST, 1 Samuel 28:12)

Had there been any doubt in the woman’s mind as to her visitor was, which seems unlikely, all that was dispelled when the evil spirit revealed to the woman the king’s presence. Samuel, of course, had nothing to do at all with the woman’s communications with her familiar spirit.

28.12.6—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

28.12.18—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.13 There is a superior translation for this verse.

And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw the words of Samuel ascending out of the earth. And she said, I saw Samuel also. (JST, 1 Samuel 28:13)

We may only speculate about the woman’s description, and even then we ought not put too much confidence in her report. She was a wicked woman

shall I bring up unto thee? And he said, Bring me up Samuel. (JST)

12. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. (JST, 1 Sam. 28:12)

13. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. (JST, 1 Sam. 28:13)
laboring for a wicked man while communing with evil spirits.

28.13.19—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.14 There is a superior translation for this verse.

And he said unto her, What form is he of? And she said, I saw an old man coming up, covered with a mantle. And Saul perceived that it was Samuel, and he stooped, his face to the ground, and bowed himself. (JST, 1 Samuel 28:14)

Saul is easily deceived by the woman of Endor. She tells him what he wishes to hear and Saul willingly accepts the false witness.

28.14.27—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.14.32—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

28.15 There is a superior translation for this verse.

And these are the words of Samuel unto Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. (JST, 1 Samuel 28:15)

Saul may have accepted the words which were spoken by the woman of Endor

15. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. (1 Sam. 28:15 JST)

14. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. (JST, 1 Samuel 28:14)
as being those from Samuel, but the great prophet was not party to this travesty. Any spirit that may have uttered these words to the woman was not of this earth, but a spirit who fell with Lucifer at the time of the war in Heaven. Would the spirit of the servant of God dwelling in paradise have any dealings with one who had severed all connections with the Lord God of Israel?

28.15.2—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

28.15.5—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.15.24—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

28.15.42—prophets—A prophet is one who has the testimony of Jesus. No one in this dispensation has been more personally acquainted with the Lord Jesus Christ than the prophet Joseph Smith.

28.16 The evil spirit feigning to be Samuel relishes his opportunity to accentuate Saul’s feelings of guilt and despair. There is no mercy here, no consolation, just verbal abuse. All this would be completely unworthy of the prophet Samuel.

28.16.3—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

28.17 The evil spirit continues to feign being the prophet Samuel by citing an earlier prophecy made by Samuel regarding the effect of Saul’s disobedience.

28.17.7—him—Many scholars and several ancient manuscripts suggest

16. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17. And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out
that the word should be “thee” in this place. We have no reason to argue with this conclusion.

28.17.32—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

28.18 Again, the evil spirit pretending to be the prophet Samuel has no hesitancy in rubbing Saul’s nose in his previous misadventures, sapping away any remaining confidence that he might have had. Saul had been commanded to utterly destroy the Amalekites, their animals, and their property. He had been persuaded to do otherwise.

28.18.26—Amalek—We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12). They were an itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years that the covenant people wandered in the wilderness.

28.19 The evil spirit feigning the prophet Samuel apparently takes some glee in relating what would happen the next day. Saul would completely succumb to the despair engendered by this communication. He would fulfill the false prophecy, in part, by falling upon his own sword. The fear of the king would do nothing to inspire the hosts of Israel in their battle against the Philistines.

28.19.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. Would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

28.19.15—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

28.20 The evil spirit posing as the prophet Samuel completely unhinged any hope in the heart of Saul that he might be successful against the Philistines.

18. Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19. Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20. Then Saul fell straightway all along on the earth, and was sore
There is some irony in Saul’s fasting; the purpose for doing so was an unholy one.

28.20—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.20.19—Samuel—The firstborn son of Elkanah and Hannah, most likely of the tribe of Ephraim. His mother dedicated him unto the Lord in a Nazarite vow. He would serve as the prophet of the Lord at the time the children of Israel chose to be governed by kings rather than the Lord God of their fathers. Samuel anointed both Saul and David to be kings in Israel. According to our proposed chronology, Samuel was born in the year of Adam 2733; that is to say, in the 252nd year of the reign of the judges. He died in 2835 or in the thirty-sixth year of the reign of king Saul, at the age of 102.

28.21 The woman of Endor reminded Saul of his oath to her that she would in no way be harmed for having sought out counsel from Samuel. The report had not been good; it could not be given its source. The woman, of course, knew what the evil spirit had said through her.

28.21.6—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

28.22 The woman of Endor sought to placate Saul’s apparent loss of animus. The news had been devastating, but perhaps supper would make things seem a little better. The medium was also anxious that the king go his way lest he think to take a few others with himself into the world of spirits. Never had a woman more reason to fear for her life. She was in defiance of the Law of Moses and had been the bearer of bad tidings.

28.23 There is a superior translation for this verse.

But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he rose from the earth, and sat upon the bed. (JST, 1 Samuel 28:23)

What else was he to do? He was completely disoriented.

21. And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22. Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.
28.24 This would have been a meal for no less than four people: the woman of Endor, the king, and the two servants that had accompanied Saul from the camp. Thus, considerable provision was made for Saul. It is difficult to say whether he found any consolation in the meal.

28.25 The whole episode with the woman of Endor had transpired in a few short hours. The three men returned to camp by morning and prepared for the day’s battle.

28.25.6—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

29.1 The gathering of the Philistines at Aphik gives further credence to the notion that the Phoenicians were also involved in the assault upon the House of Israel.

29.1.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

29.1.10—Aphik—One of the northern Canaanites cities that escaped destruction during the first five years of the Israelite conquest under Joshua. It is traditionally located southeast of Acco, near the valley of the Kishon River, about a mile from the Mediterranean coast.

29.1.13—Israelites—The posterity of Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing.

24. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

25. And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

Chapter 29

1. Now the Philistines gathered together all their armies to Aphik: and the Israelites pitched by a fountain which is in Jezeel.
The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

29.1.21—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

29.2 David was extremely careful of his conduct while in the midst of the Philistine armies. He attempted to blend in at the end of the procession with Achish and his host.

29.2.6—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

29.2.15—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

29.2.23—reward—The English word which used here derives from Middle English roots that mean "rear guard, backward, behind".

29.2.25—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

29.3 There were five primary Philistine cities remaining after the conquest of the land of Canaan by the Israelites. Achish was only one of the five kings. The other four recognized David and his men immediately and rightly asked why a contingent of the enemy forces was allowed to be among them. Achish’s explanation must have sounded somewhat lame in the ears of his brethren.

29.3.7—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

29.3.11—Hebrews—In broad terms, this title originally referred to the descendants of Abraham, but was later restricted to the members of the House of Israel. There are endless arguments as to why Abraham was called the "Hebrew". Some assert it was because of his direct descendance from Eber. Others assert it is because he had immigrated "across" the river Euphrates into the land of Canaan. Neither explanation is completely satisfactory.

29.3.14—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his terri-

2. And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish.

3. Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?
tories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

29.3.25—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

29.3.29—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

29.3.33—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

29.4 The Philistine kings were well aware of the rift that had existed between Saul and David. The contention had been in place for many years. Having David on their flank, however, did not appeal the Philistine princes, and justifiably so, inasmuch that David would not take up arms against the children of Israel.

29.4.6—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Cappadocia, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

29.5 This was a song that was sung more than fifteen years before, but the Philistines remembered it well, inasmuch as it was from among their own number that the tallies were being made.

4. And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

5. Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands,
29.5.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

29.5.16—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

29.6 David had scrupulously avoided coming into contact with the Philistine king or his subjects. His relationship with Achish had afforded him a degree of safety for his men and himself while Saul was determined to destroy him. We cannot conclude, however, that David ever considered Achish to be a colleague or a friend.

29.6.2—Achish—A Philistine king of Gat during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

29.6.4—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

29.7 This reticence on the part of Achish’s brethren was undoubtedly foreseen by the Lord God who probably counseled David to go with Achish as the king had requested. Yet he and his men would not be placed in the unsavory situation of having to come in contact with the children of Israel.

29.7.16—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Cappadocians, descendants of Ham through his second son Mizzoram. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

29.8 David is no doubt relieved that he has been released from his assignment to accompany Achish to war against Israel. He had not expressed any hesitancy and here he simply asks questions that solidifies his safety and the safety of his people.

29.8.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

29.8.5—Achish—A Philistine king of Gat during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

29.9 During the two years that David had dwelt in Ziklag, he had done and David his ten thousands?

6. Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

7. Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8. And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9. And Achish answered and said
nothing to undermine Achish’s confidence in him. All of David’s raids had been at a considerable distance from Gath and none were left alive to indicate that David had been fighting against the enemies of the House of Israel even if he had not arrayed himself against the Philistines.

29.9.2—Achish—A Philistine king of Gath during the days of David and Saul. On two separate occasions David sought refuge within his territories. He is sometimes identified with Abimelech, a king mentioned in the head note to Psalms 34.

29.9.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

29.9.27—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

29.10 Achish simply dismisses David and his men, commanding them to return to their possessions in Ziklag. They were to be long gone before the battle between the Philistines and the children of Israel began. All of these events served to secure David’s possessions and his comfort in a venue that was outside of Saul’s influence. On this particular occasion, David’s departure allowed his company to arrive in time at Ziklag to rescue their families after that city had been overrun by remnants of the Amalekites.

29.11 The distance between Ziklag and Jezreel is about 85 miles, probably traversed in three or four days, depending on the nature of transportation. During the week that David and his men were absent from Ziklag, the Amalekites destroyed the city and carried off the families of David and his men.

29.11.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

29.11.21—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

29.11.28—Jezreel—A city located at the headwaters of the Harod Creek that flows east and eventually empties into the Jordan River, and the waters of the Kishon River that flow westward north of mount Carmel and eventually empties into the Mediterranean Sea. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

10. Wherefore now rise up early in the morning with thy master’s servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11. So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.
30.1 In the months prior to the Philistine assault upon the children of Israel at Jezreel, David and his men had been attacking the Amalekites and other Canaanite peoples in the southern reaches of the land of Palestine. When Achish asked David and his men to join forces, there must have been some consternation among the people because in their absence the whole community would be exposed. Notwithstanding the threat, David’s company left on the journey northward, only to be allowed to depart three or four days later. In the intervening time, however, a band of Amalekites destroyed the camp at Ziklag and carried off all that they could transport, including the families of the men.

30.1.7—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.1.14—Ziklag—A city located in the south of the possessions of Judah. It has not been identified in modern times. It is speculated that the community lay about sixteen miles due east of Gerar, at the head of one of the tributaries of the Besor River. It was a gift from Achish the king of Gath to David during the several months before the death of Saul. Some scholars suggest that it was first given to Judah and then later assigned to Simeon.

30.1.21—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphas by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

30.2 We may only speculate about any assurances that Gad or Abiathar may have given as the servants of the Lord God. David would not have to fight the children of Israel and no life would be lost in the raid at Ziklag. This would have been modest comfort indeed for any whose faith was marginal. One wonders about the thoughts and feelings of the company’s families as their protectors disappeared over the horizon with the armies of Achish. One wonders about their thoughts and feeling as the barbarians looted the town and carried them away into captivity.

30.3 One can only imagine the grief and despair that David and his companions felt as they came upon the destruction. Not a soul remained to welcome them home. The city, what there was of it, was a smoking ruin. Any assurances that Gad or Abiathar may have given them as they had set out northward must have seemed quite shallow to those who leaned upon the arm of flesh.

30.3.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.4 A case of understandable, unbridled sorrow.

30.4.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.5 David’s first wife, Michal, lived separately under the domination of her father, Saul the king. She was placed in an adulterous relationship with Phalti

Chapter 30

1. And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2. And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3. So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4. Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5. And David’s two wives were taken captives, Ahinoam the Jez-
to spite David her husband.

30.5.2—David’s—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.5.8—Abinoam—The third wife of David and a close companion of Abigail, David’s second wife.

30.5.10—Jezreelites—A female inhabitant of a city located in the mountainous portions of the possessions of Judah. It has not been identified in modern times. Here David married his wife Ahinoam.

30.5.12—Abigail—The wife of Nabal, who perished of his own fearful conscience. After the death of her husband she was united in marriage to her protector David, the future king of Israel. David and Abigail were the parents of Chillab.

30.5.16—Nabal—A master of herdsmen who dwelt in the south of the lands pertaining to Judah and a descendant of the faithful conqueror of Hebron, Caleb. He ignored the blessings that he had received at the hands of David and his men and soon found himself at odds with the future king. When he realized his foolishness, he was struck dumb with anxiety and soon succumbed. He was a wicked and vicious man, completely unworthy of the woman who was his wife.

30.5.18—Carmelites—An inhabitant of a city located in the mountainous portions of the possessions of Judah, not to be confused with the mount of the same name located far to the north in Palestine. This was the residence of Nabal, a man of great wantonness who ignored his indebtedness to David and his men for protecting him, his family, and his possessions. He was smitten by the Lord for his arrogance.

30.6 David was the captain of the company and the one who had ultimately been responsible for the situation in which they presently found themselves. No doubt David had encouraged his men to follow the counsel of the Lord God of their fathers in these matters. All that they treasured in this world had seemed to have evaporated. Their sorrow turned to mindless frustration and anger.

30.6.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.7 The ephod undoubtedly was accompanied by the Urim and Thummim as part of the vestment of the high priest of the Aaronic priesthood.

30.7.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.7.5—Abiathar—The sole survivor of the destruction of Ahimelech the high priest and the city of Nob. Abiathar thereafter was counted as the high priest of Israel, until he sided with Adonijah against Solomon. He was deposed and Zadok replaced him as high priest.

30.7.7—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

30.7.8—Ahimelech’s—Sometimes rendered Ahiah. The great-grandson of Eli and the grandson of Phinehas, of the posterity of Aaron. Ahimelech lost his life at the hands of Saul’s men because he gave bread to David and his men and they were fleeing from the king’s homicidal mania.

30.7.17—ephod—So far as historians and scholars have been able to inform us, the ephod appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It

6. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

7. And David said to Abiathar the priest, Ahimelech’s son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.
was held together by the girdle provided.

30.8 David pertained to the tribe of Judah and was no Levite. On that basis alone, David would have no right to use the ephod in any fashion. It may have been that Abiathar became the medium through which David asked his questions and the Lord responded. It is far more likely, however, that David himself asked the questions directly. He was undoubtedly a bearer of the higher Melchizedek priesthood and as such could officiate in any of the ordinances and practices of the priests or of the high priest of Israel. David and his men would have been greatly comforted to know that none of their family members would be lost in their exchange with the Amalekites.

30.8.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.9 About two hundred men were unable to continue pursuit after the ten or twelve mile trek passed Ziklag. They remained to rest at Besor.

30.9.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.9.9—Besor—A large intermittent stream that flows out of the high

30.10 The remaining company of four hundred men followed in the track of the Amalekites as far as they could before asking for help in locating the marauders.

30.10.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.10.26—Besor—A large intermittent stream that flows out of the high

30.11 The Egyptian had been part of the Amalekite raiding party, albeit as a slave.

30.11.5—Egyptian—An inhabitant of a land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

30.11.13—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.12 There is a superior translation of this verse.

And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him for he had eaten no bread, nor drank any water, three days and three nights. (JST, 1 Samuel 30:12)

The Egyptian slave had been abandoned by his Amalekite master. The callousness of the Amalekites should not surprise us. These were a people who took great delight in attacking defenseless women and children rather than facing

8. And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

9. So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10. But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12. And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drank any water, three days and three nights. 1 Sam. 30:12

JST
any men at arms. The ancestors of these cowards had attacked the van of the House of Israel just after the Israelites had departed from the land of Egypt. Again, they made their assault upon women and children in order to get at the spoils of the caravan. The Egyptian was on the point of death when he was found.

30.13 The slave had been left behind as an encumbrance shortly after the city of Ziklag had been destroyed.

13. And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

30.13.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.13.23—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

30.13.27—Amalekite—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphez by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

30.14 For all intents and purposes, the "Cherethites" referenced may have originally applied to David and his men while they made their raids from the city of Ziklag. The word itself means "assassins" and that certainly would have apply to the six hundred man army as it ranged throughout the southern extremities of the land of Canaan from the Amalekite point of view. It would appear that the raid had as one major objective and that was the destruction of Ziklag. Of course the Amalekites waited until David and his men went northward with Achish.

30.14.10—Cherethites—Some scholars have suggested that they peoples had emigrated from the island of Crete. In other places in the sacred text the Cherethites are part of the personal bodyguard of David the king. Whatever the origin, the Amalekites perceived them as fair game in their raiding activities.

30.14.14—coast—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

30.14.18—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

30.14.24—Caleb—One of the sterling characters of the Old Testament; a man of great faith. He was one of two of the spies sent in the land of Canaan who recommended making conquest of the promised land. His fervency in the matter brought about his extended life and permission to enter into land. He and his tribe asked to be given the land of Hebron for their inheritance, even though it was one of the great strongholds
30.15 The Egyptian understood that his life was in jeopardy. David’s company had not allowed any to survive their raids, primarily to protect their identity from being revealed to Achish. The man wanted his freedom and his life and he used the only bargaining chip that he had to guarantee his mortal future.

30.15.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.16 The Amalekites had no idea that the husbands and fathers of their captives were on their heels. In their stupor they would perish.

30.16.38—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

30.16.45—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

30.17 We may only speculate as to how many Amalekites lost their lives during the subsequent twenty-four hours, but we may suspect many thousands. The four hundred young men who escaped were but a fraction of those who had gathered.

30.17.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.18 All of the spoils of war fell into the hands of David and his company. All that had been looted from Ziklag was returned to their rightful owners. The Amalekites must have had considerable wealth of their own as well. Every woman and child survived the ordeal.

30.18.2—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the
30.18—_Amalekites_—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

30.19 The improvements that the company had made at Ziklag, whatever they may have been, had been destroyed by the Amalekites. Their wives and children, together with their animals and other possessions, were fully restored to them. In addition, all of the possessions of the Amalekites were gathered up.

30.19.27—_David_—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.20 The abundance of the Amalekites was added to David’s own personal possessions. They were his due when one considered the effort that he went to in order to encourage his men to set out to rescue their families when they were intent upon stoning him to death.

30.20.2—_David_—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.21 The two hundred men left at the stream of Besor had not been able to continue because of their exhaustion from the trip from Jezreel to Ziklag and from thence to Besor. We are not told why they, more than the others, were so effected.

30.21.2—_David_—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.21.29—_Besor_—A large intermittent stream that flows out of the highlands of Southern Palestine and empties into the Mediterranean Sea about seven miles south east of the city of Gaza. Its upper reaches pass by Beersheba and Hormah.

30.22 There were those among the four hundred who wished to enrich themselves at the expense of the two hundred who had remained at Besor. Their argument undoubtedly was that inasmuch as they had had borne the heat of the day in taking the war to the Amalekites, they should be the sole beneficiaries of their labor. These wicked men also proposed that the third be permanently expelled from their company.

30.22.10—_Belial_—The Hebrew word which has been translated here as “Belial” derives from roots that mean “without profit, worthlessness, lawless, destruction, wickedness, evil, naughty, ungodly”.

30.22.16—_David_—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.23 One wonders how many of these wicked men who wished to dispense with their brethren at Besor had also been ready to stone David when they first arrived at the burned out shell of Ziklag. David’s petition of God had revealed that not only were their families alive, but that they would be successful in rescuing the whole. The discovery of the Egyptian had made the enterprise prosperous and could not be viewed in any other way than divine providence.

19. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20. And David took all the flocks and the herds, which they drove before those other cattle, and said, This is David’s spoil.

21. And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.

22. Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23. Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.
that he had survived his personal ordeal so that he could guide David and his men to the campsite of the Amalekites. The victory was not the product of a few restless men.

30.23.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.24 The two hundred men who remained at the camp at Besor had been charged with the responsibility to guard the baggage that the company had carried with them into the battlefield. That third had not been unoccupied, even though they had not been required to unsheathe their swords. David was equally loyal to all those who followed him and would not allow vain comparisons disrupt their unity.

30.25 Whether in the heat of battle or in a defensive posture, the men at arms were to be equally esteemed and rewarded for their service.

30.25.14—statute—The Hebrew word which is here translated as “statute” derives from roots that mean “appointed, custom, manner, ordinance, due, law, measure”.

30.25.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

30.25.21–22—this day—that is to say, until the day that the narrator was composing the text that we presently have as 1 Samuel.

30.26 The Amalekites had made raids against Caleb in Judah as well as Ziklag in Philistia. Much of the animals and other wealth that had been taken by the Amalekites belonged to the inhabitants of Judah. David had taken all of the spoil that had not belonged to his men originally; he reserved it unto himself. A goodly portion of it was returned to Judah where it rightly belonged. Thus David demonstrated in his deeds the principle that he had been trying to teach to his recalcitrant men who wished to deprive their two hundred men of their animals and goods because they were not in the battlefield against the Amalekites.

30.26.3—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

30.26.6—Ziklag—A city located in the south of the possessions of Judah.

24. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike.

25. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26. And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;
It has not been identified in modern times. It is speculated that the community lay about sixteen miles due east of Gerar, at the head of one of the tributaries of the Besor River. It was a gift from Achish the king of Gath to David during the several months before the death of Saul. Some scholars suggest that it was first given to Judah and then later assigned to Simeon.

30.26.16—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

30.27 Unless, as the note below suggests, there is a second city bearing the name Bethel located in the tribal inheritance of Judah, David sent goods into the land of Ephraim. We cannot, at this point determine the motivation. A “southern Bethel” may very well answer the question. These cities had all apparently suffered from the raids of the Amalekites. Thus, David makes an attempt to restore some of that which had been stolen from them. They were also communities who had apparently not betrayed David to Saul during his time of exile.

30.27.6—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abraham’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name. There is some evidence that the inhabitants of Bethel joined with the people of Ai in their defense of the latter city. It is suggested by some that a second Bethel is what is meant here, a city in southern Judah that had suffered at the hands of the Amalekites in the days of David the king. We cannot speak with certainty on this matter.

30.27.14—Ramoth—It would appear that in the eyes of most scholars that this community is not to be confused with Ramothgilead which is located in the tribal inheritance of Manasseh. Ramoth of the south is thought to be a small town in the mountains of Judah, one that had suffered the attacks of the Amalekites.

30.27.21—Jattir—A city located in the mountainous portions of the possessions of Judah. It has not been identified in modern times. It was subsequently assigned to the Levites.

30.28 These cities had all apparently suffered from the raids of the Amalekites. Thus, David makes an attempt to restore some of that which had been stolen from them. They were also communities who had apparently not betrayed David to Saul during his time of exile.

30.28.6—Aroer—This apparently is city in southern Judah that bears the same name as a more prominent community in the tribal inheritance of Gad on the eastern side of the river Jordan. It seems to have suffered at the hands of the Amalekites in the days of David while he was dwelling

27. To them which were in Bethel, and to them which were in south Ramoth, and to them which were in Jattir.

28. And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa,
30.28.13—Siphmoth—A community in southern Judah that is only mentioned by name in this verse of sacred writ. It seems to have suffered at the hands of the Amalekites in the days of David while he was dwelling at Ziklag.

30.28.20—Eshtemoa—Elsewhere spelled Eshtemoh. A city located about seven miles south of Hebron which eventually was allotted to the Levite priests. David in his exile from Jerusalem frequented this community with his men.

30.29 These cities had all apparently suffered from the raids of the Amalekites. Thus, David makes an attempt to restore some of that which had been stolen from them. They were also communities who had apparently not betrayed David to Saul during his time of exile.

30.29.7—Rachal—A community in southern Judah that is only mentioned by name in this verse of sacred writ. It seems to have suffered at the hands of the Amalekites in the days of David while he was dwelling at Ziklag.

30.29.18—Jerahmeelites—Descendants of the firstborn son of Hezron, the son of Pharez, the son of Judah.

30.29.29—Kenites—A people who apparently inhabited the lands south of Palestine and east of the Gulf of Akaba. Moses father-in-law was said to have been a Kenite, a branch of the people of Midian. Heber, the wife of Jael who slew Sisera the general of the Canaanites with a tent peg, was also called a Kenite notwithstanding the fact that his dwelling was near Mount Tabor.

30.30 These cities had all apparently suffered from the raids of the Amalekites. Thus, David makes an attempt to restore some of that which had been stolen from them. They were also communities who had apparently not betrayed David to Saul during his time of exile.

30.30.7—Hormah—It would appear that more than one place has borne this name. Given its meaning, "destruction", we should not be particularly surprised at its proliferation. No matter what the name of any city had been before its conquest, Hormah would have applied afterward. The traditional site for this city was about seven miles southeast of Beer-sheba. Some scholars suggest that it was first given to Judah and then later assigned to Simeon. We cannot speak with certainty in this matter.

30.30.14—Chorashan—A community in southern Judah that is only mentioned by name in this verse of sacred writ. It seems to have suffered at the hands of the Amalekites in the days of David while he was dwelling at Ziklag.

30.30.21—Athach—A community in southern Judah that is only mentioned by name in this verse of sacred writ. It seems to have suffered at the hands of the Amalekites in the days of David while he was dwelling at Ziklag.

30.31 These cities had all apparently suffered from the raids of the Amalekites. Thus, David makes an attempt to restore some of that which had been stolen from them. They were also communities who had apparently not betrayed David to Saul during his time of exile.

30.31.7—Hebron—This city about twenty miles south of Jerusalem was at first called "Kirjath-arba". The latter name means the "city of the four", perhaps in reference to the great giant Anak and his three sons, Ahiman, Sheshai, and Talmai. After the conquest of Palestine by the House of

29. And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites,

30. And to them which were in Hormah, and to them which were in Chorashan, and to them which were in Athach,

31. And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.
Israel, Kirjath-arba became part of the inheritance of Caleb and his posterity. Caleb was the principal of the tribe of Judah. Once the conquest had been affected, several cities throughout the land were designated as cities of refuge that pertained to the tribe of Levi in its capacity as the priesthood leadership of the House of Israel. Hebron was the son of Kohath, who was in turn the son of Levi. He was, therefore, the brother of Amram and therefore the uncle of both Moses and Aaron. Some speculate that the Levites who inherited Kirjath-arba were descendants of Hebron and for that reason the name of the city was changed to honor their ancestor. The king at the time of the initial entry into the land of promise was Hoham.

30.31.14—David—The King of United Israel, David was the youngest of eight sons born to Jesse, although only seven are ever named in the scriptural account.

31.1 Saul had sought counsel from the dead prophet Samuel, but had instead been advised by an evil spirit, one of the cohorts of Lucifer. The king was disheartened by the false revelation, sufficiently so that he could not inspire his men at the moment of battle the next day. The children of Israel were essentially leaderless.

31.1.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

31.1.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

31.1.23—Gilboa—A range of mountains just south of the plain of Esdraelon, the city of Jezreel being at the northwestern tip. It proved to be the place where Saul and his son Jonathan would lose their lives in their war against the Philistines.

Chapter 31

1. Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.
31.2 There is a modest difficulty here. Earlier in the text of 1 Samuel, Saul’s second son is named as Ishui rather than Abinadab (see 14:49). In the text of 1 Chronicles, Saul’s four sons are listed as Jonathan, Malchi-shua, Abinadab, and Esh-baal. Why one name was chosen over the other in the various narratives is a matter for speculators.

31.2.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mitzraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

31.2.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

31.2.16—Jonathan—The eldest son of Saul, the king of Israel. He was a close friend of David who would be his father’s successor to the throne. He was an able warrior and accomplished great feats against the enemies of his people even at a young age. He died at the battle of Gilboa. Our chronology assumes that he was born in the 2799th year after Adam and Eve were driven from the Garden of Eden, or in the 66th year of Samuel’s ministry.

31.2.18—Abinadab—Apparently an alternative name for Ishui, one of Saul’s sons who died at mount Gilboa in the war against the Philistines. Our chronology assumes that he was born in the 2787th year after Adam and Eve were driven from the Garden of Eden, or in the 54th year of the reign of the judges.

31.2.20—Malchishua—Elsewhere Melchishua. The third son of Saul and his wife Ahinoam. Our chronology assumes that he was born in the 2805th year after Adam and Eve were driven from the Garden of Eden, or in the 75th year of the ministry of Samuel.

3.1.3 Saul and his sons were undoubtedly arrayed in finery that distinguished them from the rest of the Israelite soldiers. They therefore became particular targets for the Philistine bowmen.

31.3.7—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought
death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

31.4 There is some irony in the narrative here. Had David been retained in the court of the king, he certainly would have retained his title as armor-bearer. As David had demonstrated on several occasions, he was not of a mind to take the king’s life under any circumstances. We cannot conclude that suicide was the best option here.

31.4.3—Saul — The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

31.4.7—uncircumcised — The Hebrew word which is used to represent “uncircumcised” derives from roots which mean to “cut short, curtail, blunt, destroy” particularly regarding the prepuce. The Greek word derives from roots which mean to “cut around with a single stroke”. Circumcision was given to Abraham and his posterity as a sign of their place as a covenant people.

31.5 Saul set a terrifying example, a paragon of despair and futility. His servant followed suit, just as the whole army had fallen into a slough of despond when Saul’s countenance had fallen after speaking with the woman of Endor.

31.5.7—Saul — The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crowned. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

31.6 Saul had chosen out of the hosts of Israel three thousand warriors who constituted his personal bodyguard. These apparently were faithful to the end, dying to the last man around the king.

4. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.
battles against the Philistines and rather than be taken prisoner, sought
death first at the hand of one of his soldiers and when refused fell upon
his own sword. He was buried at Jabesh-gilead.

31.7 Apparently the battle began at the eastern end of the plain of Esdraelon
and the rout extended into the valley that led to the river Jordan. The slaugh-
ter would have been seen from both the heights of mount Gilboa and the
eastern shore of the river Jordan. We are not specifically told which of the cities
that were abandoned by the Israelites and subsequently inhabited by the Phi-
listines, but certainly Shunem, Jezreel, and Bethshan would have been among
their number.

31.7.6—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
would appear, however, that the naming of Jacob, which was no doubt
done to help Esau realize that the spiritual blessings were not going to
be bestowed upon him, was for the most part lost on him. The scholars
of the world have pointed to Jacob’s name as a term of derision,
insasmuch as one of its prominent meanings in Hebrew is “supplanter”.
It literally means, however, “heel-catcher” in reference to one of the
instances in the manner of his birth, he holding on to Esau’s heel as he
was being born. It is interesting that Esau himself used wordplay to
deride Jacob’s acquisition of the birthright and the blessing. This com-
plaint and accusation was to come to an end with the angel’s blessing.
The scholars of the world have apparently missed this point; that is to
say, the divine commandment that Jacob from that time forward would
be called Israel. The proper name “Israel” derives from roots that mean
“he will rule as God; the prince that prevails with God”.

31.7.24—Jordan—The river that runs north to south through the midst of
the land of Canaan. Its terminus today is the Dead Sea. The valley of
the river Jordan is several hundreds of feet below sea level.

31.7.34—Saul—The son of Kish of the tribe of Benjamin who served as
the first king of Israel. He was followed by David and Solomon of the
tribe of Judah. The children of Israel cried out for a king at the time
that Samuel was the prophet and judge of the land. The prophet was
tasked with finding an appropriate man for the assignment. Saul was
selected and subsequently crown. His faithfulness and humility was a
notable aspect of his character at the beginning of his reign. Through
disobedience and rebellion, however, Saul lost his inheritance and his
kingdom was given to David. He was severely wounded in one of the
many battles against the Philistines and rather than be taken prisoner,
sought death first at the hand of one of his soldiers and when refused
fell upon his own sword. He was buried at Jabesh-gilead.

31.7.48—Philistines—The Philistines settled the southern coast of the land
of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and
Gath. They were constant antagonists of the House of Israel for cen-
turies. They are frequently associated with the settlers called Caphtorim,
descendants of Ham through his second son Mizzrim. Some historians
have also suggested that these Egyptians were original settlers of Cyprus,
Cilicia, or Crete. Others assert that these inhabited the easternmost
regions of Lower Egypt.

7. And when the men of Israel
that were on the other side of the
valley, and they that were on the
other side Jordan, saw that the men
of Israel fled, and that Saul and his
sons were dead, they forsook the
cities, and fled; and the Philistines
came and dwelt in them.
31.8 The Philistines could not possibly have overlooked the finery of Saul and his sons. In addition, Saul great stature would have immediately identified him to his enemies.

31.8.11—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

31.8.20—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

31.8.28—Gilboa—A range of mountains just south of the plain of Esdraelon, the city of Jezreel being at the northwestern tip. It proved to be the place where Saul and his son Jonathan would lose their lives in their war against the Philistines.

31.9 The Philistines had no compunction about desecrating Saul’s body. Goliath, the Philistine giant and champion had been beheaded by David several years earlier. The victory over the Israelites was considered a victory over the Lord God of Israel. Hence, the religious aspect of the displays of Saul’s head and armor.

31.9.19—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

31.10 The Philistines went from one indignity to another as they flaunted their victory over the children of Israel. Their abuse and mutilation of Saul’s body was completely consistent with the depravity of the Canaanites who had formerly inhabited the land. It is clear that the bodies of Saul’s three sons were likewise desecrated.

31.10.10—Ashtoreth—Often spelled Ashtoreth. One of the principal gods of the Phoenicians and of the Canaanites. Ashtoreth is sometimes thought of as representing the moon while Baal, the sun, served as Ashtoreth’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

31.10.20—Bethshan—Elsewhere rendered Bethshean. A city that helped define the northern border of the tribal inheritance of Manasseh. It is located at the point where the eastern portion of the Jezreel Valley joins

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.
the Jordan River valley. It lies just south of Harod Creek, a tributary of the Jordan River. Both the tribes of Issachar and Manasseh had claims to the city and Manasseh prevailed.

31.11 Jabesh-gilead was about ten miles from Bethshan, a half day’s journey depending upon the mode of travel. The inhabitants of Jabesh-gilead put themselves at great risk in retrieving the body and certainly would have faced reprisals from the Philistines if they had been identified.

31.11.—Jabesh-gilead—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

31.11.—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

31.11.16.—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

31.12 No doubt the bodies of Saul and his sons had degraded considerably; hence the manner in which they were dealt with after they had been retrieved.

31.12.—Saul—The son of Kish of the tribe of Benjamin who served as the first king of Israel. He was followed by David and Solomon of the tribe of Judah. The children of Israel cried out for a king at the time that Samuel was the prophet and judge of the land. The prophet was tasked with finding an appropriate man for the assignment. Saul was selected and subsequently crown. His faithfulness and humility was a notable aspect of his character at the beginning of his reign. Through disobedience and rebellion, however, Saul lost his inheritance and his kingdom was given to David. He was severely wounded in one of the many battles against the Philistines and rather than be taken prisoner, sought death first at the hand of one of his soldiers and when refused fell upon his own sword. He was buried at Jabesh-gilead.

31.12.—Bethshan—Elsewhere rendered Bethshean. A city that helped define the northern border of the tribal inheritance of Manasseh. It is located at the point where the eastern portion of the Jezreel Valley joins the Jordan River valley. It lies just south of Harod Creek, a tributary of the Jordan River. Both the tribes of Issachar and Manasseh had claims to the city and Manasseh prevailed.

11. And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul;
to the city and Manasseh prevailed.

31.12.30—Jabesh—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

31.13 The remains of the four bodies were interred near the city of Jabesh-gilead. The men who went through the ordeal of retrieving the bodies and disposing of them spent a week in mourning and in the process of cleansing themselves after coming in contact with the decaying corpses.

31.13.13—Jabesh—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

13. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.
Alphabetized List of Specifically Noted Words and Phrases in 1 Samuel

Aaron—12.6.15
Aaron—12.8.20
Abel—6.18.35
Abiab—8.2.15
Abigail—22.20.13
Abigail—22.21.2
Abigail—22.22.5
Abigail—23.9.15
Abigail—23.6.7
Abigail—30.7.5
Abiel—9.1.15
Abiel—14.51.18
Abigail—25.18.2
Abigail—25.3.15
Abigail—25.40.10
Abigail—25.23.3
Abigail—25.36.2
Abigail—25.42.2
Abigail—25.32.5
Abigail—25.14.7
Abigail—25.39.54
Abigail—27.3.27
Abigail—30.5.12
Abinadab—7.1.22
Abinadab—16.8.4
Abinadab—17.13.35
Abinadab—31.2.18
Abibai—26.6.12
Abibai—26.7.4
Abibai—26.8.3
Abibai—26.9.5
Abner—14.51.13
Abner—14.50.23
Abner—17.57.11
Abner—17.55.14
Abner—20.25.23
Abner—26.15.5
Abner—26.5.22
Abner—26.7.30
Abner—26.14.9
Achish—21.10.15
Achish—21.12.15
Achish—21.14.3
Achish—21.11.5
Achish—27.10.2
Achish—27.12.2
Achish—27.2.18
Achish—27.3.5
Achish—27.6.2
Achish—27.5.5
Achish—27.9.35
Achish—28.1.23
Achish—28.2.5
Achish—29.3.14
Achish—29.2.25
Achish—29.6.2
Achish—29.9.2
Achish—29.8.5
Adriel—18.19.24
Adullam—22.1.0
Agag—15.20.28
Agag—15.33.22
Agag—15.8.4
Agag—15.32.9
Agag—15.9.7
Abiab—14.3.2
Abiab—14.18.5
Abimaaz—14.50.12
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