

**LESSON 25**  
**1 Samuel 8-31**

**CHAPTER 8**

*Samuel's sons take bribes and pervert judgment—Israel seeks for a king to rule over them—Samuel rehearses the nature and evils of kingly rule—The Lord consents to give them a king.*

1 AND it came to pass, when <sup>a</sup>Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba. (“*Thearchy* or *theocracy* is government by the immediate direction of God through his ministers and representatives. A state governed in this manner is called theocracy. This was the original earthly government, Adam serving as the great presiding high priest through whom the laws of the Lord, both temporal and spiritual, were revealed and administered. This type of government apparently continued among the righteous portion of mankind from the days of Adam to Enoch and the taking of Zion to the Lord’s bosom. “The great patriarchs after the flood—Abraham, Isaac, and Jacob, and others—appear to have had this type of government. Righteous portions of the Jareditish peoples were undoubtedly governed on this system. Certainly ancient Israel in the days of Moses and the judges operated on a theocratic basis, and the same system prevailed among the Nephite portion of Lehi’s descendants during most of their long history. When Christ comes to reign personally on earth during the millennial era, a perfect theocratic government will prevail. (D. & C. 38:20–22; 58:20–22.)” (McConkie, *Mormon Doctrine*, p. 789.) This type of government was the ideal. During the reign of the judges, however, the wickedness of the people in general and of certain leaders in particular largely invalidated the theocratic form of government. Institute Manual, 271)

3 And his sons walked not in his ways, but turned aside after lucre, and took <sup>a</sup>bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons <sup>a</sup>walk not in thy ways: now make us a <sup>b</sup>king to judge us like all the nations.

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the <sup>a</sup>voice of the people in all that they say unto thee: for they have not rejected thee, but they have <sup>b</sup>rejected me, that I should not <sup>c</sup>reign over them. (Samuel would anoint the first two kings of Israel: Saul and David. Samuel’s sons set a poor example to the people. They turned aside from the religious truths they had learned in their youth. They used their judgeships to seek monetary gain, betraying their sacred trusts by taking bribes and giving perverted judgments. But, even more than this, the Israelites as a people had become weak and sinful and were envious of surrounding kingdoms, even though their governments were wicked and oppressive. So they used Samuel’s sons as an excuse to justify their desire to be governed by the same system as the gentile nations. “The people of Israel traced the cause of the oppression and distress, from which they had suffered more and more in the time of the judges, to the defects of their own political constitution. They wished to have a king, like all the heathen nations, to conduct their wars and conquer their enemies. Now, although the desire to be ruled by a king, which had existed in the nation even from the time of Gideon, was not in itself at variance with the appointment of Israel as a kingdom of God, yet the motive which led the people to desire it was both wrong and hostile to God, since the source of all the evils and misfortunes from which Israel suffered was to be found in the apostasy of the nation from its God, and its coquetting with the gods of the heathen. Consequently their self-willed obstinacy in demanding a king, notwithstanding the warnings of Samuel, was an actual rejection of the sovereignty of Jehovah, since He had always manifested himself to His people as their king by delivering them out of the power

of their foes, as soon as they returned to Him with simple penitence of heart.” (Keil and Delitzsch, *Commentary*, 2:2:78.) The Lord Himself said to Samuel, “They have not rejected thee, but they have rejected me, that I should not reign over them” (v. 7). Institute Manual, 271)

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet <sup>a</sup>protest solemnly unto them, and shew them the manner of the <sup>b</sup>king that shall <sup>c</sup>reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to <sup>a</sup>ear his ground (or cultivate), and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* <sup>a</sup>confectionaries, (or perfumers, ointment makers) and *to be* cooks, and *to be* bakers.

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 <sup>a</sup>tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, 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 <sup>a</sup>king which ye shall have <sup>b</sup>chosen you; and the LORD will not <sup>c</sup>hear you in that day.

19 ¶ Nevertheless the people refused to <sup>a</sup>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 <sup>a</sup>nations; and that our king may judge us, and go out before us, and fight our battles. (This had always been the Lord’s job. Their rejection of the Lord would result in many troubles.)

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

(Samuel warned the Israelites of three principal evils of a kingly form of government: excessive taxation, conscription of the labor force, and seizure of private lands. Old Testament Student Manual, p. 271. Spencer W. Kimball: “Samuel called the people together and explained to them that the people of the Lord should be different, with higher standards. ‘We want to be like other peoples,’ they demanded. ‘We do not want to be different.’ . . . “Not so different are we today! We want the glamor and frothiness of the world, not always realizing the penalties of our folly. . . . Others . . . indulge in their social drinking—‘we must also have a king like unto other nations!’ “Styles are created by the vulgar and money-mad and run from one extreme to the other to out-date present wardrobes and create business for merchants. We cannot be different. We would rather die than be ‘not up to date.’ If the dress is knee length we must go [a] little above the knee. If shorts are short we must have the shortest. . . . [I]f bathing suits are skimpy, we must have the skimpiest. ‘We must have a king like unto other nations!’ “The Lord says he will have a peculiar people but we do not wish to be peculiar. . . . If intimate fondling is the pattern of the crowd, we will fondle. ‘We must have a king like unto other nations!’ . . . “Others have hollywood marriages with finery and glitter and ostentatious pomposity. We also must have candles, gowns, best men and ladies in waiting, often dangerously near immodestly dressed. ‘We must have a king like unto other nations!’ “The world has a queen in every industry, business, factory, school and

social group. She must dress immodestly, display her figure and appear in public places to further the financial interests of business, entertainment and social groups. . . . Ours, also, must have a beautiful face, a little talent, and a well-formed body for public exhibition. We can do little else for ‘we must have a queen like unto other nations!’ . . . “When, oh when, will our Latter-day Saints stand firm on their own feet, establish their own standards, follow proper patterns and live their own glorious lives in accordance with Gospel inspired patterns. . . . Certainly good times and happy lives and clean fun are not dependent upon the glamorous, the pompous, the extremes” (“Like All the Nations,” *Church News*, 15 Oct. 1960, 14.)

## CHAPTER 9

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

1 NOW there was a man of Benjamin, whose name was <sup>a</sup>Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son, whose name was <sup>a</sup>Saul, a choice young man, and a <sup>b</sup>goodly: and *there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was <sup>c</sup>higher than any of the people.* (The scriptures indicate that “there was not among the children of Israel a goodlier person than he” (v. 2). The word *goodly* seems to indicate many of the qualities that made Saul a logical candidate to be Israel’s first king. All that the Bible reveals indicates that Saul was honest, reliable, considerate of his parents, and altogether a very promising person for the great task ahead. *Goodly* also described Saul’s physical attributes. In this regard, Saul was potentially the hero and man of valour all Israel sought. He was about a foot taller than those of his generation. Yet subsequent events show that the Lord was teaching Israel a lesson about people and about kings when He chose Saul. For the Lord certainly knew the end of this thing from the beginning, as He does in all things. Though Saul had, at first, a great regard for the law of Moses and for God, yet “the consciousness of his own power, coupled with the energy of his character, led him astray into an incautious disregard of the commands of God; his zeal in the prosecution of his plans hurried him on to reckless and violent measures; and success in his undertakings heightened his ambition into a haughty rebellion against the Lord, the God-king of Israel.” (Keil and Delitzsch, *Commentary*, 2:2:79.) Institute Manual, 271-72. THE Divine direction for which prophet and people were to wait was not long withheld. It came, as so often, through a concurrence of natural circumstances, and in the manner least expected. Its object, if we may venture to judge, was to embody in the person of the new king the ideal which Israel had had in view in making their demand for a monarchy. He should possess all the natural attractions and martial qualities which the people could desiderate in their king; he should reflect their religious standpoint at its best; but he should also represent their national failings and the inmost defect of their religious life: that of combining zeal for the religion of Jehovah, and outward conformity to it, with utter want of real heart submission to the Lord, and of true devotedness to Him. Thus viewed, we can understand alike the choice of Saul at the first, his failure afterwards, and his final rejection. The people obtained precisely what they wanted; and because he who was their king so corresponded to their ideal, and so reflected the national state, he failed. If, therefore, it is with a feeling of sadness that we follow this story, we must remember that its tragic element does not begin and end with Saul; and that the meaning of his life and career must be gathered from a deeper consideration of the history of his people. In truth, the history of Saul is a summary and a reflection of that of Israel. A monarchy such as his must first succeed, and finally fail when, under the test of trials, its inmost tendencies would be brought to light. Such a reign was also necessary, in order to bring out what was the real meaning of the people’s demand, and to prepare Israel for the king of God’s election and selection in the person of David. Edersheim, Vol 4, Ch

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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.

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.

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; peradventure 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 <sup>a</sup>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: (a very small sum of money) that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to <sup>a</sup>enquire of God, thus he spake, Come, and let us go to the <sup>b</sup>seer: for *he that is now called* a <sup>c</sup>Prophet was beforetime called a <sup>d</sup>Seer.) (A *seer* is one who has the ability to see the future—he is literally a “see-er.” As explained in the Book of Mormon, seers are men who possess the power to “know of things which are past, and also of things which are to come” (Mosiah 8:17). They do this in some cases with the aid of the Urim and Thummim. The possession of these instruments in ancient times made a righteous man a seer (see Mosiah 8:13–18; 28:10–16). It is in this connection, then, that a seer is greater than a prophet (see Mosiah 8:15). The means by which Samuel identified Saul is evidence of Samuel's gift of seership. Members of the First Presidency and the Quorum of the Twelve Apostles are sustained and ordained as prophets, seers, and revelators. Institute Manual, 271)

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?

12 And they answered them, and said, He is; behold, *he is* <sup>a</sup>before you (ie just ahead): 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 bidden. 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 <sup>a</sup>against them (or towards them, to meet them), for to go up to the high place. (Saul is sent by his father to look for some lost donkeys. They can't find them and decide to go to Samuel to see if he will tell them where the donkeys can be found. Saul is a choice young man and a good man. He is taller than most of the people by about a foot. – v.2 Saul has faith that the prophet Samuel can tell him where the lost donkeys are. V.6. Samuel has the Urim and Thummim. He is a seer.)

15 ¶ Now the <sup>a</sup>LORD had <sup>b</sup>told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt <sup>a</sup>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 <sup>b</sup>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.

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 <sup>a</sup>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.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house? (This verse may be taken to mean that Saul, as the king-to-be, was the embodiment of what Israel desired even though as yet they did not know he would be their king. It also could mean, however, that his size, comeliness, and other qualities were well known and that his name was being talked about as one possibility for king. Institute Manual, 271)

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the <sup>a</sup>least of all the families of the tribe of Benjamin? wherefore then speakest thou <sup>b</sup>so to me (Heb this way to me according to this manner)?

22 And Samuel took Saul and his servant, and brought them into the <sup>a</sup>parlour, (or dining area) and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, <sup>a</sup>Set it by thee (or set it aside).

24 And the cook took up the <sup>a</sup>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 <sup>a</sup>top of the house.

26 And they arose early: and it came to pass <sup>a</sup>about the spring of the day (or at dawn), 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 <sup>a</sup>stand thou still a while, that I may shew thee the word of God. (Samuel is told by the Lord that he will be meeting Saul. They meet and Samuel invites Saul and his servant to be his guests at the feast. Samuel is commanded to anoint Saul to be captain over Israel, not king. Samuel tells Saul that the donkeys have been found. V.20. Saul says he is of the smallest family in the smallest tribe. V. 21. They conversed all night. V. 25-26.)

## CHAPTER 10

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

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 <sup>a</sup>anointed thee *to be* captain over his inheritance? (Anointing with oil was a symbol of endowment with the Spirit of God; as the oil itself, by virtue of the strength which it gives to the vital spirit, was a symbol of the Spirit of God as the principle of divine and spiritual power. When Saul, therefore, was consecrated as king by anointing, the monarchy was inaugurated as a divine institution. Keil and Delitzsh, Commentary 2:2:95)

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?

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 Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will <sup>a</sup>salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands. (The act of the gift of the two loaves of bread was in homage on the part of the godly in Israel, but it did not supercede nor swallow up the higher homage to God – only two loaves out of all the sacrificial gifts

being presented to Saul. This would indicate royalty in subordination to God. Alfred Edersheim, Bible History: Old Testament 4: Chapter 5.)

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 <sup>a</sup>pipe, and a harp, before them; and they shall prophesy: (The prophets: There were at that time prophetic associations called the “school of the prophets.” It became a permanent institution in Israel. For the effect of music is to detach from surrounding circumstances, to call forth strong feelings, and to make us yield ourselves implicitly to their influence. The music created a heightened state of spirituality. Just like the effect of music on us today. Alfred Edersheim, Bible History: Old Testament 4: Chapter 5.)

6 And the Spirit of the LORD will come upon thee, and thou shalt <sup>a</sup>prophesy with them, and shalt be <sup>b</sup>turned into another man.

7 And let it be, when these signs are come unto thee, *that* thou do <sup>a</sup>as occasion serve thee (ie whatever occasion demands); for God *is* with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer <sup>a</sup>burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry (Wait seven days. This was a test.), till I come to thee, and shew thee what thou shalt do. (Samuel anoints Saul to be the captain of Israel. Samuel prophecies of events that would soon happen to Saul. Samuel says they will meet again in Gilgal. Saul is given two loaves of bread by sons of the prophets.)

9 ¶ And it was *so*, that when he had turned his back to go from Samuel, God gave him another <sup>a</sup>heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of <sup>a</sup>prophets met him; and the <sup>b</sup>Spirit of God came upon him, and he prophesied among them. (The Lord will work with us even if, at first, we can no more than desire but are willing to give place for a portion of His words. A small foothold is all He needs. But we must desire and provide it. Neal A. Maxwell, If Thou Endure It Well, p. 51. D&C 64: 34 Behold, the Lord <sup>a</sup>requireth the <sup>b</sup>heart and a <sup>c</sup>willing mind; and the willing and <sup>d</sup>obedient shall <sup>e</sup>eat the good of the land of Zion in these last days.)

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?

12 And one of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* <sup>a</sup>Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place. (Saul is given a new heart. Saul meets a company of prophets. Saul prophecies. The people take notice that Saul prophecies and ask if he is not a prophet?)

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.

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.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh; (But as yet the choice of Saul had been a secret between the messenger of the Lord and the new king. As in every other case, so in this, God would give the person called to most difficult work every opportunity of knowing His will, and every encouragement to do it. For this purpose Samuel had first called up great thoughts in Saul; then "communed" with him long and earnestly; then given him undoubted evidence that the message he bore was God's; and, finally, embodied in one significant direction alike a warning of his danger and guidance for his safety. All this had passed secretly between the two, that, undisturbed by influences from without, Saul might consider his calling and future course, and this in circumstances most favorable to a happy issue, while the transaction was still, as it were, between God and himself, and

before he could be led astray by the intoxicating effect of success or by popular flattery. And now this brief period of preparation was past, and what had been done in secret must be confirmed in public. Accordingly Samuel summoned the people - no doubt by their representatives - to a solemn assembly "before Jehovah" in Mizpeh. Here the first great victory over the Philistines had been obtained by prayer (7:5), and here there was an "altar unto Jehovah" (ver. 9). As so often before, the lot was solemnly cast to indicate the will of God. But before so doing, Samuel once more presented to the people what the leadership of the Lord had been in the past, and what their choice of another leadership implied. This not with the view of annulling the proposed establishment of royalty, but with that of leading the people to repentance of their sin in connection with it. But the people remained unmoved. And now the lot was drawn. Edersheim)

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 <sup>a</sup>adversities and your <sup>b</sup>tribulations; and ye have said unto him, *Nay*, but set a <sup>c</sup>king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. (drawn from an urn)

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.

22 Therefore they <sup>a</sup>enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. (Samuel uses the Urim and Thummim.)

23 And they ran and fetched him thence: and when he stood among the people, he was <sup>a</sup>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 <sup>a</sup>kingdom, and <sup>b</sup>wrote *it* in a <sup>c</sup>book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house. (Samuel still tries to talk Israel out of having a king. Samuel says that Israel has rejected the Lord. They insist. Saul is called but is hiding. The people choose Saul as their king. Why was Saul chosen to be king? The new king was to embody in the person of the new king the ideal which Israel had had in view of making their demand for a monarchy. He should reflect their religious standpoint at its best; but he should also represent their national failings and the inmost defect of the religious life that of combining zeal for the religion of Jehovah, and outward conformity to it, with utter want of real heart submission to the Lord, and of true devotedness to Him. They got exactly what they wanted. The history of Saul is a summary and a reflection of that of Israel. They wanted not only a king, but royalty like that of the nations around and for the purpose of outward deliverance, thus forgetting God's dealings, disclaiming simple trust in Him, and disbelieving the sufficiency of His leadership. Saul was the king after the peoples' heart. The people are called to a solemn assembly in Mizpeh. His hiding: The people saw nothing in his conduct that seemed to them strange, and so we may take it that it was just up to the level of their own conceptions, though to us it appears very different from what a hero of God would have done. Alfred Edersheim, Bible History: Old Testament 4: Chapter 5. Several books are mentioned in the Old Testament which are not a part of the present canon of scripture. Elder Bruce R. McConkie wrote: "Reference is made in both the Old and New Testaments to books and epistles which are not now available. These include: Book of the Covenant (Ex. 24:4, 7); Book of the Wars of the Lord (Num. 21:14); Book of Jasher (Josh. 10:13; 2 Sam. 1:18); A Book of Statutes (1 Sam. 10:25); Book of the Acts of Solomon (1 Kings 11:41); Books of Nathan and Gad (1 Chron. 29:29; 2 Chron. 9:29); Prophecy of Ahijah and Visions of Iddo (2 Chron. 9:29; 12:15; 13:22); Book of Shemaiah (2 Chron. 12:15); Book of Jehu (2 Chron. 20:34); Acts of Uzziah, written by Isaiah (2 Chron. 26:22); Sayings of the Seers (2 Chron. 33:19); an epistle of Paul to

the Corinthians (1 Cor. 5:9); an epistle of Paul to the Ephesians (Eph. 3:3); an epistle of Paul to the Laodiceans (Col. 4:16); Epistle of Jude (Jude 3); and the Prophecies of Enoch (Jude 14).” (*Mormon Doctrine*, p. 454.) Certainly the standard works do not contain all that God has ever spoken to His children, and those who say that the Bible is all there is are mistaken. The Book of Mormon itself does not contain “even a hundredth part” of all that Mormon had at his disposal to make his abridgment (3 Nephi 5:8; see also vv. 9–11). InSTITUTE Manual, 271)

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 <sup>a</sup>save us? And they despised him, and brought him no presents. But he <sup>b</sup>held his peace. (ie ignored them)

## CHAPTER 11

*Ammonites encamp against Israelites of Jabesh-gilead—Saul rescues them and wreaks havoc upon Ammonites—His kingship is renewed in Gilgal.*

(Nahash, king of the Ammonites, and his army attacked the tribes on the east of the Jordan. No doubt he intended to enforce the claim to a part of Gilead asserted by his ancestor in the time of Jephthah (see Judges 11:13). In desperation, the men of Jabesh-gilead appealed for help from the tribes west of the Jordan. Even though Saul had been officially appointed king, the tribes seem still to have remained in their independent and self-governed state. Some even seem to have rejected Saul as king (see 1 Samuel 11:12). At this critical time Saul was at his finest. He slew his oxen and sent the pieces thereof to every tribe to dramatize that this crisis called for a united Israel (see v. 7). He joined his authority with that of Samuel in the message. Under this leadership, the armies of Israel dealt a stunning defeat to the Ammonites, and Saul gave all credit to the Lord (see v. 13). The victory provided the catalyst for uniting the tribes into one nation for the first time. So strong was the support for Saul that some suggested that those who had earlier questioned his right to rule be put to death. Saul rejected this proposal. The ceremony at Gilgal was a wise move on Samuel’s part and helped formalize the popular acceptance of Saul after his great victory. InSTITUTE Manual, 272-73)

1 THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

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~~ (in) 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.

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 *aieth* the people that they weep? And they told him the tidings of the men of Jabesh.

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 <sup>a</sup>hewed them in pieces (or cut), and <sup>b</sup>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.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, 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. (It was night when Saul and the armed multitude which followed him broke up from Bezek. Little did he know how well the brave men of Jabesh would requite the service; how, when on that disastrous day on Mount Gilboa he and his sons would fall in battle, and the victorious Philistines fasten their dead bodies to the walls of Bethshan, these brave men of Jabesh would march all night and rescue the fallen heroes from exposure (1 Samuel 31:8-13). **Strange that Saul's first march should have been by night from Bethshan to Jabesh, the same route by which at the last they carried his dead body at night.** Edersheim)

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: (the morning watch – between three and six o'clock in the morning. When the camp was the most secure. A general panic occurred and they were destroyed.) and it came to pass, that they which remained were scattered, so that two of them were not left together. (The Ammonites encamp against Israel. The Ammonites offer that if Israel will let them take out their right eye, they will not be destroyed. Israel considers it. Word gets to Saul. He gets angry, kills an oxen and sends pieces of it to the twelve tribes saying that if they don't come, they will become as this oxen. 300,000 come. The Ammonites are destroyed. This form of "cutting covenant" is found throughout scriptures employed to bind promises and obedience upon an individual as well as penalties for infidelity.)

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul <sup>a</sup>reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly. (Samuel calls the people to go to Gilgal. Saul is renewed as king in Gilgal.)

## CHAPTER 12

*Samuel testifies of his own just dealings in Israel—He reproves the people for their ingratitude—He exhorts them to keep the commandments, lest the Lord consume them and their king.*

(This chapter contains Samuel's testimony of the manner in which the Lord had blessed Israel from the first. Samuel reminded the people that the Lord had always been just in His dealings with them and told them that they should likewise deal justly with one another. He then recalled the times when Israel had forgotten the Lord and experienced great calamity. He urged them to serve the Lord lest an even greater calamity overtake them. Institute Manual, 273)

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.

2 And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons *are* with you: and I have <sup>a</sup>walked before you from my childhood unto this day.

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 <sup>a</sup>defrauded? whom have I oppressed? or of whose hand have I received *any* <sup>b</sup>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 <sup>a</sup>advanced (Heb made; ie established or appointed) Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may <sup>a</sup>reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers <sup>a</sup>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.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent <sup>a</sup>Jerubbaal, (Joshua) and Bedan, and <sup>b</sup>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 the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your <sup>a</sup>king.

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 <sup>a</sup>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 <sup>a</sup>obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the <sup>b</sup>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; (May and June) 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 <sup>a</sup>king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all 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 <sup>a</sup>turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot <sup>a</sup>profit nor deliver; for they *are* vain.

22 For the LORD will not forsake his people for his great <sup>a</sup>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 <sup>a</sup>way:

24 **Only <sup>a</sup>fear the LORD, and <sup>b</sup>serve him in truth with all your heart: for <sup>c</sup>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

*Saul offers a burnt offering, and the Lord rejects him and chooses another captain over his people.*

1 SAUL reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

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.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, (It is believed that this figure is an error in transcription. One prominent Bible authority discussed the problem and gave the opinion that the correct figure is three thousand. Clarke, Bible Commentary, 2:247.) 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 Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did <sup>a</sup>hide themselves in <sup>b</sup>caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the <sup>a</sup>Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

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 <sup>a</sup>Saul said, Bring hither a burnt offering to me, and peace offerings. And he <sup>b</sup>offered the <sup>c</sup>burnt offering. (It was not long before Saul began to have an exaggerated opinion of his power and importance. This tendency is natural to men who forget the Lord and trust in themselves. The Prophet Joseph Smith said, “We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion” (D&C 121:39). It is true that this was a time of great crisis. The Philistines were amassed in great strength and the people were deserting from Saul’s army (see 1 Samuel 13:6). When Samuel was late in coming, Saul took things into his own hands and offered the sacrifices. This action was a great sin. “Think also of Saul who had been called from the field to be made king of the nation. When the Philistines were marshalled against Israel in Michmash, Saul waited for Samuel, under whose hand he had received his kingly anointing and to whom he had looked in the days of his humility for guidance; he asked that the prophet come and offer sacrifices to the Lord in behalf of the people. But, growing impatient at Samuel’s delay, Saul prepared the burnt offering himself, forgetting that though he occupied the throne, wore the crown, and bore the scepter, these insignia of kingly power gave him no right to officiate even as a deacon in the Priesthood of God; and for this and other instances of his unrighteous presumption he was rejected of God and another was made king in his place.” (Talmage, *Articles of Faith*, pp. 184–85.) The circumstances were critical, but one of the purposes of mortality is to demonstrate that one will remain faithful and obedient under all circumstances (see D&C 98:14–15). Saul failed that test and thereby lost his right to be God’s representative of the people. Institute Manual, 273-74)

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 <sup>a</sup>salute him. (The Philistines gather against Israel. They have 30,000 chariots. V 5. This is an overstatement. There were probably only 1,000 or 3,000. Saul waits seven days for Samuel to offer sacrifice prior to the battle. When Samuel does not come in time, Saul offers the sacrifice. This was a test for Saul, which he failed. If he had met the test, Samuel intimates that Saul’s kingdom, or royal line, would have been established. Instead his throne would pass to another.)

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 <sup>a</sup>forced myself therefore, and offered a burnt offering.

13 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.

14 But now thy <sup>a</sup>kingdom shall not continue: the LORD hath <sup>b</sup>sought him a <sup>c</sup>man after his own <sup>d</sup>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. (Samuel chastises Saul for offering sacrifices without the proper priesthood authority. Saul is forsaken by Samuel as king. The "folly" of Saul's conduct must, indeed, have been evident to all. He had not waited long enough, and yet too long, so far as his following was concerned, which, after the sacrifice, amounted to only about six hundred men (1 Samuel 13:15). On the other hand, the only motive which, even politically speaking, could have brought numbers to his ranks or fired them with courage, was a religious belief in the help of Jehovah, of which Saul's breach of the Divine command and the defection of Samuel would threaten to deprive Israel. But still there are questions involved in the Divine punishment of Saul which require most earnest attention, not only for the vindication, but even for the proper understanding of this history. To the first question which arises, why Samuel thus unduly delayed his journey to Gilgal, apparently without necessary reason, we can, in fairness, only return the answer, that his delay seems to have been intentional, quite as much as that of our blessed Lord, after He had heard of the sickness of Lazarus, and when He knew of his death (John 11:6, 14, 15). But if intentional, its object can only have been to test the character of Saul's kingdom. Upon this, of course, the permanency of that kingdom would depend. We have already seen that Saul represented the kind of monarchy which Israel wished to have established. Saul's going down to Gilgal to offer sacrifices, and yet not offering them properly; his unwillingness to enter on the campaign without having entreated the face of Jehovah, and yet offending Him by disobedience; his waiting so long, and not long enough; his trust in the help of Jehovah, and yet his distrust when his followers left him; his evident belief in the absolute efficacy of sacrifices as an outward ordinance irrespective of the inward sacrifice of heart and will - are all exactly representative of the religious state of Israel. But although Israel had sought, and in Saul obtained a monarchy "after their own heart," yet, as Samuel had intimated in Gilgal (12:14, 20- 22, 24), the Lord, in His infinite mercy, was willing to forgive and to turn all for good, if Israel would only "fear the Lord and serve Him in truth." Upon this conversion, so to speak, of Israel's royalty into the kingdom of God the whole question turned. For, either Israel must cease to be the people of the Lord, or else the principle on which its monarchy was founded must become spiritual and Divine; and consequently any government that contravened this must be swept away to give place to another. If it be asked, what this Divine principle of monarchy was to be, we have no hesitation in answering, that it was intended to constitute a kingdom in which the will of the earthly should be in avowed subjection to that of the heavenly King. This was right in itself; it was expressive of the covenant-relationship by which Jehovah became the God of Israel, and Israel the people of Jehovah; and it embodied the typical idea of the kingdom of God, to be fully realized in the King of the Jews, Who came not to do His own will, but that of His Father in heaven, even to the bitter agony of the cup in Gethsemane and the sufferings of Golgotha. Saul was the king after Israel's own heart (1 Samuel 12:13); David the king after God's own heart, not because of his greater piety or goodness, but because, despite his failings and his sins, he fully embodied the Divine idea of Israel's kingdom; and for this reason also he and his kingdom were the type of our Lord Jesus Christ and of His kingdom. In what has been said the second great difficulty, which almost instinctively rises in our minds on reading this history, has in part been anticipated. It will easily be understood that this great question

had, if ever, to be tested and decided at the very commencement of Saul's reign, and before he engaged in any great operations, the success or failure of which might divert the mind. If to be tried at all, it must be on its own merits, and irrespective of results. Still, it must be admitted, that the first feeling with most of us is that, considering the difficulties of Saul's position, the punishment awarded to him seems excessive. Yet it only seems, but is not such. Putting aside the idea of his personal rejection and dethronement, neither of which was implied in the words of Samuel, the sentence upon Saul only embodied this principle, that no monarchy could be enduring in Israel which did not own the supreme authority of God. As Adam's obedience was tested in a seemingly small matter, and his failure involved that of his race, so also in the case of Saul. His partial obedience and his anxiety to offer the sacrifices as, in his mind, in themselves efficacious, only rendered it the more necessary to bring to the foreground the great question of absolute, unquestioning, and believing submission to the will of the Heavenly King. Saul's kingdom had shown itself not to be God's kingdom, and its continuance was henceforth impossible. However different their circumstances, Saul was as unfit for the inheritance of the kingdom, with the promises which this implied and the typical meaning it bore, as Esau had been for the inheritance of the first-born, with all that it conveyed in the present, in the near, and in the distant future. (Edersheim, Vol 4, Ch 7)

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* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness. (Spoilers are sent among the Israelites to ruin their crops and other things.)

19 ¶ Now there was no <sup>a</sup>smith found throughout all the land of Israel (The Israelites did not possess the skill to work with iron.): for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his <sup>a</sup>share, (or ploughshare) and his <sup>b</sup>coulter, (ie a cutter on a plough to cut the turf) and his axe, and his mattock.

21 Yet they had a file for the <sup>a</sup>mattocks, (ie an implement for digging and grubbing; a grubbing hoe) and for the coulters, and for the forks, and for the axes, and to sharpen the goads. (A goad was a sharp rod about eight feet long used to prod stubborn animals.)

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand 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 <sup>a</sup>passage of Michmash. (There were no smiths in Israel. They made tools and weapons out of brass, not iron. It was an art they did not know.)

## CHAPTER 14

*Jonathan smites garrison of the Philistines—Saul adjures the people to eat no food until evening—Unaware of the oath, Jonathan eats, and Saul decrees his death—He is rescued by the people—Saul vexes enemies on every hand.*

1 NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an <sup>a</sup>ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the <sup>a</sup>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.

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 <sup>a</sup>restraint to the LORD to save by many or by <sup>b</sup>few.

7 And his armourbearer said unto him, Do all that *is* in thine heart<sup>(;)</sup>: <sup>a</sup>turn thee (**ie turn thee to it**); behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us.

11 And both of them <sup>a</sup>discovered (**or showed, disclosed**) themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the <sup>b</sup>holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath <sup>a</sup>delivered them into the hand of Israel.

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, (In the armies of ancient times, certain men were assigned to go out and destroy crops, homes, barns, cattle, and so forth. Their prime purpose was not to take human life, but to make living difficult for the civilian population who supported the military (see Clarke, *Bible Commentary*, 2:249).) 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*.

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 armourbearer *were* not *there*.

18 And Saul said unto Ahiah, Bring hither the ark of God. For the <sup>a</sup>ark of God was at that time with the children of Israel.

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.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his <sup>a</sup>fellow, and *there was* a very great <sup>b</sup>discomfiture. (**or panic, confusion**)

21 Moreover the <sup>a</sup>Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had <sup>a</sup>hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

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. (The was poor judgment on Saul's part. Not eating would cause the soldiers to be weak.)

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 honeycomb, and put his hand to his mouth; and his eyes were <sup>a</sup>enlightened. (ie refreshed from being tired)

28 Then answered one of the people, and said, Thy father <sup>a</sup>straitly (or strictly) charged the people with an oath, saying, Cursed *be* the man that 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 <sup>a</sup>haply (ie perchance) 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. (They broke the Lord's commandment of not eating blood. They were so hungry they didn't wait to properly slaughter the animals and drain the blood prior to eating.)

33 ¶ Then they told Saul, saying, Behold, the people sin against the 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 <sup>a</sup>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 the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he <sup>a</sup>answered him not that day.

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.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, <sup>a</sup>Give a perfect *lot*. (ie bring forth right) And Saul and Jonathan were taken: but the people escaped.

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.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45 And the <sup>a</sup>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. (The people plead for and save Jonathan.)

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

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 <sup>a</sup>Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the firstborn <sup>b</sup>Merab, and the name of the younger <sup>c</sup>Michal:

50 And the name of Saul's wife *was* <sup>a</sup>Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* <sup>b</sup>Abner, the son of Ner, Saul's uncle.

51 And <sup>a</sup>Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was <sup>a</sup>sore (Heb strong, or intense) 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.

## CHAPTER 15

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

1 SAMUEL also said unto Saul, The LORD sent me to <sup>a</sup>anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the LORD of hosts, I remember *that* which <sup>a</sup>Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, (The Amalekites were descendants of Esau.) and utterly <sup>a</sup>destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley. (Saul is commanded by Samuel to kill all the Amalekites and destroy all their stuff. Amalekites were descended from Esau. (Genesis 36:12, 16, 1 Chronicles 1:35-36 - 35 ¶ The sons of <sup>a</sup>Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. 36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.))

6 ¶ And Saul said unto the <sup>a</sup>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.

7 And Saul smote the Amalekites from Havilah *until* thou comest to <sup>a</sup>Shur, that *is* over against Egypt.

8 And he took <sup>a</sup>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. (Saul kills them all except the king, Agag, and he keeps the best of their spoil.)

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 ~~It repenteth me that~~ 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.

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.

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, (Stop, cease) and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

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 <sup>a</sup>anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

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.

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. (Thus viewed, the command to execute the "ban" upon Amalek was the second and final test of Saul's fitness for being king over God's people. The character of this kingdom had been clearly explained by Samuel at Gilgal in his address to king and people (1 Samuel 12:14, 20, 21, 24). There is evidently an internal connection between the first (1 Samuel 13:8-14) and this second and final trial of Saul. The former had brought to light his want of faith, and even of simple obedience, and it had been a test of his moral qualification for the kingdom; this second was the test of his moral qualification for being king. As the first trial, so to speak, developed into the second, so Saul's want of moral qualification had ripened into absolute disqualification - and as the former trial determined the fate of his line, so this second decided his own as king. After the first trial his line was rejected; after the second his own standing as theocratic king ceased. As God-appointed king he was henceforth rejected; Jehovah withdrew the sanction which He had formerly given to his reign by the aid of His power and the Presence of His Spirit. Henceforth "the Spirit of Jehovah departed from Saul" (1 Samuel 16:14), and he was left, in the judgment of God, to the influence of that evil spirit to whom his natural disposition and the circumstances of his position laid him specially open (comp. Matthew 12:43-45). Edersheim, Vol 4, Ch 8)

22 And Samuel said, Hath the LORD *as great* <sup>a</sup>delight in burnt offerings and sacrifices, as in obeying the <sup>b</sup>voice of the LORD? Behold, to <sup>c</sup>obey *is* better than <sup>d</sup>sacrifice, *and* to hearken than the fat of <sup>e</sup>rams.

23 For <sup>a</sup>rebellion *is as* the sin of witchcraft, and <sup>b</sup>stubbornness *is as* iniquity and idolatry. Because thou hast <sup>c</sup>rejected the word of the LORD, he hath also <sup>d</sup>rejected thee from *being* king. (And so I repeat, do not let pride stand in your way. The way of the gospel is a simple way. Some of the requirements may appear to you as elementary and unnecessary. Do not spurn them. Humble yourself and walk in obedience. I promise that the results that follow will be marvelous to behold and satisfying to experience. Gordon B. Hinckley, Be Thou an Example, p. 68. Self-justification is the enemy of repentance. God's Spirit continues with the honest in heart to strengthen, to help, and to save, but invariably the Spirit of God ceases to strive with the man who excuses himself in his wrongdoing. Practically all dishonesty owes its existence and growth to this inward distortion we call self-justification. It is the first, the worst, and the most insidious and damaging form of cheating - to cheat oneself. Spencer W. Kimball, Faith Precedes the Miracle, p. 234.)

24 ¶ And Saul said unto Samuel, I have <sup>a</sup>sinned: for I have <sup>b</sup>transgressed the commandment of the LORD, and thy words: because I <sup>c</sup>feared the people, and obeyed their voice. (Saul is not repentant, but is trying to blame others for his sin. President Ezra Taft Benson: "We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as

high or higher than we are (see D&C 38:24; 81:5; 84:106). “We can choose to humble ourselves by receiving counsel and chastisement (see Jacob 4:10; Helaman 15:3; D&C 63:55; 101:4–5; 108:1; 124:61, 84; 136:31; Proverbs 9:8). “We can choose to humble ourselves by forgiving those who have offended us (see 3 Nephi 13:11, 14; D&C 64:10). “We can choose to humble ourselves by rendering selfless service (see Mosiah 2:16–17). “We can choose to humble ourselves by going on missions and preaching the word that can humble others (see Alma 4:19; 31:5; 48:20). “We can choose to humble ourselves by getting to the temple more frequently. “We can choose to humble ourselves by confessing and forsaking our sins and being born of God (see D&C 58:43; Mosiah 27:25–26; Alma 5:7–14, 49). “We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives (see 3 Nephi 11:11; 13:33; Moroni 10:32). “Let us choose to be humble. We can do it. I know we can” (in Conference Report, Apr. 1989, 6; or *Ensign*, May 1989, 6–7).)

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.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it <sup>a</sup>rent. (or was torn)

28 And Samuel said unto him, The LORD hath rent the <sup>a</sup>kingdom of Israel from thee this day, and hath <sup>b</sup>given it to a <sup>c</sup>neighbour of thine, *that is* better than thou.

29 And also <sup>a</sup>the Strength of Israel (ie the Lord) 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 Saul; and Saul worshipped the LORD. (Samuel finds that the king is still alive and that Saul has not destroyed all their stuff. Saul rationalizes why he did not destroy all their stuff. V. 15. It is better to obey than to sacrifice. The Lord rejects Saul as king. Saul tears Samuel’s cloak. Samuel explains that the kingdom is being rent from Saul. Very quick on his feet and apt to teach is Samuel. Samuel laid down the strict rules of “holy war” – that all of the spoils should be “devoted” to the Lord by destruction. The sole motivation for divinely ordained military operations must be obedience to the Lord, and must not become tainted with greed and self-interest, which inevitably lead to self-serving imperialism.)

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. (gladly) 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 women. And Samuel hewed Agag in pieces before the LORD in Gilgal. (Samuel kills Agag. Delicately means with gladness.)

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless(,) Samuel mourned for Saul: and the LORD ~~repented that~~ (rent the kingdom from Saul whom) he had made Saul king over Israel. (Samuel leaves Saul and never sees him again alive. Samuel mourns for Saul. The triangle of sin: In fire there are 3 elements: Oxygen, fuel, heat. In fraud there are three elements: Opportunity, Pressure or motive, Rationalization. In sin there are three elements. Opportunity, temptation, rationalization. Remove one or more of these elements and you won’t sin. The Amalekites were old Israelite enemies, and their punishment had long been foretold (see Exodus 17:8–16; Deuteronomy 25:17–19). Saul’s failure to carry out the word of God with exactness and honor caused the Lord to reject him as the king of Israel (see vv. 11, 26). (Note: The references to the Lord’s repenting [vv. 11, 35] were corrected by the Prophet Joseph Smith; see JST, 1 Samuel 15:29.) Saul’s excuse that he had saved the best to sacrifice was simply not acceptable, even if it were true. As Samuel said, “To obey is better than sacrifice. . . . For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry” (2 Samuel 15:22–23). The root of Saul’s problem is here revealed (see v. 17). Saul had been called because

of his humility (“thou wast little in thine own sight”; v. 17); now he trusted in his own wisdom and did not look to God. Saul’s repentance (see vv. 24-25) was too late and very short-lived. This second violation was essentially the same sin of disobedience he had been guilty of before (see 1 Samuel 13:8–14). Had Saul’s repentance been deep and sincere, the second incident would never have happened. As the Lord warned in modern times, “But unto that soul who sinneth [after the Lord has forgiven him] shall the former sins return” (D&C 82:7). Institute Manual, 275)

## CHAPTER 16

*The Lord chooses David of Beth-lehem as king—He is anointed by Samuel—Saul chooses David as his companion and armourbearer.*

- 1 AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to <sup>a</sup>Jesse the <sup>b</sup>Beth-lehemite: for I have provided me a <sup>c</sup>king among his sons.
- 2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take a ~~n~~ heifer with thee, and say, I am come to sacrifice to the LORD.
- 3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt <sup>a</sup>anoint unto me *him* whom I name unto thee.
- 4 And Samuel did that which the LORD spake, and came to Beth-lehem. 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: <sup>a</sup>sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. (Samuel is commanded to find a new king among the sons of Jesse.)
- 6 ¶ And it came to pass, when they were come, that he looked on <sup>a</sup>Eliab, and said, Surely the LORD’s anointed *is* before him.
- SCRIPTURE MASTERY:** 7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD* <sup>a</sup>seeth not as <sup>b</sup>man seeth; for man looketh on the outward <sup>c</sup>appearance, but the <sup>d</sup>LORD looketh on the <sup>e</sup>heart. (Elder Marvin J. Ashton: “We . . . tend to evaluate others on the basis of physical, outward appearance: their ‘good looks,’ their social status, their family pedigrees, their degrees, or their economic situations. “The Lord, however, has a different standard by which he measures a person . . . (1 Samuel 16:7). “When the Lord measures an individual . . . He measures the heart as an indicator of the person’s capacity and potential to bless others. “Why the heart? Because the heart is a synonym for one’s entire make-up. . . . “The measure of our hearts is the measure of our total performance. As used by the Lord, the ‘heart’ of a person describes his effort to better self, or others, or the conditions he confronts” (in Conference Report, Oct. 1988, 17; or *Ensign*, Nov. 1988, 15).)
- 8 Then Jesse called Abinadab, 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 will not sit down till he come hither.
- 12 And he sent, and brought him in. Now he *was* ruddy, (He had red hair.) *and* withal of a <sup>a</sup>beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.
- 13 Then Samuel took the horn of oil, and <sup>a</sup>anointed him in the midst (This may mean he was anointed among his brethren but maybe not in their presence) of his brethren: and the <sup>b</sup>Spirit of the LORD came

upon <sup>c</sup>David from that day forward. So Samuel rose up, and went to Ramah. (Samuel is persuaded that Jesse's oldest son should be king because he is the oldest and he looked like he could be a king. The Lord was teaching Samuel a lesson. He looks at each of Jesse's sons but is told by the Lord not to look at their outward appearance, but on the heart, which is what the Lord looks at. David is anointed to be king. David, who eventually became the finest and most revered king Israel had, was ordained a king in obscurity and kept his obvious God-given calling quiet until the proper time. His descendant, Jesus of Nazareth, also came from obscurity and kept his holy calling unspoken until the proper time.)

14 ¶ But the <sup>a</sup>Spirit of the LORD <sup>b</sup>departed from Saul, and an evil spirit (which was not of) ~~efrom~~ the LORD troubled him.

15 And Saul's servants said unto him, Behold now, an evil spirit (which is not of) ~~afrom~~ God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit(, which is not of) ~~afrom~~ 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.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and <sup>a</sup>prudent in matters, and a comely person, and the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

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.

23 And it came to pass, when the <sup>a</sup>evil spirit(, which was not of) ~~bfrom~~ God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him. (Saul is troubled and David plays music for him which calms his troubled spirit. Good music can soothe us.)

## CHAPTER 17

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

1 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 Ephes-dammim.

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.

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. (Philistines are on one mountain and Israel on another with a valley in between.)

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of <sup>a</sup>Gath, whose height *was* six <sup>b</sup>cubits and a span. (He was about 9 feet 9 inches tall. "Our word *champion* comes from *campus*, the field; . . . 'Champion is he, properly, who fights in the *field*; i.e., in *camp*.' A man well skilled in arms, strong, brave, and patriotic. "But is this the meaning of the original . . . *ish habbenayim*, a *middle man*, the *man between two*; that is, as here, the *man* who undertakes to settle the disputes

between two armies or nations. So our ancient champions settled disputes between contending parties by what was termed *camp fight*; hence the *campio* or *champion*.” (Clarke, *Bible Commentary*, 2:261.) Although it seems peculiar in this day of modern warfare, in ancient times it was not unusual for opposing armies, which were generally quite small, to select one representative from each side to fight a personal contest. The outcome of that contest determined the winner of the battle. (Compare this verse with 2 Samuel 2:12–17, in which is recorded a similar choosing of representatives to battle for each side. According to this passage, Goliath’s height was six cubits and a span. The most widely accepted opinion of the length of a cubit is about eighteen inches or, roughly, the distance from the elbow to the tip of the extended middle finger. A span is said to be one-half the distance from the thumb to the end of the little finger when the fingers are spread as wide as possible. These measurements would make the height of Goliath approximately nine feet, nine inches! It is not too surprising that the Philistines would have picked such a champion or that no man in Israel wanted to be Saul’s champion. It is unusual that anyone today is over seven feet tall, but it is commonly believed there were men in ancient times whose height far exceeded seven feet. There are references in the scriptures to giants in the earlier periods of history: in the time of Enoch (see Moses 7:15), in the days of Noah (see Moses 8:18; Genesis 6:4), and in the time of the Israelites (see Numbers 13:33; Deuteronomy 2:10–11; Joshua 15:8). Called *Anakim* (meaning “long-necked” or “tall” in Hebrew) by the Israelites, this race of giants seems to have been virtually destroyed in the conquest of Canaan under Joshua (see Joshua 11:21). In fact, it is recorded that none of the *Anakim* were left except in Gaza, Ashdod, and Gath (see Joshua 11:22), which was Goliath’s hometown (see 1 Samuel 17:4). Experts have estimated the weight of Goliath’s armor to be about 150 pounds (see Clarke, *Bible Commentary*, 2:261). A weaver’s beam is a strong, thick piece of wood on which thread is strung in preparation for weaving. The weight of Goliath’s spearhead has been estimated from twelve to twenty-six pounds, depending on which authority is consulted and what weight he selects for a shekel. (See the table on weights and measures in Maps and Charts.) A greave is a protective piece of armor that fits on the front of the leg and extends from just below the knee to the ankle. Institute Manual, 278)

5 And he had <sup>a</sup> 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.

6 And he had <sup>a</sup> greaves (ie shin armor) of brass upon his legs, and <sup>b</sup> a target of brass between his shoulders. (ie armor protecting the neck (Targum))

7 And the <sup>a</sup> staff of his spear was like a weaver’s beam; and his spear’s head weighed six hundred shekels of iron: and one bearing a shield went before him. (Experts have estimated that Goliath’s armor weighed about 150 pounds)

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.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. (Day by day the two armies gathered on the opposite slopes, only to witness what was for Israel more than humiliation, even an open defiance of their ability to resist the power of Philistia - by implication, a defiance of the covenant-people as such, and of Jehovah, the covenant-God, and a challenge to a fight between might in the flesh and power in the Spirit. And truly Israel, under the leadership of a Saul, was ill prepared for such a contest. But herein also lay the significance of the Philistine challenge, and of the manner in which it was taken up by David, as well as of his victory. It is not too much to assert that this event was a turning-point in the history of the theocracy, and marked David as the true king of Israel, ready to take up the Philistine challenge of God and of His people, to kindle in Israel a new spirit, and, in the might of the living God, to bring the contest to victory. Forty days successively, as the opposing armies had stood marshaled in battle-array, Goliath of Gath - a

descendant of those giants that had been left at the time of Joshua (Joshua 11:21, 22) - had stepped out of the ranks of the Philistines to challenge a champion of Israel to single combat, which should decide the fate of the campaign, and the subjection of either Israel or the Philistines. Such challenges were common enough in antiquity. But it indicated a terrible state of things when it could be thrown down and not taken up, - a fearful "reproach" when an "uncircumcised Philistine" could so "defy the armies of the living God" (1 Samuel 17:8-10, 26, 36). And yet as Goliath left the ranks of his camp, and "came down" (ver. 8) into the valley that separated the two hosts, and, as it were, shook his hand in scorn of high heaven and of Israel, not a man dared answer; till at last the Philistine, rendered more and more bold, began to cross the wady, and "came up" the slopes towards where Israel stood (ver. 25), when at sight of him they "fled," and "were sore afraid." For, where the realizing sense of God's presence was wanting, the contest would only seem one of strength against strength. In that case, the appearance and bearing of the Philistine must have been sufficiently terrifying to Orientals. Measuring about nine feet nine inches, he was covered front and back by a coat of mail of brass, consisting of scales overlapping each other, such as we know were used in ancient times, but weighing not less than about one hundred and fifty-seven pounds. That armor, no doubt, descended to his legs, which were cased in "greaves of brass," while a helmet of the same material defended his head. As weapons of offense he carried, besides the sword with which he was girded (ver. 51; 21:9), an enormous javelin of brass, which, after the manner of the ancient soldiers, was slung on his back, and a spear, the metal head of which weighed about seventeen or eighteen pounds. Edersheim, Vol 4, Ch 10)

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. (Goliath is the champion of the Philistines. He challenges Israel to send someone to fight him. Everyone is afraid to. Goliath may have been as tall as 9'9". His armor may have weighed about 150 pounds.)

12 ¶ Now <sup>a</sup>David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

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* <sup>a</sup>Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

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 (The ephah was a dry measure roughly equivalent to three fifths of a United States bushel, or about 22 liters.) of this parched corn, and these ten loaves, and run to the camp to thy brethren;

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. (Goliath taunts the Israelites with his threats for 40 days. David is sent by his father to give his brothers food and see how they're doing.)

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his <sup>a</sup>carriage (or baggage) 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.

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 <sup>a</sup>living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him. (David hears the threats of Goliath. He is surprised that no one will go up against Goliath.)

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. (It appears that David's brothers may not have been present when David was anointed king. They probably would not have talked to him like this if they knew he had been anointed as king.)

29 And David said, What have I now done? *Is there* not a cause? (David's oldest brother chastises him. David says, **is there not a cause?** "I declare with all my soul – there is a cause! It is a cause worth giving one's life for. It is the cause of righteousness. It is a cause that every youth in this Church should rally to as he declares war on Satan and his legions. As David said to Goliath, so each youth should declare to Satan, '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. (Victor L. Brown, "Is there Not a Cause?" *Ensign*, Nov. 1974, p. 104.)

30 And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

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 <sup>a</sup>will go and <sup>b</sup>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* <sup>a</sup>but a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that <sup>a</sup>delivered me out of the paw of the lion, and out of the paw of the bear, he will <sup>b</sup>deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee. (David says he can slay Goliath. David recounts his heroics with a lion and a bear. David successfully overcame the obstacles of the lion and the bear which prepared him to meet Goliath and defeat him. Had he not been successful with the lion and the bear, maybe he could not have defeated Goliath. Are we overcoming our obstacles so we can defeat our Goliaths? President Hinckley said: "There are Goliaths all around you, hulking giants with evil intent to destroy you. These are not nine-foot tall men, but they are men and institutions that control attractive but evil things that may challenge and weaken and destroy you. Included in these are beer and other liquors and tobacco. Those who market these products would like to enslave you into their use. There are drugs of various kinds which, I am told, are relatively easy to obtain in many high schools. For those who peddle them, this is a multimillion-dollar industry, a giant web of evil. There is pornography, seductive and interesting and inviting. It has become a giant industry, producing magazines, films, and other materials designed to take your money and lead you toward activities that would destroy you. "The giants who are behind these efforts are formidable and skillful. They have gained vast experience in the war they are carrying

on. They would like to ensnare you. “It is almost impossible to entirely avoid exposure to their products. You see these materials on all sides. But you need not fear if you have the slingshot of truth in your hands. You have been counseled and taught and advised. You have the stories of virtue and honor and integrity to use against these enemies who would like to conquer you. Insofar as you are concerned, you can hit them ‘between the eyes,’ to use a figurative expression. You can triumph over them by disciplining yourselves to avoid them. You can say to the whole lot of them as David said to Goliath: ‘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’. “Victory will be yours.... You have His power within you to sustain you. You have the right to ministering angels about you to protect you. Do not let Goliath frighten you. Stand your ground and hold your place, and you will be triumphant.” (in General Conference Report, April 1983, 66))

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.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him. (Saul puts on David his armor, but David says he can't use it. Why couldn't he wear Saul's armor? The first demand upon us is to be spiritual, the next to be genuine and true, without seeking to clothe ourselves in the armor of another.)

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

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 <sup>a</sup>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.

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 <sup>a</sup>name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the LORD <sup>a</sup>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 <sup>b</sup>know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the <sup>a</sup>‘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. (Speaking of Goliath's defeat, President Marion G. Romney said: That was a very new experience for the Philistine. Nothing like that had ever entered into his head before. CR, Oct 1977.)

50 So David prevailed over the Philistine(s) 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 Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. (David comes at Goliath with a sling and a stone and his faith in God that He would deliver Goliath to him. He has faith and kills Goliath. Goliath is hit in the head. This then became the turning point in the history of Israel and marked David as the true king of Israel, ready to take up the Philistine challenge of God and of His people, to kindle in Israel a new spirit, and in the might of the living God, to bring the contest to victory. The victory over Goliath must appear as the Lord's deliverance. It was true, there was a God in Israel.)

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, <sup>a</sup>Abner, whose son *is* this youth? And Abner said, *As thy soul liveth, O king, I cannot tell.*

56 And the king said, Enquire thou whose son the <sup>a</sup>stripling (Heb young man) *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

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 Beth-lehemite.

### Conclusion:

Who is our king? Do we trust in Him completely? Or do we rely on the arm of flesh and our own understanding? Our job is to be obedient. "Behold the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days." (D&C 64:34)

The story of David and Goliath is perhaps the supreme example in all of world literature of how the weak things of the earth can vanquish the strong through the help of the Lord.

## CHAPTER 18

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

1 AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was <sup>a</sup>knit with the soul of David, and Jonathan loved him as his own soul.

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 <sup>a</sup>covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. (Jonathan gives David his armor, etc. as gifts of friendship.)

5 ¶ And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. (David is put in charge of Saul's army.)

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the <sup>a</sup>women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with <sup>b</sup>instruments of musick.

7 And the women answered *one another* as they played, and said, <sup>a</sup>Saul hath slain his thousands, and David his ten thousands. (The women mention how David has killed tens of thousands while Saul only thousands. What was the result upon David of all this killing? He was forbidden to build the Temple. (1 Chronicles 22:8 - But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.))

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?

9 And Saul eyed David from that day and forward. (Saul is upset and ever becomes hateful of David.)

10 ¶ And it came to pass on the morrow, that the evil spirit (which was not of) ~~afrom~~ 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.

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. (Saul has a javelin in his hand – this was a symbol of royalty, like a scepter. He did not throw the javelin at David at this time, but in chapter 19:10 he throws it. Edersheim.)

12 ¶ And Saul was afraid of David, because the LORD was with him, and was <sup>a</sup>departed from Saul.

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 <sup>a</sup>Judah loved David, because he went out and came in before them. (Saul is afraid of David because the Spirit is with David and no longer with Saul. He sends David out of his house to be at the head of his army. The reason: Maybe to avoid the temptation of killing David, or maybe in the hope that he would die in battle. All Israel loved David.)

17 ¶ And Saul said to David, Behold my elder daughter <sup>a</sup>Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him. (Saul hoped that David would die in battle. Later, David will do the same with Uriah.)

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

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 <sup>a</sup>in *the one of* the twain (ie by one of my two daughters).

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.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you <sup>a</sup>light thing (ie insignificant) 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.

26 And when his servants told David these words, it pleased David well 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 <sup>a</sup>full tale (ie full number) to the king, that he might be the king's son in law. And Saul gave him <sup>b</sup>Michal his daughter to wife. (Saul tries to give David his oldest daughter, but he refuses. His younger daughter loves David who Saul then gives to David. David at first refuses, but is told that if he can kill 100 Philistines, Michal will be his. He kills 200 and marries Michal. Saul hoped that David would be killed in the battle.)

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. (Saul is more afraid of David and becomes David's enemy continuously.)

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 <sup>a</sup>set by (or adored). (No matter what Saul tries to do, David prospers.)

## CHAPTER 19

*Saul seeks to kill David—Michal saves David by artifice—David joins Samuel and the company of prophets.*

1 AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

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?

6 And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. (Saul openly plots to kill David. Jonathan hears the plot and tries to dissuade Saul from doing it. Saul agrees and David is brought back to the house to live.)

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit (which was not of) ~~afrom~~ 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. (David is successful against the Philistines and Saul is again jealous. David played the harp, but this time it didn't soothe Saul's spirit as in times past.)

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. (David went home but still did not believe that Saul would kill him. Only David's wife could convince him.)

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped. (David escapes. Psalm 59 is written about this time. "Deliver me from mine enemies, O my God: defend me from them that rise up against me. Deliver me from the workers of iniquity, and save me from bloody men. For lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord." (Psalms 59:1-3))

13 And Michal took an <sup>a</sup>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 messengers to take David, she said, He *is* sick.

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? (Michal deceives the soldiers who have come to capture David. She says that David threatened her with death if she did not comply. The image was the Teraphim, an old Aramaean or Chaldean household god.)

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.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah. (David goes to Samuel in Ramah, who then go together to Naioth.)

20 And Saul sent messengers to take David: and when they saw the company of the <sup>a</sup>prophets (School 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.

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. (The soldiers go to take David, but in the company of the prophets, they have the Spirit and cannot harm David. The soldiers prophesy. Samuel is "appointed over them" means he was the president. Three sets of messengers are sent and they all prophecy.)

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 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 <sup>a</sup>prophets? (Saul comes to Naioth and prophesies by the Spirit. He did not get naked, but took off his upper garments. The phrase "Is Saul also among the prophets?" was one more chance for Saul to lay aside his hatred for David, repent, and return to Jehovah. From this time forward his hatred would shift from David to Jehovah. It was no longer against a man, but against God. The Spirit came upon him to warn him, and to reclaim him to the work as God's anointed king. It was unusual for kings and warriors to participate in the prayers, songs, and religious exercises done by the school of the prophets.)

## CHAPTER 20

*David and Jonathan make a covenant of friendship and peace—They take leave of each other.*

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 sin before thy father, that he seeketh my life?

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, Whatsoever thy soul <sup>a</sup>desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the new <sup>a</sup>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 Beth-lehem 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 <sup>a</sup>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 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;

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the <sup>a</sup>kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. (To discuss the matter, unendangered by prying eyes and ears, the two friends betook themselves "to the field." The account of what passed between them - one of the few narratives of this kind given in Scripture - is most pathetic. It was not merely the outflowing of personal affection between the two, or perhaps it would not have been recorded at all. Rather is it reported in order to show that, though Jonathan had never spoken of it, he was fully aware of David's future destiny; more than that, he had sad presentiment of the fate of his own house. And yet, in full view of it all, he believingly submitted to the will of God, and still lovingly clave to his friend! There is a tone of deep faith toward God, and of full trust in David, in what Jonathan said. Far more fully and clearly than his father does he see into the future, alike as regards David and the house of Saul. But there is not a tinge of misunderstanding of David, not a shadow of suspicion, not a trace of jealousy, not a word of murmur or complaint. More touching words, surely, were never uttered than this charge which Jonathan laid on David as his part of their covenant, in view of what was to come upon them both: "And not only if I am still alive - not only shalt thou do with me the mercy of Jehovah" (show towards me Divine mercy) "that I die not; but thou shalt not cut off thy mercy from my house - not even" (at the time) "when Jehovah cutteth off the enemies of David, every one from the face of the earth" (20:14, 15). Edersheim, Vol 4, Ch 11)

16 So Jonathan made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

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 Ezel.

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; *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. (David leaves Naioth and returns to Jonathan. He asks what he has done to deserve Saul's anger and hatred. They devise a plan to know if Saul will still kill David.)

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.

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 meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

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 <sup>a</sup>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?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be <sup>a</sup>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.

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 arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery (Bow and arrows) unto his lad, and said unto him, Go, carry *them* to the city. (Jonathan finds out that Saul is still angry with David, and so Jonathan signals to David to flee. Saul tells Jonathan that as long as David lives, Jonathan will not be king.)

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And <sup>a</sup>Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city. (David and Jonathan part company but keep their covenant with each other. David lost his wife, relatives, country and would not be able to be around the altars of God. Therefore, David wept loudest. Though Jonathan had never spoken it, he was fully aware of David's future destiny; more than that he had sad presentiment of the fate of his own house. And yet, in full view of it all, he believingly submitted to the will of God, and still lovingly clave to his friend.

There is a tone of deep faith toward God, and of full trust in David in what Jonathan said. 20:14-15 – Jonathan is asking David to protect him and his house when he becomes king.)

## CHAPTER 21

*David gets help from Ahimelech the priest—He eats the shewbread—He goes to Gath, where he feigns madness.*

1 THEN came David to <sup>a</sup>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?

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 is present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is <sup>a</sup>hallowed <sup>b</sup>bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him <sup>a</sup>hallowed *bread*: for there was no bread there but the <sup>b</sup>shewbread, that was taken from before the LORD, to put hot 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* <sup>a</sup>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* 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 the king of the land? did they not <sup>a</sup>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 scabbled on the doors of the gate, and let his <sup>a</sup>spittle (Heb saliva) fall down upon his beard. (David pretends to be crazy among the Philistines to hide from Saul.)

14 Then said Achish unto his servants, Lo, ye see the man is mad: wherefore *then* have ye brought him to 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?

## CHAPTER 22

*David gains followers—He goes from one place to another, fleeing from Saul—Saul slays the priests who showed kindness to David.*

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. (David sends his parents to Moab to hide from Saul.)

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 <sup>a</sup>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.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul <sup>a</sup>abode (or was sitting) in Gibeah 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 Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have <sup>a</sup>conspired against me, and *there is* none that sheweth me that my son hath made a <sup>b</sup>league (or covenant, agreement) 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 <sup>a</sup>Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to <sup>b</sup>Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him, and gave him <sup>a</sup>victuals, (Heb good, provisions) 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.

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 honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen <sup>a</sup>ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named <sup>a</sup>Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, 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

*David smites Philistines and saves Keilah—He continues to flee from Saul—Jonathan comforts him in Ziph.*

1 THEN they told David, saying, Behold, the Philistines fight against <sup>a</sup>Keilah, and they rob the threshingfloors.

2 Therefore David <sup>a</sup>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.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

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 <sup>a</sup>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 to David to Keilah, *that* he came down *with* an ephod in his hand. (David receives word that the Philistines are going against Keilah. The sole surviving priest Abiathar tells him. David inquires of the Lord through the Urim and Thummim which Abiathar brought with him from the sanctuary. See verse 9 – bring forth the ephod. This is where the U & T was kept and used. Verse 6 says that he brought the ephod with him.)

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. (Saul thinks that because David is in a walled and gated city that he is trapped.)

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

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.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his <sup>a</sup>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 forbare to go forth. (David inquires from the Urim & Thummim what will happen. He escapes from Keilah.)

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 David *was* in the wilderness of Ziph in a <sup>a</sup>wood. (or forest) (David hides from Saul and is delivered from Saul by God.)

16 ¶ And <sup>a</sup>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 <sup>a</sup>knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house. (Jonathan returns to David and strengthens him. Jonathan wants to be David's trusted advisor when he becomes king.)

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?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where <sup>a</sup>his haunt (Heb his foot; ie his customary walk) is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge 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. (The Ziphites conspire with Saul to capture David. By now, Saul is spending his time and energy and resources in trying to kill David instead of ruling the kingdom.)

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.

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. (David escapes and hides in a cave. But is surrounded by Saul and his army.)

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place <sup>a</sup>Sela-hammahlekoth. (ie The rock of divisions)

29 ¶ And David went up from thence, and dwelt in <sup>a</sup>strong holds at En-gedi. (Saul gets word that the Philistines have attacked the kingdom so he leaves David to fight the Philistines. David is delivered by God from Saul. Saul **almost** gets David, but because of earnest faith and prayer it shows the impotence of the world's might against God. David cried unto the Lord for deliverance in Psalms 54. "Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth. For strangers are risen up against me, and oppressors seek after my soul; they have not set God before them. For he hath delivered me out of all trouble.")

## CHAPTER 24

*David finds Saul asleep in a cave and spares his life—Saul confesses that David is more righteous than he—David swears that he will not cut off the seed of Saul.*

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 En-gedi.

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. (Saul finishes with the Philistines he then seeks David again. He takes 3000 soldiers with him.)

3 And he came to the <sup>a</sup>sheepcotes (or sheepfolds; shelters, probably caves with stone walls about the entrance) by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the <sup>b</sup>sides of the cave. (or innermost part) (Saul comes into the same cave that David and his men were hiding in. To cover one's feet meant to "relieve oneself.")

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 <sup>a</sup>skirt (or hem, corner, border which signifies the portion that symbolized his authority) of Saul's robe <sup>b</sup>privily. (or secretly)

5 And it came to pass afterward, 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 <sup>a</sup>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. (David's men tell him that Saul has been delivered into his hands by the Lord. David cuts from his robe the hem, which symbolized his authority. David would not harm the Lord's anointed. David keeps his men from killing Saul. David understood the principle of loyalty to those called by the Lord to preside even when they may not function perfectly in their calling. There was the temptation to take action in his own hands. He could have killed Saul and been justified, but it was up to God to take care of such things. David passed the test. President Marion G. Romney: "Some members assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and direction they give. Such a position is wholly inconsistent, because the guidance of this Church comes not alone from the written word but also from continuous revelation, and the Lord gives that revelation to the Church through his chosen prophet. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the prophet are assuming an indefensible position. Such a spirit leads to apostasy" (in Conference Report, Apr. 1983, 21; or *Ensign*, May 1983, 17).)

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, 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* <sup>a</sup>spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the <sup>b</sup>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 against thee; yet thou huntest my soul to take it.

12 The LORD <sup>a</sup>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, <sup>a</sup>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. (David tells Saul that he could have killed him but didn't. His purpose in saying that was to show his innocence as well as telling Saul to stop seeking his life. David would not kill the Lord's anointed, neither should Saul kill the Lord's anointed.)

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 David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me <sup>a</sup>good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into ~~thine~~ (thy) hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD <sup>a</sup>reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David swore unto Saul. And Saul went home; but David and his men gat them up unto the <sup>a</sup>hold. (Saul is sorry for hunting David. Saul lets David go and returns to his house. )

Joseph Smith said: “Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.” (HC 3:383)

Jewish tradition says that David was anointed king about the age of twelve or thirteen.

## CHAPTER 25

*Samuel dies—Nabal rebuffs David and refuses to give him food—Abigail intercedes, saves Nabal, and gives David a present—David is pacified, Nabal dies, and David marries Abigail.*

- 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.
- 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* <sup>a</sup>churlish (or rude, rough, hard) and evil in his doings; and he *was* of the house of Caleb.
- 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*, <sup>a</sup>Peace *be* both to thee, and <sup>b</sup>peace *be* to thine house, and peace *be* unto all that thou hast.
- 7 And now I have heard that 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.
- 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 <sup>a</sup>salute (Heb bless or greet) our master; and he <sup>b</sup>railed (Heb swooped upon (as a bird attacking)) 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.

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 ~~a~~ 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 <sup>a</sup>by the covert of the hill, (or concealed by 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 *pertained* unto him: and he hath <sup>a</sup>requited (returned) me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light <sup>a</sup>any that pisseth against the wall. (What follows is a derisive term for any male)

23 And when Abigail saw David, she hastened, 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* <sup>a</sup>Nabal: (ie fool (insensitive, churlish person). Such a name must have been given him by those who knew him.) 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 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 <sup>a</sup>sure <sup>b</sup>house; (or firm house; an assurance of descendants) 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.

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 hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. (All men were to be killed.)

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.

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.

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. (He may have suffered a heart attack)

38 And it came to pass about ten days *after*, that the LORD <sup>a</sup>smote Nabal, that he died.

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.

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 <sup>a</sup>Ahinoam of Jezreel; and they were also both of them his <sup>b</sup>wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to <sup>a</sup>Phalti the son of Laish, which *was* of Gallim.

## CHAPTER 26

*David again spares Saul's life—He again refuses to stretch forth his hand against the Lord's anointed—Saul and David separate.*

(This chapter details David's second refusal to kill King Saul, although it would have been a simple thing to do. As proof, David took the king's spear and bottle of water, carried them to the other side of the ravine, and then chided Abner, the king's captain, for his failure to protect the king. Once again the character of David shone forth. When David said, "The Lord render to every man his righteousness and his faithfulness" (v. 23), he was asking the Lord to judge his works as compared to Saul's works. "There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon him to desist from his felonious attempts, but refers the whole matter to God, as the judge and vindicator of oppressed innocence. Saul himself is speechless, except in the simple acknowledgment of his sin; and in the behalf of their king not one of his officers has one word to say! It is strange that none of them offered now to injure the person of David; but they saw that he was most evidently under the guardian care of God, and that their master was apparently abandoned by him. Saul invites David to *return*, but David knew the uncertainty of Saul's character too well to trust himself in the power of this infatuated king. How foolish are the counsels of men against God! When he undertakes to save, who can destroy? And who can deliver out of his hands?" (Clarke, *Bible Commentary*, 2:294.) From this time on Saul stopped hunting David to seek his life (see 1 Samuel 27:4). Institute Manual, 282)

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.

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.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the <sup>a</sup>trench, (ie barricade) and the people pitched round about him.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And <sup>a</sup>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 <sup>a</sup>his bolster: (ie the place of his head) but Abner and the people lay round about him.

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 <sup>a</sup>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 <sup>a</sup>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 cruse of water, and let us go.

12 So David took the spear and 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 <sup>a</sup>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.

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 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 <sup>a</sup>precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

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 <sup>a</sup>righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand <sup>b</sup>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 <sup>a</sup>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

*David flees to Achish at Gath—He dwells among the Philistines for sixteen months.*

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 me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And <sup>a</sup>David arose, and he passed over with the six hundred men that *were* with him unto <sup>b</sup>Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two <sup>a</sup>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.

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.

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.

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 <sup>a</sup>road (Heb raid) 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 while he dwelleth in the country of the Philistines.

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

*Saul enquires of witch of En-dor for revelation—She foretells his death, that of his sons, and the defeat of Israel by the Philistines.*

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.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee <sup>a</sup>keeper of mine head for ever. (ie captain of the bodyguard)

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had <sup>a</sup>put away those that had <sup>b</sup>familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.



6 And when Saul enquired of the LORD, the LORD <sup>a</sup>answered him not, neither by <sup>b</sup>dreams, nor by <sup>c</sup>Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a <sup>a</sup>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 En-dor. (Saul can't get an answer from the Lord, so he seeks a spiritualist.)

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.

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 (also, who hath not a familiar spirit)? (Mention has been made before of what it meant in ancient Israel to have a familiar spirit (see Reading 16-5). Saul, now devoid of spiritual sensitivity because of his wickedness and unable to get an answer from the Lord “neither by dreams, nor by Urim, nor by prophets” (v. 6), sought out a medium, a witch, one who claimed to be able to communicate with those in the world of spirits. It was the act of a desperate man. “Those religionists who attempt and frequently attain communion (as they suppose) with departed spirits are called *spiritualists*. Their doctrine and belief that mediums and other mortals can actually hold intercourse with the spirits of the dead is called *spiritualism*. Such communion, if and when it occurs, is manifest by means of physical phenomena, such as so-called spirit-rappings, or during abnormal mental states, such as in trances. These communions are commonly arranged and shown forth through the instrumentality of *mediums*. . . . “ . . . No matter how sincerely mediums may be deceived into thinking they are following a divinely approved pattern, they are in fact turning to an evil source ‘for the living to hear from the dead.’ Those who are truly spiritually inclined know this by personal revelation from the true Spirit; further, the information revealed from spirits through mediums is not according to ‘the law and to the testimony.’ “ . . . In ancient Israel, spiritualistic practices were punishable by death. ‘A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death.’ (Lev. 20:27; Ex. 22:18.)” (McConkie, *Mormon Doctrine*, pp. 759–60.) Institute Manual, 282)

10 And Saul sware 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, (The word of) Whom shall I bring up unto thee? And he said, Bring me up (the word of) Samuel.

12 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.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw ~~gods~~ (the words of Samuel) ascending out of the earth. (And she said, I saw Samuel also.)

14 And he said unto her, What form *is* he of? And she said, (I saw) <sup>a</sup>An old man (This cannot be a bona fide vision from God, brought about by a spiritualist medium.) ~~cometh~~ (coming) 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.

15 ¶ And (these are the words of) Samuel ~~said~~ (un)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 <sup>a</sup>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.

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 <sup>a</sup>kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou <sup>a</sup>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 <sup>a</sup>Saul fell straightway all along on the earth, (ie Saul collapsed) and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. (“The Witch of Endor, . . . instead of being a prophetess of the Lord, was a woman who practiced necromancy; that is, communication or pretended communication with the spirits of the dead; but she was led by a familiar spirit. In other words, she was a spiritual medium, similar to those modern professors of the art, who claim to be under the control of some departed notable, and through him or her to be able to communicate with the dead. It should be observed that in the seance with the king of Israel, Saul did not see Samuel or anybody but the medium or witch. She declared that she saw an old man coming up and that he was covered with a mantle. It was she who told Saul what Samuel was purported to have said. Saul ‘perceived that it was Samuel’ through what the witch stated to him. The conversation that ensued between Samuel and Saul was conducted through the medium. All of this could have taken place entirely without the presence of the prophet Samuel. The woman, under the influence of her familiar spirit, could have given to Saul the message supposed to have come from Samuel, in the same way that messages from the dead are pretended to be given to the living by spiritual mediums of the latter days, who, as in the case under consideration, perform their work at night or under cover of darkness. “It is beyond rational belief that such persons could at any period in ancient or modern times, invoke the spirits of departed servants or handmaidens of the Lord. They are not at the beck and call of witches, wizards, diviners, or necromancers. Pitiably indeed would be the condition of spirits in paradise if they were under any such control. They would not be at rest, nor be able to enjoy that liberty from the troubles and labors of earthly life which is essential to their happiness, but be in a condition of bondage, subject to the will and whims of persons who know not God and whose lives and aims are of the earth, earthy.” (Smith, *Answers to Gospel Questions*, 4:107–8.) “It has been suggested that in this instance the Lord sent Samuel in the spirit to communicate with Saul, that he might know of his impending doom; but this view does not seem to harmonize with the statements of the case, made in the scripture which gives the particulars. If the Lord desired to impart this information to Saul, why did he not respond when Saul enquired of him through the legitimate channels of divine communication? Saul had tried them all and failed to obtain an answer. Why should the Lord ignore the means he himself established, and send Samuel, a prophet, to reveal himself to Saul through a forbidden source? Why should he employ one who had a familiar spirit for this purpose, a medium which he had positively condemned by his own law? “‘But,’ it is argued, ‘the prediction uttered by the spirit which was manifested on that occasion was literally fulfilled. Israel was delivered into the hand of the Philistines, and Saul and his three sons and his armor bearer and the men of his staff were all slain. It was therefore a true prophecy.’ Admitting that as perfectly correct, the position taken in this article is not in the least weakened. If the witches, wizards, necromancers and familiar spirits, placed under the ban of the law, did not sometimes foretell the truth there would have been no need to warn the people against consulting them. If the devil never told the truth he would not be able to deceive mankind by his falsehoods. The powers of darkness would never prevail without the use of some light. A little truth mixed with plausible error is one of the means by which they lead mankind astray. There is nothing, then, in the history of the interview between Saul and the woman of Endor which, rationally or doctrinally, establishes the opinion that she was a prophetess of the Lord or that Samuel actually appeared on that occasion.” (Smith, *Answers to Gospel Questions*, 4:108–9.))

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.  
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 <sup>a</sup>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

*Israel and the Philistines gather for war—Philistine princes send David away.*

1 NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a <sup>a</sup>fountain (or spring) which *is* in Jezreel.  
2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on <sup>a</sup>in the reeward (ie at the rear) 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?  
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 <sup>a</sup>adversary to us: for wherewith should he <sup>b</sup>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, <sup>a</sup>Saul slew his thousands, 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 to David, I know that thou *art* good in my sight, as an <sup>a</sup>angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.  
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.

## CHAPTER 30

*The Amalekites spoil Ziklag and coasts of Judah—David smites Amalek, and regains and divides the spoil.*

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 <sup>a</sup>wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

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 <sup>a</sup>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.

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*. (David's use of the ephod here almost certainly involved the use of the Urim and Thummim. The breastplate of the high priest, which held the Urim and Thummim, was attached to the ephod (see Exodus 28:26–30; Reading 13-13). Thus, David asked the high priest to inquire of the Lord through the Urim and Thummim, and he got an immediate answer (see 1 Samuel 30:8). Institute Manual, 283)

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; (This was a servant of the people David was chasing, who was left behind because he was ill. David revives him and he helps David find the army so David can rescue the captives.)

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 ~~drunk~~ (drank) any water, three days and three nights.

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.

14 We made an invasion *upon* the south of the <sup>a</sup>Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my <sup>a</sup>master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the <sup>a</sup>Amalekites had carried away: and David rescued his two wives.

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 drave 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.

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 <sup>a</sup>shall part alike. (ie shall divide it equally)

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;

27 To *them* which *were* in Beth-el, 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,

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 Chor-ashan, 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 <sup>a</sup>were wont to haunt. (ie where they usually went)

## CHAPTER 31

*Philistines defeat Israel—Saul and three sons are slain—Their bodies are retrieved by Gileadites and burnt.*

1 NOW the <sup>a</sup>Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

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 <sup>a</sup>fell upon it.

5 And when his armourbearer saw that <sup>a</sup>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.

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.

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 <sup>a</sup>body to the wall of Beth-shan.

11 ¶ And when the inhabitants of <sup>a</sup>Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.