

## Plan and Purpose Bible Lesson #III-31—I Samuel 15-20

We are ready for the 15<sup>th</sup> chapter of I Samuel this lesson. This chapter is about God sending King Saul to destroy the Amalekites. (Read I Sam. 15) The story of the Amalekites is found in Exodus 17:8-16 (Read) Jehovah-nissi means "The LORD Is My Banner," I happened to see an article that deals with this story that Dr. Stephen Jones of God's Kingdom Ministry put on his blog site this last week that I found interesting. I would like to quote some from it. Hopefully you will find it interesting as well. Following are excerpts from his article: "This (Ex. 17:8-16) is the origin of God's personal war against Amalek, son of Eliphaz, son of Esau-Edom. Amalek represents those who have a problem with the love of money in general, but particularly headed by the Rothschild banking fraternity of modern Edom. "Edom is in modern Jewry," says The Jewish Encyclopedia, 1925 edition, Vol. 5, page 41. Amalek is a sub-tribe of Edom, and speaks prophetically of the love of money.

When Amalek attacked the Israelites, their desire was to steal the wealth that they had gotten from Egypt as payment for centuries of slavery (Ex. 12:36). God then put Amalek under a curse, which put them on Cursed Time. In other words, God gave Amalek 414 years of grace in which to repent and prevent divine judgment from hitting them. Yes, God gives grace to all without exception, but repentance (self-judgment, as we see in 1 Cor. 11:28) is necessary to avoid the imposition of divine judgment.

The newly-revealed name of God was Yahweh-nissi. He is our war banner, the standard that leads the troops into battle. Apart from His leading, all warfare is carnal and should be avoided. Only God is capable of determining what warfare is truly righteous and how to proceed with it. Only those who are led by the Spirit of God can claim to have Yahweh-nissi leading them.

God also told Moses to remember. But then we find no further mention of this in Scripture until the time of King Saul many centuries later. It is as if God "forgot" about it until 1 Samuel 15. The key is knowing that God put Amalek on Cursed Time--a grace period of 414 years. By biblical chronology, this extended from the year of the Exodus (2448 years from Adam) until the 18th year of Saul in 2862. You see, it was 480 years from the Exodus to the 4th year of Solomon when the foundation for the temple was laid (1 Kings 6:1). His father, David, died four years earlier 476 years after the Exodus. Because David had reigned 40 years, we know that his predecessor, Saul, had died 436 years after the Exodus. Saul died in his 40th year, so his 18th year was 414 years after the Exodus.

Joseph, David, and Saul all were tested in their 18th year. It is the nature of the number 18.

As the king, Saul's calling was to be God's judge in the earth to fulfill the will (law) of God. He failed to bring full judgment upon Amalek when their grace period ran out. Instead, Saul was carried away by the love of money--keeping the best of the flocks and herds that had been captured from Amalek. He thought that God would not mind if he disobeyed God for a good purpose (1 Sam. 15:15). Surely God would understand and have to agree.

Saul also spared King Agag, along with his family. One of his family eventually produced Haman, the Agagite. A biblical judge can only release a man from the law's judgment if he is willing to take upon himself the responsibility (liability) for the sin of the sinner. (This is what Jesus did in order to set us free.) By this principle, Saul took on the liability of Agag's Cursed Time judgment.

Fortunately for Saul, however, Samuel executed Agag (1 Sam. 15:33). This modified Saul's liability from Cursed Time to Judged Time (i.e., "late obedience"). If Samuel had not done this, Saul

would have died in Agag's place by the hand of God. Instead, Saul's judgment was modified from 414 to 434, which is the factor of Judged Time in prophecy.”

Steve has done considerable study into time cycles and has found a great deal of correlation between the various cycles and the apparent reason for them. One of these is the cursed time of 414 years that God extends grace to nations before bringing judgment on them so as to give them time to repent. In this case Amalek did not repent, so the time of judgment came and as he said, Saul almost took on that judgment by sparing Agag’s life, at least until Samuel killed Agag.

Our next chapter deals with Samuel anointing David to be the king that would replace Saul. (Read I Sam. 16) David was the youngest son of Jesse. Normally such an honor went to the oldest son, as it was with the blessing of Jacob on the sons of Joseph, Ephraim the youngest received the greater blessing, here the youngest son of Jesse is the one that God chose to be the king of Israel. It is amazing how God works to bring about His will. By putting an evil spirit on Saul, this brought David into the household of Saul. As we will see, this wasn’t always good, but it accomplished the purpose of exposing David to the people, so that when the time came for him to take on the job of king, he had favor in the sight of all the people.

Chapter 17 is one of the most exciting in the Bible in my view. I doubt that any of us could think of ourselves in the place of David, but I think we could think of ourselves as one who saw what all happened. (Read I Sam. 17) We have pointed out before that Goliath was a descendant of Anak, son of Arba of the Rephaims, who were apparently progeny of the sons of God (angels) who came to the earth and took wives from among the daughters of men and their offspring were giants. This happened twice, once near the beginning of creation when Adam and Eve started having daughters and later, possibly in the time of Abraham or before. The flood destroyed all of the progeny of these unions that took place in the time of Adam. The second eruption of them accounted for the giants that caused the people of Israel to fear going into the land of Canaan when God told them to the first time. When the Israelites finally went into the land they destroyed most of these giants, however we’re told that at least three were driven out of the land and apparently took up residence in Gath of the Philistines. According to II Samuel 21:15-22, we’re told that David’s army later killed a brother of Goliath and 3 sons or one or the other of these giants. We don’t find any further reference to them so I assume that this pretty well destroyed all of them. Both Jude and Peter tell us that the angels themselves are being held in prison awaiting judgment. Based on a 21” cubit, Goliath would have been 10 ½ ft tall.

It has always amazed me the faith that David had. We read quite often of the faith that different men and women had in Scripture, but it seems to me that David was a little different. I don’t know for sure how to describe it, but it seemed to be something that he took for granted. He had killed a lion and bear and he appeared to give God the credit for that, so he didn’t see any problem with this giant. The fact that the giant was defying David’s God was sufficient reason that God would be with David if he fought the giant. According to his brother, David often appeared quite prideful. It might be a little difficult to know where to draw the line between pride and confident faith. They could both appear the same to the casual observer.

Saul thought he should be armed and have the armour of a soldier but after putting the armour on and having the sword girded upon his armour, David just didn’t feel comfortable. He had never used any of this equipment. So he put off the armour and the sword and chose the weapon he was most familiar with, his slingshot. When the two drew near each other, note that David told the giant that

while he came against David with the sword, spear and shield, he, David, was coming against the giant in the name of the LORD of hosts, the God of the armies of Israel that the giant and the Philistines were defying. He promised to remove the giant's head from his shoulders and would give the carcasses of the host of the Philistines to the fowls of the air and to the wild beasts. All of this happened as David predicted. After cutting off the head of the giant with Goliath's own sword, this had such a psychological effect on the Philistine army that the Israelites totally routed them that day.

(Read I Sam. 18:1-9) David and Jonathan, son of Saul, became closer than brothers in their friendship for each other. Saul set David over the men of war and we're told that David conducted himself very wisely. He became accepted in the sight of all the people. However, it wasn't too long before Saul had his ego strongly offended as he heard the women, who were welcoming David and the army back from a battle with the Philistines, singing Saul has killed his thousands and David his ten thousands. From that day forward, King Saul became very suspicious of David.

(Read I Sam. 18:10-30) The first of several attempts by Saul to kill David took place the next day. The evil spirit from God was on Saul and David was playing the harp to try to soothe him when Saul took a javelin and tried to pin David to the wall with it. David escaped out of Saul's presence twice. Saul realized that God was with David and departed from him. He began to plot another way to kill David. Saul removed David from being in his house and made him a captain over a thousand men thinking that David would be killed in battle. Saul promised David his oldest daughter to be his wife, but David had to fight in all of Saul's battles. However, when the time came to give his daughter to him, for some unstated reason, he gave her to another man.

Saul's youngest daughter, Michal, loved David and when Saul found this out, he told David he would give her to him, but David had no dowry to give Saul. Saul said he would take the foreskins of a hundred Philistines as a dowry. David agreed to this and he and his men went out and slew two hundred Philistines and presented Saul with their foreskins, so Saul gave Michal to David as his wife. But Saul became all the more afraid of David as David behaved himself more wisely than all of Saul's servants.

(Read I Sam. 19) Obviously King Saul is becoming very paranoid about David. His only solution is to kill him. However, when Jonathan talks a little reason to him, he backs off from the idea of killing David, but it is only temporary. I don't know the expanse of time that we are going through in these chapters, but these things are happening over a period of time, not in just a week or month.

Michal realizes the seriousness of the situation and helps David escape the hand of Saul and then lies to her father as to her reason for helping him saying that David threatened to kill her if she didn't help him.

I don't know for sure what is meant by an "evil spirit from God" coming on Saul, but God certainly added to Saul's frustration when David went to Samuel and Saul sent messengers to take David back to Saul. Everybody, including Saul eventually, got into prophesying which totally thwarted Saul's attempt to take David.

(Read I Sam. 20:1-23) I assume that partly because Saul swore to Jonathan that he would not kill David, Jonathan had a difficult time believing that Saul would actually kill David. David swore to Jonathan that Saul was trying to kill him, yet Jonathan hesitated thinking David didn't really know Saul's intention. He agreed to cover for David at the feast that was coming up and they devised a way that Jonathan could get word to David as to whether Saul was planning evil against David or not. Jonathan

loved David so much, but he felt that he needed David's assurance that if Saul was planning to kill David, that David would not harm Jonathan's family in revenge. So they made a covenant between them that Jonathan would help David and David would not harm Jonathan's family if his belief about Saul was correct. They arranged a signal that Jonathan would give David when he was sure what his father's intentions were.

(Read I Sam. 20:24-42) When Saul inquired as to why David was not in his seat at the feast, Jonathan lied to his father, but his father realized he was lying and told Jonathan that as long as David was alive, Jonathan would not become king and then became so angry with him that he threw a javelin at him. This convinced Jonathan of the seriousness of the matter and he went out the next morning at the time he had set with David and through their prearranged signal told David that David was right about Saul and that he needed to flee. They then got together and both wept because of their love for each other and in verse 42, 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."**

The battle between Saul and David continues in our next lesson. JRL