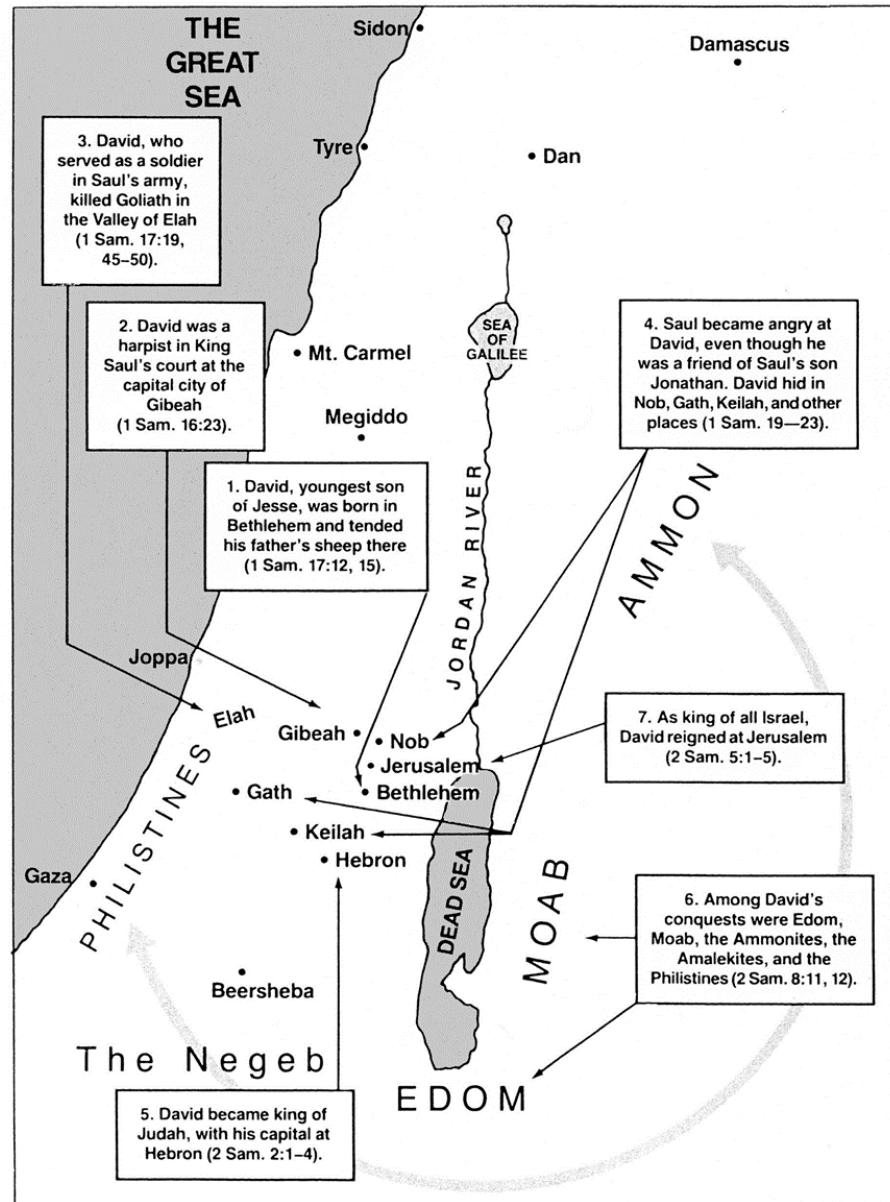

Rise of David

(1 Samuel 16-31)

The Life of David



Nelson's Complete Book of Bible Maps and Charts (1993), 103

“The biblical writers (and the ancient Israelites, we can presume) were clearly fascinated and troubled by [David], and the result is a vivid portrait of a complex individual, with all his strengths and weaknesses, one who is cunning, opportunistic, loyal, and passionate.” (Coogan 255).



David Anointed (15:34-16:14)

- Samuel departs from Saul never to see him again, and goes into Bethlehem to find Jesse at the command of the Lord
 - Samuel mistakenly assumes that Jesse's eldest son is the anointed one
 - “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 seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*”
- Jesse presents seven of his sons before finally presenting David the youngest
 - Continuing theme of reversal of fortunes and raising the lowly
 - David is anointed and the spirit of the Lord comes upon him
- “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.” (16:13)
- “But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.” (16:14)
 - The JST changes this to “an evil spirit not from the Lord”
 - David enters the court of Saul, and is able to drive the evil spirit away with his lyre

for man looketh on the outward appearance, but the Lord looketh on the heart

The bad psychological material is not a sin but a disease. It does not need to be repented of, but to be cured. And by the way, that is very important. Human beings judge one another by their external actions. God judges them by their moral choices. When a neurotic who has a pathological horror of cats forces himself to pick up a cat for some good reason, it is quite possible that in God's eyes he has shown more courage than a healthy man may have shown in winning the Valor of Courage. When a man who has been perverted from his youth and taught that cruelty is the right thing does some tiny little kindness, or refrains from some cruelty he might have committed, and thereby, perhaps, risks being sneered at by his companions, he may, in God's eyes, be doing more than you and I would do if we gave up life itself for a friend.

It is as well to put this the other way round. Some of us who seem quite nice people may, in fact, have made so little use of a good heredity and good upbringing that we are really worse than those whom we regard as fiends. Can we be quite certain how we should have behaved if we had been saddled with the psychological outfit, and then with the bad upbringing, and then with the power, say, of Himmler? That is why Christians are told not to judge. We see only the results which a man's choices make out of his raw material. But God does not judge him on the raw material at all, but on what he has done with it. Most of the man's psychological makeup is probably due to his body: when his body dies all that will fall off him, and the real central man, the thing that chose, that made the best or worst out of this material, will stand naked. All sorts of nice things which we thought our own, but which were really due to a good digestion, will fall off some of us: all sorts of nasty things which were due to complexes or bad health will fall off others. We shall then, for the first time, see every one as he really was. There will be surprises." — C.S. Lewis, Mere Christianity

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First of all, a righteous judgment must, by definition, be intermediate. It will refrain from declaring that a person has been assured of exaltation or from dismissing a person as being irrevocably bound for hellfire. It will refrain from declaring that a person has forfeited all opportunity for exaltation or even all opportunity for a useful role in the work of the Lord. The gospel is a gospel of hope, and none of us is authorized to deny the power of the Atonement to bring about a cleansing of individual sins, forgiveness, and a reformation of life on appropriate conditions.

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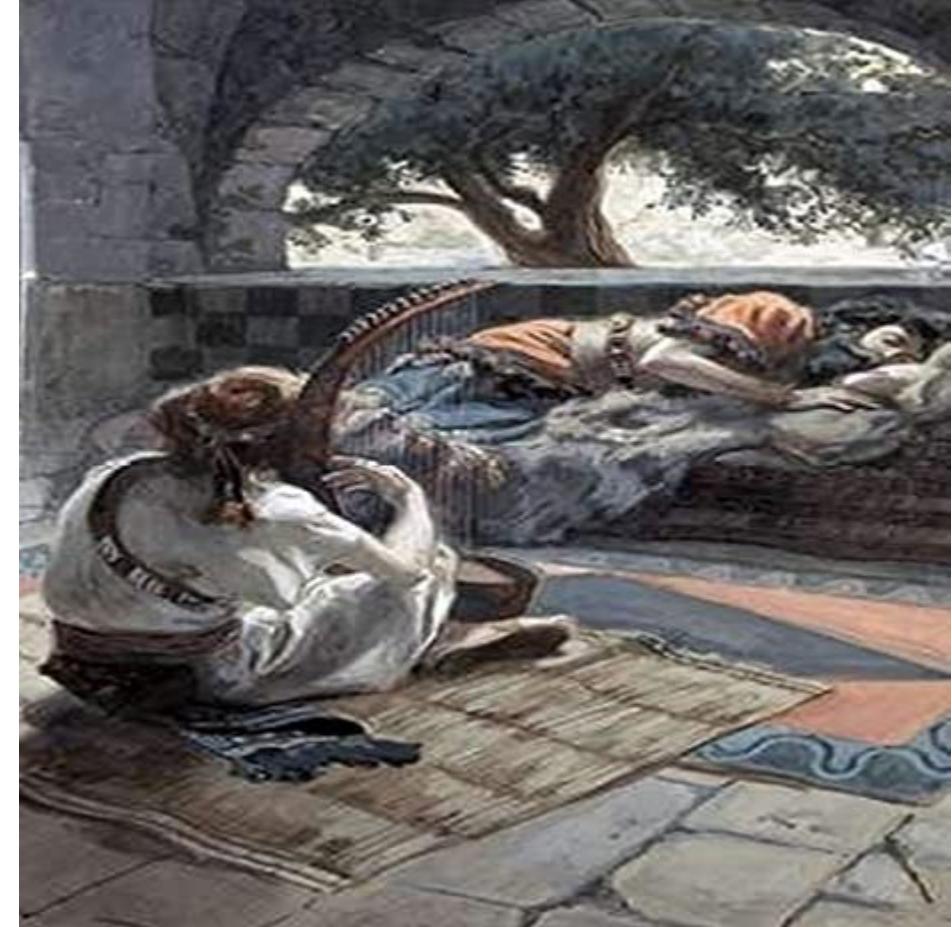
A fourth principle of a righteous intermediate judgment of a person is that we should, if possible, refrain from judging until we have adequate knowledge of the facts.

A fifth principle of a righteous intermediate judgment is that whenever possible we will refrain from judging people and only judge situations.

David Meets Saul (16:14-16:23)

- “But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.”
(16:14)
 - The JST changes this to “an evil spirit not from the Lord”
 - David enters the court of Saul, and is able to drive the evil spirit away with his lyre

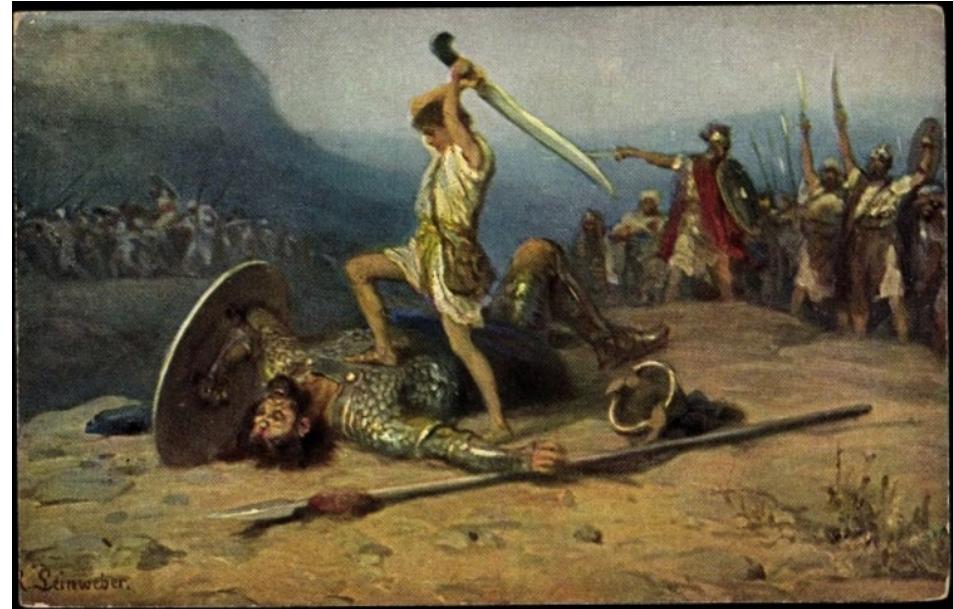
16:21-23 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.



David and Goliath (17:1–58)

- Fighting with the Philistines is renewed
 - Goliath the Philistine champion challenges Israel
 - Goliath is described as being over nine feet tall in the Masoretic (Hebrew) text, but in the Septuagint he's 6'6".
 - David and his family are reintroduced in v. 12–18, which may be evidence of a later editor combining two accounts.
 - Saul does not seem to know who David is
- David's faith is constantly shown throughout this passage as he agrees to be Israel's champion using only his staff and sling
 - David struck down Goliath in his only weak spot, his forehead, foreshadowed in 17:4–7

*Saul is no longer fighting Israel's battles as he should be—shows a lack of faith



17:45–47 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

It is our faith that unlocks the power of God in our lives. –President Russell M Nelson, April 2021 GC

- Everything good in life—every potential blessing of eternal significance—begins with faith. Allowing God to prevail in our lives begins with faith that He is willing to guide us. True repentance begins with faith that Jesus Christ has the power to cleanse, heal, and strengthen us.⁴ “Deny not the power of God,” the prophet Moroni declared, “for he worketh by power, *according to the faith* of the children of men.”⁵ It is *our* faith that unlocks the power of God in *our* lives. . . .
- The Lord does not require *perfect* faith for us to have access to His *perfect* power. But He does ask us to believe.
- My dear brothers and sisters, my call to you this Easter morning is to *start today* to increase your faith. Through your faith, Jesus Christ will increase your ability to move the mountains in your life,⁹ even though your personal challenges may loom as large as Mount Everest. Your mountains may be loneliness, doubt, illness, or other personal problems. Your mountains will vary, and yet the answer to each of your challenges is to increase your faith. . . . The mountains in our lives do not always move how or when we would like. But our faith will always propel us forward. Faith always increases our access to godly power.

The Prophet's Suggestions for Increasing Faith & unlocking the power of God in our lives:

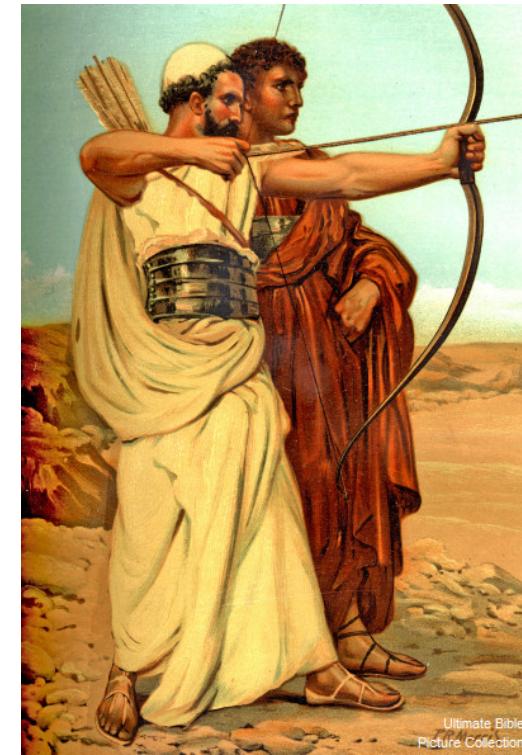
1. study,
2. choose to believe,
3. act in faith,
4. partake of sacred ordinances,
5. ask your Heavenly Father for help.

Saul, his Family, and David (18:1-20:42)

- David wins over the people of Israel who proclaim “Saul hath slain his thousands, and David his ten thousands.” (18:7)
- “But all Israel and Judah loved David; for it was he who marched out and came in leading them.” (18:16)
 - David is acting as the King is supposed to, so he gains influence
- **He also befriends Saul’s son Jonathan, and they make a covenant of loyalty**
 - *By offering his robe, some scholars suggest that Jonathan was offering David his right to the throne*
- Saul begins to fear David’s military prowess and love among the people so he tries to bring him under his power by marrying him to his daughter Michal
 - David needed to pay Saul a bride price, so Saul uses that as an opportunity to try to eliminate David, but David not only completes his tasks, he brings back double – though the Greek only records one hundred
- At this point Saul openly tries to assassinate David, but Jonathan and Michal protect David
 - Jonathan and David’s friendship (20:17)

Jonathan

- Surprises and routes the Philistines
- 14:6, 23 “Come on. Let’s go over to the camp of those fellows who aren’t circumcised. Perhaps the LORD will help us. If he does, it won’t matter how many or how few of us there are. That won’t keep the LORD from saving us.” . . . So on that day the LORD saved Israel.
- 18:3-4 Then Jonathan and David made a covenant, because he loved him as his own soul. 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.18:1-4
 - Some scholars believe that by giving his robe and other apparel Jonathan is formally transferring his claim on Saul’s throne to David
- Jonathan helps save David from his father
- 24:17-18 “Don’t be afraid,” he said. “My father Saul won’t harm you. You will be king over Israel. And I will be next in command. Even my father Saul knows this.” The two of them made a covenant of friendship in front of the Lord. Then Jonathan went home. But David remained at Horesh.



Ultimate Bible
Picture Collection

**Proverbs 27:17 As iron
sharpens iron,
so one person sharpens
another.**

David O. McKay on Marriage

- "My mother once said that if you meet a girl in whose presence you feel a desire to achieve, who inspires you to do your best, and to make the most of yourself, such a young woman is worthy of your love and is awakening love in your heart... I submit that as a true guide."



David's Flight (21:1-23:29)

- David flees to Nob, the place where Eli's descendants live after the fall of Shiloh
 - The priest Ahimelech comes to David fearing likely because David was a fugitive
 - David eats the shewbread (**reserved for priests**), and also takes the sword of Goliath before he flees to Gath
- While David continues fleeing, Saul kills the priests at Nob for harboring him, only one escapes, Abiathar who David takes under his protection
- David liberates the city of Keliah
 - Abiathar brought an *ephod* with him, and uses it to obtain direction from the Lord for David
- Saul continues to pursue David though the wilderness



Rather, with the ephod, namely, the high-priest's ephod, wherein were the Urim and Thummim.

1 : a linen apron worn in ancient Hebrew rites especially : a vestment for the high priest. 2 : an ancient Hebrew instrument of priestly divination.

David Spares Saul (24:1-26:21)

- By this point Saul is an old man, and David could have easily overpowered him when Saul is delivered to David
 - Saul comes to the cave where David & his men are hiding. David cuts off a corner of Saul's cloak
 - David refuses to harm the Lord's anointed
 - "And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the Lord." (24:6)
- Saul and David part on friendly terms
 - 24:11-19 See, my father, see the corner of your cloak in my hand; for by the fact that I cut off the corner of your cloak, and did not kill you, you may know for certain that there is no wrong or treason in my hands. I have not sinned against you, though you are hunting me to take my life. . . . 16 When David had finished speaking these words to Saul, Saul said, "Is this your voice, my son David?" Saul lifted up his voice and wept. He said to David, "You are more righteous than I; for you have repaid me good, whereas I have repaid you evil. Today you have explained how you have dealt well with me, in that you did not kill me when the Lord put me into your hands. For who has ever found an enemy, and sent the enemy safely away? So may the Lord reward you with good for what you have done to me this day."
- Samuel's death (25:1): Now Samuel died; and all Israel assembled and mourned him
- David spares Saul's life a second time when he comes across him sleeping (26:1-21)

The History of the Rise of David describes how David became king even though he was not in any line of succession to Israel's throne. The biblical text argues that David's predecessor was impious and therefore rejected by God as king. It suggests that Saul and his own choice as successor, his son Jonathan, were killed in battle by their enemies. The biblical text repeatedly makes the point that David was always loyal to Saul and never sought to seize the kingdom from him. Indeed, David had several opportunities to kill Saul but refused to do so. This was true to such an extent that Saul blessed David for what he had done and proclaimed David's righteousness. Jonathan was close to David and recognized his legitimacy as the chosen successor to Saul. Indeed, again and again David is portrayed as blessed by God, chosen by him to be Israel's king, and successful in all his battles and other endeavors. When Saul and Jonathan are killed in battle, David is physically away from the scene and has no role in their deaths. He eulogizes them and seeks to do good to Saul's descendants, especially those in the line of Jonathan, such as his son Mephibosheth.

Richard S. Hess The Old Testament, 259.



David, Abigail, & Nabal (1 Sam 25)

Nabal insults David's men, but Abigail takes offerings to David to prevent him from retaliating

- Nabal violates the social norms of hospitality by refusing food to Davis & his army who have been protecting his sheep and his shepherds.
- 25:18 Then Abigail hurried and took two hundred loaves, two skins of wine, five sheep ready dressed, five measures of parched grain, one hundred clusters of raisins, and two hundred cakes of figs. She loaded them on donkeys. . . .
- 30 When the Lord has done to my lord according to all the good that he has spoken concerning you, and has appointed you prince over Israel, 31 my lord shall have no cause of grief, or pangs of conscience, for having shed blood without cause or for having saved himself. And when the Lord has dealt well with my lord, then remember your servant.”
- 32 David said to Abigail, “Blessed be the Lord, the God of Israel, who sent you to meet me today! 33 Blessed be your good sense, and blessed be you, who have kept me today from bloodguilt and from avenging myself by my own hand!

Nabal dies. David makes Abigail his wife & also Ahinoam of Jezreel, a Juhadite

**Saul had annulled David's marriage with Michal to prevent him from claiming the throne through marriage*



Denouement of Saul (26:1-31:13)

- David again spares Saul's life, but flees into Philistine Gath and serves the king there
- **Saul desperate for divine guidance consults an oracle at Endor. This is not a sanctioned avenue to divinity and it shows Saul's desperation.**
 - Saul's hope is destroyed: David will be the new king. He and his sons will die tomorrow at the hands of the Philistines.
- David is dismissed from the Philistines and revenges Ziklag against the Amalekites
- **Saul and his sons are killed by the Philistines**
 - Their bodies are recovered at great risk by the people of Jabesh-gilead and given proper burial

Medium at Endor & Saul's Desperation

28:3 Now Samuel had died, and all Israel had mourned for him and buried him in Ramah, his own city. Saul had expelled the mediums and the wizards from the land. 4 The Philistines assembled, and came and encamped at Shunem. Saul gathered all Israel, and they encamped at Gilboa. 5 When Saul saw the army of the Philistines, he was afraid, and his heart trembled greatly. 6 When Saul inquired of the Lord, the Lord did not answer him, not by dreams, or by Urim, or by prophets. 7 Then Saul said to his servants, "Seek out for me a woman who is a medium, so that I may go to her and inquire of her." His servants said to him, "There is a medium at Endor." 8 So Saul disguised himself and put on other clothes and went there, he and two men with him.



15 Then Samuel said to Saul, "Why have you disturbed me by bringing me up?" Saul answered, "I am in great distress, for the Philistines are warring against me, and God has turned away from me and answers me no more, either by prophets or by dreams; so I have summoned you to tell me what I should do."

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The Medium's hospitality: what might we take-a-way from the Medium—a woman's whose occupation is outlawed—being the very model of Israelite hospitality?

28:9 The woman said to him, “Surely you know what Saul has done, how he has cut off the mediums and the wizards from the land. Why then are you laying a snare for my life to bring about my death?” . . .

21 The woman came to Saul, and when she saw that he was terrified, she said to him, “Your servant has listened to you; I have taken my life in my hand, and have listened to what you have said to me. 22 Now therefore, you also listen to your servant; let me set a morsel of bread before you. Eat, that you may have strength when you go on your way.” . . . 24 Now the woman had a fatted calf in the house. She quickly slaughtered it, and she took flour, kneaded it, and baked unleavened cakes. 25 She put them before Saul and his servants, and they ate. Then they rose and went away that night.



The text's presentation of the medium of Endor is very interesting. We would expect the text to repudiate her because she is involved in the occult. However, the text does not do this. She is not presented as an evil woman. Quite the contrary, she is presented as good and generous.

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A Review of the Rise & Fall of Saul: How to See Him?

- Anointed by Samuel as “captain of his inheritance” (1 Samuel 10:1)
- God “gave him another heart” (1 Sam 10:9), a sign of a spiritual transformation
- Spirit of Prophecy came upon Saul (1 Samuel 10:5–6, 11–13)
- Saul saved and delivered Israel from her enemies (Ammonites, Amalekites, and then Philistines)
- Saul disregarded the Lord’s prophet, presumed rights
 - Offered sacrifice without Samuel at Gilgal (1 Sam 13)
 - Did not totally “devote to destruction” the Amalekites & their property (1 Sam 15)
 - Obedience is better than sacrifice!
- Was murderously jealous of David, killed the priests of Nob
- So Saul and his three sons and his armor-bearer and all his men died together on the same day (1 Sam 31:6)
- *31:11-13 But when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the valiant men set out, traveled all night long, and took the body of Saul and the bodies of his sons from the wall of Beth-shan. They came to Jabesh and burned them there. Then they took their bones and buried them under the tamarisk tree in Jabesh, and fasted seven days.*

David Mourns Saul’s Death 2 Sam 1

Saul and Jonathan, beloved and lovely!

In life and in death they were not divided;
they were swifter than eagles,
they were stronger than lions.

“Sources for this period of history are scarce. Neither Egypt nor Mesopotamia was in any position to look beyond its borders, so small nations of Syro-Palestine were left to squabble among themselves. Threats to Israel posed especially by the Philistines necessitated a greater amount of cooperation among the tribes than was the case previously, and these are directly responsible for the decision to switch to a monarchic form of government. Saul had occasional victories over the Philistines, but he died in battle at Mount Gilboa and the Philistine overran at least the central portion of Palestine. It was left to David, therefore, to drive out the Philistines. David was also successful in extending Israelite control over most of Syro-Palestine through a series of conquest and treaties” (Hill & Walton 259).

A power vacuum enabled the city-states of the previous Late Bronze Age to consolidate their power into nations that were small by comparison with Egypt or Assyria but larger than their predecessors.

