

#22: Saul to David

Monte F. Shelley, 20 June 2010

Quotes

- Preach the gospel always, use words only if necessary.
- Power tends to corrupt, and absolute power corrupts absolutely

1. Redeeming one's firstborn

The firstborn son was regarded as belonging to God, and special ordinances were provided for his redemption (Ex. 13:12–15; 22:29; Num. 3:45; Luke 2:22–23). (BD Firstborn)

The first offspring of every womb belongs to me. Redeem all your firstborn sons. No one is to appear before me empty-handed. (NIV Ex 34:19)

Take the Levites instead of all the firstborn among the children of Israel... ⁴⁶ And for those that are to be redeemed ... ⁴⁷ Thou shalt even take five shekels apiece (Num 3:45–47)

Shekel is a gold or silver coin =9–17 grams (31 grams/troy oz), silver ~\$0.60 * 10=\$6.00; gold ~ \$40 * 10 = \$400.

The duty of redeeming the firstborn falls ... upon the father. If he neglects to do so or if the child is an orphan, the son redeems himself when he reaches maturity. ... The Bible fixes the redemption fee at five silver shekels (Num 18:16). ... The redemption ceremony ... is held in the presence of the kohen and invited guests, and takes place on the 31st day after the birth. ... During the ceremony, the father presents his son, often on a specially embellished tray, to the kohen who asks him ... whether he wishes to redeem the child or to leave him to the kohen. ... The father ... expresses the desire to keep his son, hands the redemption money to the kohen, and recites one benediction ... of redemption, and another of thanksgiving. The kohen, three times pronouncing “your son is redeemed,” returns the child to the father. (EJ- Firstborn)

When the days of her purification ... were accomplished, they brought him to Jerusalem, to present *him* to the Lord; ²³ (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) (Luke 2:22–23)

NIV “Every firstborn male is to be consecrated to the Lord”

2. Law of Sacrifice

Adam learned that a sacrifice “is a similitude of the sacrifice of the Only Begotten” (Moses 5:7). A burnt offering or trespass offering was to be a male without blemish: bull, ram, he-goat, turtledove, or young pigeons. All animals were clean according to the law of Moses. The substitute sacrifice for Isaac was a ram.

The animal was to be (male, female), (with, without) blemish, (clean, unclean) according to the law of Moses. The sacrifice could be killed by (a priest, anyone). The blood of the animal must be _____.

The inhabitants ... have transgressed the laws, **changed the ordinance**, broken the everlasting covenant. (Isa 24:5)

NIV The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant.

- **Cain** changed what was offered “the fruit of the ground.”
- **Eli's** sons changed how the sacrifice was offered.

“The sons of Eli seemed determined to prove that these ordinances were mainly designed for the advantage of the priesthood, and therefore not holy, of Divine significance, and unalterably fixed. Contrary to the Divine institution, ‘the priest's right,’ as he claimed it, was to take, if necessary by force, parts of the sacrifices before these had really been offered unto the

Lord (Lev. 3:3-5; comp. 7:30-34).” (Edersheim, Alfred, *Old Testament Bible History*, chap. 2)

- **Saul** offered sacrifice without priesthood.
- After Christ's apostles died, early church leaders changed the ordinances of baptism (e.g., sprinkling, infants) and the sacrament (e.g., meaning and method).

I have seen your sacrifices in obedience to that which I have told you. (D&C 132:50)

Obedience and sacrifice are one law. They are flip sides of the same coin. Adam offered sacrifice in obedience to God's commandment without understanding why until an angel explained it to him. The law of obedience and sacrifice.

3. Sacrificial animals symbolize Christ's atonement

“A **lamb** signifies meekness, innocence, and submissiveness qualities exhibited by Jesus during his trial ... [when] Jesus was ‘brought as a lamb to the slaughter.’ ... The Passover lamb ... like Jesus was unblemished, male, did not experience broken bones at his death, and made atonement for the people. The Passover lamb's blood saved ancient Israelites from physical death, and Christ's atoning blood saves souls from spiritual death. The lamb's meat was edible and clean according to Mosaic law, and the Israelites partook of it in anticipation of Jesus' broken flesh. In comparable ways, we now partake of sacramental bread in remembrance of his broken flesh.” (S&S 140)

“A fully grown **bull** ... presents the image of great strength. ... To offer up one of the great bulls to the Lord was a sacrifice of great economic value because its hide, meat, and ability to produce offspring were surrendered at the time of its offering. ... Christ [is] omnipotent or all-powerful. ... A **dove**... is ... an affectionate bird ... [and] a symbol of peace. ... Jesus is called the Prince of Peace.” (S&S 140–141)

4. Sacrifice of female animals

A peace offering or a sin offering could be a male or female animal without blemish. For some types of sins, the offering must be a female lamb or goat. (Lev 3–4)

How were female animals sacrifices symbols of Christ?

Female lamb (ewes): If he bring a lamb for a sin offering, he shall bring it a female without blemish (Lev 4:32; 14:10; Num 6:14).

Female goat: If any one of the common people sin through ignorance ... ²⁸ Or if his sin ... come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin ... ²⁹ And he shall lay his hand upon the head of the sin offering, and slay the sin offering. (Lev 4:27–29)

Female lambs ... [or] ewes are the bearers of new life. They possess the capacity to give birth to one, two, or even more lambs at a time. Just as a ewe gives physical life, so Jesus gives spiritual life to his daughters and sons. “And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you ... ye are **born of** him and have become his sons and his daughters” (Mosiah 5:7). ...

[NOTE: “born of” woman/women/Mary or God, Christ, Spirit, water]

A **female goat** was highly prized by an Israelite family. By giving birth to one or more kids per year, she helped the family's economy by multiplying the herd's size. Further, she was of great value by providing milk (which was used to make various dairy products), wool, meat, leather, and fertilizer. (S&S 142)

Goats: In heat 18–21 days, gestation about 150 days for dairy goats, sex ratio 115 males to 100 females.

<http://home.earthlink.net/~lureynolds/care.html>

Proclamation on the Family: “By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children.”

The nature and responsibilities of mothers to bear, feed (nourish), care for, protect, love, and teach their children is a type of Christ who does the same for his spiritual children. [Sons of Helaman]

Childbirth: The way a woman gives birth to a child is a metaphor for spiritual birth. “inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten” (Moses 6:59).

Mother’s Love: “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands” (Isa 49:15–16). He gathers us under his wing as a mother hen gathers her chicks and nourishes us as often as we “repent and return unto [him] with full purpose of heart” (3 Ne 10:4–6; Matt 23:37).

I will meet them as a bear that is bereaved of her whelps, (Hosea 13:8)

What is thy mother? A lioness... she nourished her whelps among young lions. (Ezek 19:2)

as a bear robbed of her whelps in the field (2 Sam 17:8)

Marriage Covenant: The covenant between a husband and wife represents Christ’s covenant with us. Christ is the bridegroom and the church is his bride. Like a husband, he has covenanted to protect, preserve, and ransom us from captivity. He expects us to be faithful to him. He is jealous (seeks to protect the relationship), and grieves when we are unfaithful to our covenant and worship other gods. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” As a husband and wife become “one flesh”, “we are members of [Christ’s] body”. Men ought “to love their wives as their own bodies. ... For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.” (Eph 5:23–31)

How was Eve a type of Christ?

Eve is named life; Jesus is Life. The name of Eve signifies life and refers to Eve as a bringer of life to her great posterity. ... “Adam called his wife’s name Eve, because she was the mother of all living.” ... Eve the life brought forth Jesus the Life, and it is Jesus who brings spiritual life to humankind and who subdues Satan. ... Just as Eve has given physical life to all God’s children on this earth, Christ both extends eternal life to the obedient and faithful and gives immortality through the resurrection to all of earth’s inhabitants.

Eve is a help, the Lord is a help. Only two individuals in the Bible are explicitly identified as help (Hebrew ‘ezer): Eve (twice) and God (16 times). ... The Lord ... is a help because he protects his creative works from mortal destruction, death, and the grave. He preserves them during periods of trouble and keeps them alive

during famines. He crushes their foes and strikes down their adversaries. He increases them and their children. ... The Lord is a help who preserves needy mortals, the bowed-down old man, the stranger, the widow, and the fatherless. The Lord is a help who ransoms his mortals from the power of the grave and redeems them from death. In sum, twice Eve is called a help, and as such she, like the Lord himself, served to sustain life. She was no more subordinate to Adam than the Lord is a subordinate to the mortals for whom he is a help.” (S&S 72–75)

5. Sacrifice of the red heifer (S&S 143–145)

The way to remove corpse defilement was through the sacrifice of a red heifer. A heifer is young female that has not given birth. ... The heifer had to be “without spot, wherein is no blemish, and upon which never came yoke” (Num 19:2). The heifer was slaughtered and then burned, together with hyssop, cedar wood, and scarlet wool (Num. 19:6, 18). ... Its ashes were placed in a vessel, and then fresh water (... “living water”) was poured into the vessel. ... This mixture of ashes and water constituted the water of cleansing that was sprinkled on obedient Israelites who had been defiled by the dead. ... If the defiled person failed to adhere to the appropriate rituals ..., he would be cut off from the community because he defiled the sanctuary (Num. 19:13, 20).

There is much symbolism. ... The ritual slaughter of a heifer is a genuine sacrifice of economic value because the heifer’s owner gives up all the future benefits that this animal would yield—milk, calves, leather (for clothing and scrolls), and meat. More significant, the sacrifice of the heifer is symbolic of Jesus Christ’s divine sacrifice; its blood points to Jesus’ blood, and the fact that the heifer was a female and potential life-giver anticipates the life-giving force of Jesus’ atonement. Two colors figure prominently in the ceremony: the red heifer and the scarlet wool. Both red and scarlet denote the color of blood, pointing to Jesus’ blood. The symbolism of the water of cleansing pertains to the symbolic purification of the defiled person; just as water cleanses a person who has soiled hands, even so the water of cleansing ritually purifies the defiled soul.

In regard to the corpse itself, death pertains to lifelessness and the corruption of the physical body, both of which are opposite to God’s eternal vitality and immortal life. Death, as the ultimate state of physical corruption, separates us from God. Further, humans are entirely helpless when it comes to sustaining their mortal lives beyond the natural processes of mortality. We must rely upon God for all things that sustain life, including oxygen, water, and food. To teach the principle that death stands opposite to God’s immortality and eternal life, God revealed that a corpse communicates ritual defilement to the living (Num. 19). ... When a person (male or female) touched a dead body, a human bone, or a grave, or whenever a person was in the presence of a dead body in a tent or a room, that person would be rendered ceremonially unclean (Num. 19). This defilement often came about accidentally when one inadvertently walked on a grave or entered a room where someone had recently died; or the defilement sometimes came knowingly when family members prepared a loved one for burial, buried their dead, and so forth. Defilement also came during war. When the Israelites killed others or touched the slain, they were required to adhere to the red heifer rituals. For instance, Moses required Israelite combatants ... to follow the purification procedures before returning to camp (Num. 31:19–24). ...

The touching and subsequent defilement of the living recalls other scriptural passages about touching unclean things. For example, Paul warned the Corinthians to “touch not the unclean thing,” a reference to idols (2 Cor. 6:17). Alma, the high priest,

taught, “Come ye out from the wicked, and be ye separate, and touch not their unclean things” (Alma 5:57). Isaiah warned the righteous to “touch no unclean thing” (Isa. 52:11) and to “go ye out from Babylon” or “go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon” (D&C 133:5, 14; ... 133:7; 38:42). ...

Just as the living are defiled by the dead, even so the living are defiled by the spiritually dead and by spiritually lifeless situations. Spiritual death surrounds us during mortality in this world, and it affects our innocence and virtue to the extent that we need Christ and his atonement to remove such defilements from our hearts and minds. Paul sums up: “The ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb 9 13–14)

RED HEIFER: The colors red and scarlet figure prominently in the ceremony of the sacrifice of the red heifer. The law required the heifer to be red, the sacrifice of the heifer produced red blood, and the slaughtered beast was burned, together with hyssop, cedar wood, and scarlet wool (Num 19:6, 18) (S&S 131)

Rona: “In biblical times, the heifer was first slaughtered outside the Israelite camp and then burned. Its ashes were kept in a pure place and, when needed, were mixed with clear spring water ... (for) ... the ritually impure person ... The Bible is very specific about the kind of cow to be used. It had to be... “a red heifer, faultless, containing no blemish and which has never been yoked.” The rabbis interpreted “faultless” to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it. Obviously such an animal was very rare and [costly]. ... Perhaps the strangest feature of the law of the red heifer is that, although the impure were cleansed by its ashes, all those who helped to perform the ceremony were rendered unclean by it and had themselves to be purified afterwards. Thus the red heifer was an agent of both purity and impurity. This paradox has puzzled the rabbis and the law remains one of the few in the Torah for which no rational explanation can be found.’ (EJ Jr.)” (Rona #40)

“Jews have a tradition that this red calf offering had to be high on the Mount of Olives, above the temple itself and opposite the Gate Beautiful.” (Rona #30)

Encyclopedia Judaica: “According to R. Meir in all of Jewish history only seven heifers were burned, but according to the rabbis there were nine, and the tenth and last will be prepared by the Messiah.”

6. Example of priests and members (1 Sam 2–3)

Eli ... heard all that his sons did ... and how they lay with the women that assembled at the door of the tabernacle. ... ²³ And he said ... I hear of your evil dealings by all this people. ... ²⁴ ye make the LORD's people to transgress. ... ²⁵ [But] they hearkened not unto the voice of their father.

While serving amongst the Zoramites, Corianton ran off to “the land of Siron among the borders of the Lamanites, after the harlot Isabel” (Alma 39:3). Alma called his son to repentance and explained the impact of his actions on those who he was serving: “Behold, O my son, how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words” (Alma 39:11).

Neal A. Maxwell: “What we now are as a people is not enough. All is not yet well in Zion. Now, as in the time of

Alma, the bad conduct of a few members slows missionary work.” (Notwithstanding My Weakness, 85)

Harold B. Lee: “In almost every incident where a young man has been converted to the Church by our boys in military service, he has told us that he was drawn to the Church because of the clean, pure life of some Latter-day Saint boy with whom he was associated. This is a day of demonstration when we as Latter-day Saints by our lives will preach more the gospel of truth than by all the words that we may conjure up.” (CR, Oct. 1945, 49)

²⁷ There came a man of God unto Eli, and said ..., Thus saith the LORD ... ³² There shall not be an old man in thine house. ... ³⁴ This shall be a sign, ... thy two sons ... in one day ... shall die. ... ^{3:11} The LORD said to Samuel ... I will judge [Eli's] house ... because his sons made themselves vile, and he restrained them not.

Like allowing a church leader to change ordinances, commit adultery, or have people pay for baptisms or temple recommends with money or sex.

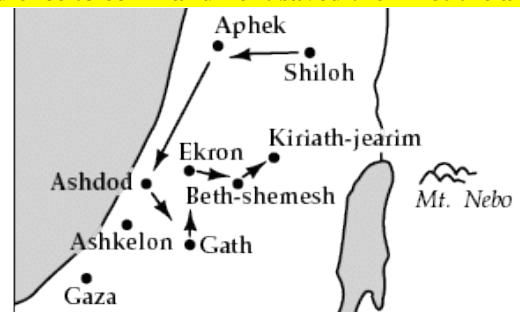
CCR: We cannot change the eternal destiny of our children or others. We can speed it up or slow it down.

The parents of Abraham and Ruth slowed it down. Laman and Lemuel slowed down the Ammonites. Righteous fathers like Adam, Lehi, Samuel and other prophets (ancient and modern) have also had children that apostatized.

7. Loss of Ark (1 Sam 4)

^{4:3} The elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant ... that ... it may save us out of the hand of our enemies. ... ⁷ The Philistines were afraid, for they said, ... ⁸ Woe unto us! ... these are the Gods that smote the Egyptians with all the plagues ... ⁹ Be strong, ... quit yourselves like men, and fight. ¹⁰ And the Philistines fought, and Israel was smitten. ... ¹¹ And the ark of God was taken; and the two sons of Eli ... were slain. ... ¹⁴ And the man ... told Eli ... ¹⁷ thy two sons ... are dead, and the ark of God is taken. ¹⁸ ... [Eli] fell ... and he died. ... ¹⁹ And his daughter in law [died in childbirth.] **{fulfilled prophecy.}**

Why didn't the ark save them as at Jericho and elsewhere? Obedience to commandment saved them not the ark.



The loss and return of the ark of the covenant

8. Philistines and the ark of the covenant (1 Sam 5–6)

² When the Philistines took the ark of God, they brought it into the house of Dagon [their god]. ... ⁴ Early on the morrow ... Dagon was fallen ... to the ground before the ark of the LORD; and the head of Dagon and both ... of his hands were cut off



“When a foreign power captured the image or standard of a god it was assumed that the foreign gods had defeated the local god. Victorious armies often placed the images of captured gods in the temples of their own gods in an attempt to humiliate the defeated gods.” (JWOT 195)

⁶“The hand of the LORD ... smote [the Philistines] with emerods” [OR tumors, boils]. Josephus said it was “a very destructive disease” involving dysentery, bleeding, and severe vomiting. It was accompanied by a great plague of mice. Philistines in Ashdod, Gath, and Ekron were plagued and slain because the ark was with them. After 7 months, the Philistines put the ark with a trespass offering of 5 golden emerods and 5 golden mice in a cart pulled by two milk cows. The cows went straight to Bethshemesh. Thy LORD smote Israelites who “looked into the ark.”

The Hebrew word translated *looked* actually means “to look upon or at a thing with lust or malicious pleasure” (Keil and Delitzsch, *Commentary*, 2:2:69).

Because the word translated *emerod* means “an inflamed tumor,” many have assumed that the Philistines were smitten with hemorrhoids and thus were motivated to send the ark back to Israel. The description of the effects of the emerods on the Philistines suggests something far more serious than hemorrhoids. ... Many died, and those who did not seem to have endured great suffering. Josephus indicated that it was “a very destructive disease” involving dysentery, bleeding, and severe vomiting (see *Antiquities of the Jews*, 6:1:1). Josephus [and LXX] also mentioned a great plague of mice that accompanied the disease. Although no direct mention is made of the plague of rodents, when the Philistines sought to placate Jehovah’s wrath upon them by returning the ark, they sent five golden emerods and five golden mice as well (see 1 Sam 6:4).

The severity of the disease and the fact that rodents were involved lead many scholars to conclude that what smote the Philistines was bubonic plague. Bubonic plague gets its name from the buboes, or tumorous swellings, in the lymph glands. These tumors settle particularly in the area of the groin. This fact would explain the “secret parts” mentioned in 1 Samuel 5:9. It is well known that rats and mice are the main carriers of this disease, for the fleas that transmit the disease to man live on rodents. The disease is accompanied by great suffering and pain, and the fatality rate may run as high as 70 percent in a week’s time.... Small wonder that the Philistines were anxious to return the ark to Israel.

The ancient Philistines were very superstitious. They, like many others ... believed that an image made to represent an actual object might be used to ward off evil powers. Such appears to have been their thinking in making golden images of the emerods and the mice and sending them as a “trespass offering” (v. 8) with the ark back to Israelite territory. (OT-I)

9. Samuel tells people to return to the Lord (1 Sam 7)

The ark was taken to Kirjath-jearim where it stayed for 20 years.

“All the people ... mourned and sought after the Lord” (NIV).

³ Samuel ... [said,] If ye do return unto the LORD with all your hearts, then put away the strange gods ... and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. ⁴ Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only. ⁵ And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD. ⁶ And they gathered together to Mizpeh ... and fasted on that day, and said there, We have sinned against the

LORD. And Samuel judged the children of Israel in Mizpeh. ... ¹⁰ As Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. ... ¹³ So the Philistines were subdued, and they came no more into ... Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

10. Israel desires a king like other nations (1 Sam 8)

Samuel ... made his sons judges over Israel. ... ³ His sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. ⁴ Then all the elders ... came to Samuel. ... ⁵ And said ... thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. ⁶ But the thing displeased Samuel. ... Samuel prayed ... ⁷ And the LORD said ... Hearken unto the voice of the people ... for they have not rejected thee, but they have rejected me, that I should not reign over them.

Ezra Taft Benson: God has to work through mortals of varying degrees of spiritual progress. Sometimes he temporarily grants to men their unwise requests in order that they might learn from their own sad experiences. Some refer to this as the “Samuel principle.” The children of Israel wanted a king like all the other nations. The prophet Samuel was displeased and prayed to the Lord about it. The Lord responded by saying, Samuel, “they have not rejected thee, but they have rejected me, that I should not reign over them.” The Lord told Samuel to warn the people of the consequences if they had a king. Samuel gave them the warning. But they still insisted on their king. So God gave them a king and let them suffer. They learned the hard way. God wanted it to be otherwise, but within certain bounds he grants unto men according to their desires. Bad experiences are an expensive school that only fools keep going to. (See 1 Sam. 8.) Sometimes in our attempts to mimic the world, and contrary to the prophet’s counsel, we run after the world’s false educational, political, musical, and dress ideas. New worldly standards take over, a gradual breakdown occurs, and finally, after much suffering, a humble people are ready to be taught once again a higher law. (“Jesus Christ—Gifts and Expectations,” *New Era*, May 1975, 17-18)

Samuel said a king would make their sons serve in the army, make their daughters servants, take their lands, and impose a 10% tax. “Ye shall cry out in that day ... and the LORD will not hear you. ... Nevertheless the people ... said, ... we will have a king.”

Mosiah: If it were possible that you could have just men to be your kings, who would establish the laws of God, and judge this people according to his commandments, ... then it would be expedient that ye should always have kings to rule over you. ... Because all men are not just it is not expedient that ye should have a king or kings to rule over you. ... Ye cannot dethrone an iniquitous king save it be through much contention, and the shedding of much blood. ²² For behold, he has his friends in iniquity, and he keepeth his guards about him; and he teareth up the laws of those who have reigned in righteousness before him; and he trampleth under his feet the commandments of God; ²³ And he enacteth laws, and sendeth them forth among his people, yea, laws after the manner of his own wickedness; and whosoever doth not obey his laws he causeth to be destroyed; and whosoever doth rebel against him he will send his armies against them to war, and if he can he will destroy them; and thus an unrighteous king doth pervert the ways of all righteousness. (Mosiah 29:13, 16, 21–23)

11. The LORD sends Saul to Samuel (1 Sam 9)

A Benjamite had a son ... Saul, an impressive young man without equal among the Israelites—a head taller than ... others. (NIV)

⁹ He that is now called a Prophet was beforetime called a Seer.

Evidence of OT abridgement. Seer→past, present, future

¹⁵ The LORD had told Samuel ... To morrow ... I will send thee a man ... of Benjamin, and thou shalt anoint him to be captain over ... Israel, that he may save my people ... [from] the Philistines.

How did the Lord send Saul to Samuel to be anointed king?

“Now the donkeys belonging to Saul's father Kish were lost, and Kish said to his son Saul, “Take one of the servants with you and go and look for the donkeys.” (NIV 9:1–2) After looking for some time, Saul wanted to return but his servant suggested they ask Samuel where to look. “⁹ He that is now called a Prophet was beforetime called a Seer.” (KJV)

A seer is greater than a prophet ... A seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God. But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings. (Mosiah 8:13-18)

How did Saul respond to his call to be king?

Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

Chosen not because of what they had done, but for what they could do.

12. Saul was anointed to be king (1 Sam 10)

Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, ... the LORD hath anointed thee to be captain.

Anointing: (a) a change of status or setting apart to a divinely inspired calling, (b) symbol of purification. In some cases, anointing was accompanied with washing and dressing in new clothing. (c) symbol of consecration or making holy, and (d) symbol of the Spirit

⁹ God gave [Saul] another heart ... ¹⁰ and the Spirit of God came upon him, and he prophesied ... among the prophets. ... ²⁴ And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. ²⁵ Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD.

Israelite Kings as Role Models: God allowed them to have kings as role models of an even greater “anticipated” King of Kings. The clothing (deep red) and the entry into Jerusalem on donkeys that have never been ridden before are examples of signs of the King of Kings. (Rona #21)

In those days [of judges] there was no king in Israel, but every man did *that* which was right in his own eyes. (Judg 17:6; 21:25)

13. Saul delivers Israel from Ammonites (1 Sam 11)

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.

“Nahash king of the Ammonites oppressed the Gadites and the Reubenites viciously. He put out the right eye of all of them and brought fear and trembling on Israel. Not one of the Israelites in the region beyond the Jordan remained whose right eye Nahash king of the Ammonites did not put out, except seven thousand men who escaped from the Ammonites and went to jabesh-gilead.” (DSS 4QSam^a)

² And Nahash the Ammonite answered them, On this *condition* will I make a *covenant* with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

Saul rescues them and wreaks havoc upon Ammonites—His kingship is renewed in Gilgal.

14. Samuel teaches the people (1 Sam 12)

¹ Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and ... ¹³ the LORD hath set a king over you. ¹⁴ If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15. Saul offers sacrifice (1 Sam 13)

Why did Saul offer sacrifice?

⁹ Saul ... offered the burnt offering. ¹⁰ And ... Samuel came; and ... said, What hast thou done? And Saul said, Because ... thou camest not within the days appointed, ... ¹² I forced myself therefore, and offered a burnt offering.

James E. Talmage: “Saul prepared the burnt offering himself, forgetting that though he occupied the throne, wore the crown, and bore the scepter, [he had] no right to officiate...in the Priesthood of God; and for this and other instances of unrighteous presumption he was rejected of God and another was made king in his place.” (*Articles of Faith*, 185)

¹³ Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD ... for now would the LORD have established thy kingdom upon Israel for ever. ¹⁴ But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart ... to be captain over his people.

16. Saul orders a one day fast (1 Sam 14)

Jonathan smites garrison of the Philistines—Saul adjures the people to eat no food until evening

Why did Saul order a one day fast?

Do some people fast excessively trying to get God's blessings?

What is policy for missionaries?

²⁴ 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. ... ²⁷ But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod ... and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. ... [After the battle,] the people ... took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood. ...

"This command of Saul did not proceed from a proper attitude towards the Lord, but was an act of false zeal, in which Saul had more regard to himself and his own kingly power than to the cause of the kingdom of Jehovah, as we may see at once from the expression . . . 'till I have avenged myself upon mine enemies.'" (Keil and Delitzsch, *Commentary*, 2:2:142.) . . . Two unfortunate incidents resulted from Saul's command to fast. First, Jonathan, who had been in the camp of the Philistines at the time Saul made his army swear not to eat, violated the oath by partaking of some wild honey (see vv. 25–27). When told about the oath, Jonathan frankly said that his father had done a foolish thing. Since his own strength had been revived by the food, he wondered aloud how much greater the victory would have been if the people had been allowed to eat instead of fighting in a state of physical exhaustion (see vv. 28–30). The second unfortunate incident occurred later that same day when the people, faint with hunger, fell upon the animals captured from the Philistines and "did eat them with the blood" (v. 32). The animals were not properly killed to drain out their blood, which violated the Mosaic law (see Lev 17:10–14). (OT-I)

⁴³ Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan . . . 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, . . . thou shalt surely die, Jonathan. ⁴⁵ And the people said unto Saul, . . . God forbid: . . . 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.

17. Saul commanded destroy Amalekites (1 Sam 15)
Samuel in the name of the LORD commanded Saul to destroy all the Amalekites and all that they had. Saul destroyed all of the Amalekites except king Agag, and he destroyed all but the best animals which he kept to sacrifice to the Lord.

²² Samuel said, . . . to obey is better than sacrifice, . . . ²³ For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

Neal A. Maxwell: "At issue is our obedience to the Lord. Has he not said, 'To obey is better than sacrifice, and to hearken than the fat of rams'? (1 Sam 15:22.) Obedience is what is needed, because through obedience we can grow and become more like Him." (Meek and Lowly, 15-16)

Jeffrey R. Holland: Why is rebellion (or stubbornness or disobedience in our ordinances) like witchcraft? Because rebellion makes a statement about our loyalty and our understanding of what God is really like and what he really wants. Saul, who understood the method but not the meaning of his sacrifice, and the Latter-day Saint who faithfully goes to sacrament meeting but is no more merciful or patient or forgiving as a result, are much the same as the witch and the idolator. They go through the motions of the ordinances without loyalty to or understanding of the reasons for which these ordinances were established—obedience, gentleness, and loving kindness in the search for forgiveness of their sins. Ordinances pursued in error and altered in meaning mark an apostate priesthood and an idolatrous nation. As the Prophet Joseph just taught us, we can rest assured that God was not interested in the death of innocent little animals—unless the meaning of those altars truly alters the nature of our lives. (*Ensign*, Aug. 1986, 70)

²⁴ Saul said . . . I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

Marion G. Romney: When Samuel confronted Saul with what he had done, Saul said, "Because I feared the people, I obeyed their voice." That reminds me of the statement of the Lord in the third section of the Doctrine and Covenants, wherein he told the Prophet Joseph that he should not have yielded to the persuasions of men. This revelation was given after Martin Harris had lost the 116 manuscript pages of the Book of Mormon translation. With Saul, it was the fear of the people, and with the Prophet it was the persuasions of men. The Prophet learned never to yield again. That is where our temptations come from. The people around us do not believe what the prophets say, and we yield to their arguments. (*Learning for the Eternities*, 140)

²⁵ Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. . . . ²⁸ And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

18. David anointed to become king (1 Sam 16)

When [the sons of Jesse] were come, that [Samuel] looked on Eliab, and said, Surely the LORD's anointed *is* before him. 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 seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

thy kingdom shall not continue: the Lord hath sought him a man after his own heart (1 Sam 13:14)

Samuel took the horn of oil, and anointed [David] . . . and the Spirit of the LORD came upon David from that day forward. . . . ¹⁴ But the Spirit of the LORD departed from Saul, and an evil spirit [JST *which was not of*] from the LORD troubled him.

c JST 1 Sam. 16:14 . . . *which was not of the Lord* . . . {ALSO verses 15, 16, 23}

Mark E. Petersen: This evil spirit did not depart from Saul during the remainder of his reign. His temper became intolerable, his jealousy unbounded. He was ready to commit murder on the slightest provocation, and at one time he hurled a javelin at his own son, Jonathan. This was a far cry from the day when God gave Saul a new heart as he commenced his reign, when the spirit of God was his companion, and even when he was given the gift of prophecy. (*Three Kings of Israel*, 36)

Yet he still allowed him to remain king for many years.

²¹ David came to Saul, and [Saul] loved him greatly; and he became his armourbearer. . . . ²⁵ When the evil spirit . . . was upon Saul, that David took an harp, and played . . . so Saul was refreshed, and was well, and the evil spirit departed from him.

19. David and Goliath (1 Sam 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.

How tall was Goliath?

“The Masoretic Text gives the height of Goliath ... as ‘six cubits and a span’. A cubit was about 1.5 feet, and a span was about 6 inches. So ... Goliath was about 9.5 feet tall. ...

However, the Septuagint ... [has] ‘four cubits and a span’ ... about 6.5 feet tall ... but still about one foot taller than the average male at that time. ... 4QSam^a [DSS] ... likewise reads ‘four cubits and a span.’ This agrees with ... the Septuagint and ... Josephus. ... Later Greek copies of Samuel read five cubits and a span.” [8 feet] (JWOT 199)

Why was David confident that God would deliver him?

³⁷ David said ..., The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. ... ⁴⁰ 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. ... ⁴⁵ Then said David to the Philistine, Thou comest to me with a sword, ... 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.

Dallin H. Oaks: Countless young people have been inspired by this marvelous instruction in righteousness. At times all of us must stand against those who mock and revile. Some of us, sometime, will face some earthly power as mighty as Goliath. When that happens, we should emulate the courage of David, who was mighty because he had faith and he went forth in a righteous cause in the name of the Lord of Hosts. (“Bible Stories and Personal Protection,” *Ensign*, Nov. 1992, 38)

David made quite an impression on Goliath.

Metaphor: “David stood against the Goliath of sin, against which all others were powerless. Refusing earthly means of protection or attack, David relied on the power of God to overcome his enemy, who sought to enslave all of Israel. In the same way, in his perfect purity Christ stands against the monster of sin, which would enslave us all. He conquers that enemy, gaining the victory for all of us. In all this he is supported and enabled and empowered by his Father.” (S&S 97)

20. Why did God have Samuel call Saul to be king?

After God rejected Saul and David was anointed, Saul was king for another 8 years and began trying to kill David.

1095	Commencement of Saul's reign. ...
1063	David anointed by Samuel.
1055	David king in Hebron. (BD/GS Chronology)

Power → lifted up in the pride of one's heart

Lord Acton, ... [said] in a letter to Bishop Mandell Creighton in 1887: “Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men.”

Another English politician ... William Pitt, the Elder, The Earl of Chatham and British Prime Minister from 1766 to 1778, ... did say something similar, in a speech to the UK House of Lords in 1770: “Unlimited power is apt to corrupt the minds of those who possess it”

Why did the Lord call Saul to be king when Saul would fall?

He did much good before his fall. Saul learned something about Saul. He would be an example of what power does to people. The people would see how a good king can become wicked and experience the consequences.

Why did God call David to be king knowing he would commit adultery and have a man killed?

Why did Christ call Judas to be an apostle knowing he would betray him?

Angela and Aaron's mission presidents?

Saul, David, Judas,

Rope story: CCR asked Ezra Taft Benson why a Sunday school manual about Christ said nothing about the atonement. He said the Lord gives a man enough rope to lift others or hang himself.

Harold B. Lee and Calling a Bishop

Background to this story:

- My father, E. Albert Rosenvall, served as a councilor to Harold B. Lee in the early thirties when Brother Lee was the Stake Sunday School Superintendant for the Pioneer Stake (west side of Salt Lake City).
- When Brother Lee was released as the Sunday School Superintendant he was called as the Stake President of the Pioneer Stake and my father was called as a counselor in the Cannon Ward Bishopric (with a Bishop Sorenson). President Lee lived in that ward. His brother S. Perry Lee lived next door (on the old 8th West – the Jordan River was in their back yards).
- During the first part of his tenure as Stake President, President Lee also served as a City Commissioner. Also during the time he served as a Stake President of the Pioneer Stake he started a welfare program in the stake.
- He was called as an Apostle in 1941. One of his first assignments was to implement the Welfare program throughout the entire Church.
- S. Parry Lee later became the Stake President of the Pioneer Stake and served as the Editor of the Church News for many years.

I do not remember the exact timing of when this story took place. It was either while he was Stake President or later when he was an Apostle.

A man in our stake was called and sustained as a Bishop. Evidently, he really struggled in his calling and had to be released after a rather short period of time. A short time after this release, my father participated in a conversation between S. Perry Lee and his brother Harold B. Lee. In the conversation S. Perry Lee said to his brother, Harold B. Lee, something like: “Well that calling must not have been inspired.” Harold B. Lee's response was startling to the participants in the conversation. He said something like: “His calling was inspired of the Lord; however, he made choices that caused him to fail in his calling. That was his doing, not the Lord's.”

I have placed the story words in quotes but the story is third hand. In spite of the time that has gone by, I feel I have captured the spirit of what happened even if the words are mine instead of the participants. My father told me this story at the time I was a young father and serving as a Branch President in the Church (about 1972).

James S. Rosenvall (Personal email, 18 Jun 2010)

21. Parable of the lost Ark (*Hidden* 153)

- a. Israel looks to the ark (gospel) as a power that will deliver a political/military victory.
- b. The ark (gospel) and temple is lost from Israel.
- c. The ark (gospel) of the God of Israel overcomes the gods of the Philistines (Gentiles).
- d. The ark (gospel) afflicts the Philistines (Gentiles).
- e. Philistines (Gentiles) believe in the power of the God of Israel.
- f. The Philistines (Gentiles) repent of their wrongdoing.
- g. The Philistines (Gentiles) take the ark (gospel) back to Israel.
- h. The Israelites who don't treat the ark (gospel) with proper respect lose the ark (gospel) again and are destroyed.
- i. Return of ark (gospel) leads Israelites to seek after the Lord.
- j. Israelites repent, put away false gods, put their trust in God.
- k. The Lord provides a military victory.
- l. Israel looks for a temporal king. Saul is established as king over Israel. (The Lord is established as King over Israel.)

22. Samuel, Saul, and David are types of Christ

Samuel was a firstborn son of a miraculous birth. His mother sang a song of praise and thanksgiving. He was consecrated to God for life. He communed with God from an early age and grew in favor with God and man. The priests of the time were corrupt. He was the mouthpiece of God to his people and all of his words were fulfilled. He was not consulted in times of war and the power of God was taken from them. He exhorted the people to repent and interceded with God for Israel. He delivered the people when they accepted him as their leader. He was a seer who saw and revealed the past, present, and future. (*Hidden* 252–253)

Saul was “a choice young man” and none was “goodlier.” He obeyed his father and listened to his father's servant. He was anointed king, trusted the prophet Samuel, and displayed humility. He was captain of the army and fought their battles. He recognized God's hand in Israel's victory over Ammonites. He was beloved of people.

David was born in Bethlehem of the tribe of Judah. Others were considered more kingly. He was anointed to become king long before he was accepted as king. He was a good shepherd who fed, guided, and protected his father's sheep. Although loved by many of the people, the leaders despised him and sought to kill him. He endured trials, suffering, and persecution. He never raised his hand against the Lord's anointed or Israelites trying to kill him. He loved saint and sinner alike. He became the king, united all Israel, and secured undisputed possession of the country. His reign was regarded as Israel's golden age and a type of Christ's millennial reign. As a part of the Davidic covenant, God established David and his descendants as the rightful kings of Judah until the coming of the Messiah. (*Hidden* 253–254)

Conclusion (Read first two quotes below)

God calls leaders based on their potential not their resumes. When given a little authority, one may exercise righteous or unrighteous dominion. They or we can slow down or speed up one's eternal progress, but not change it. Some days we are the pigeons, some days the statues. All can learn from good or bad examples to come unto Christ and become like him. Christ invites all to learn and repent. His atonement compensates those who endure our bad examples or that of others.

Quotes

Proverbs: Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. ... Despise not the chastening of the

Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son *in whom* he delighteth. (Prov 3:5–12)

Harold B. Lee: This is a day of demonstration when we as Latter-day Saints by our lives will preach more the gospel of truth than by all the words that we may conjure up. (CR, Oct. 1945, 49)

Neal A. Maxwell: What we now are as a people is not enough. All is not yet well in Zion. Now, as in the time of Alma, the bad conduct of a few members slows missionary work.

Ezra Taft Benson: God has to work through mortals of varying degrees of spiritual progress. Sometimes he temporarily grants to men their unwise requests ... that they might learn from their own sad experiences. Some refer to this as the “Samuel principle.” The children of Israel wanted a king like all the other nations. ... Samuel gave them the warning. But they still insisted on their king. So God gave them a king and let them suffer. They learned the hard way. God wanted it to be otherwise, but within certain bounds he grants unto men according to their desires. Bad experiences are an expensive school that only fools keep going to.

Sometimes in our attempts to mimic the world, and contrary to the prophet's counsel, we run after the world's false educational, political, musical, and dress ideas. New worldly standards take over, a gradual breakdown occurs, and finally, after much suffering, a humble people are ready to be taught once again a higher law. (*New Era*, May 1975, 17–18)

Dallin H. Oaks: At times all of us must stand against those who mock and revile. Some of us, sometime, will face some earthly power as mighty as Goliath. When that happens, we should emulate the courage of David. (*Ensign*, Nov. 1992, 38)

Jeffrey R. Holland: Why is rebellion (or stubbornness or disobedience in our ordinances) like witchcraft? Because rebellion makes a statement about our loyalty and our understanding of what God is really like and what he really wants. Saul, who understood the method but not the meaning of his sacrifice, and the Latter-day Saint who faithfully goes to sacrament meeting but is no more merciful or patient or forgiving as a result, are much the same as the witch and the idolator. They go through the motions of the ordinances without loyalty to or understanding of the reasons for which these ordinances were established—obedience, gentleness, and loving kindness in the search for forgiveness of their sins. Ordinances pursued in error and altered in meaning mark an apostate priesthood and an idolatrous nation. ... We can rest assured that God was not interested in the death of innocent little animals—unless the meaning of those altars truly alters the nature of our lives. (*Ensign*, Aug. 1986, 70)

Sources:

- OT-I = Old Testament Institute manual
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- S&S = Donald W. Parry and Jay A. Parry, *Symbols & Shadows*
- *Hidden* = James L. Ferrell, *The Hidden Christ*
- TT = Margaret Barker, *Temple Theology*
- EJ = *Encyclopedia Judaica*
- JWOT = Holzapfel, *Jehovah and the World of the Old Testament*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm,
- DBI = *Dictionary of Biblical Imagery*
- BDB = Brown, Driver, Briggs *Hebrew and English Lexicon*
- KD = Keil-Delitzsch *Commentary on the Old Testament*
- Wight = Fred H. Wight, *Manners and Customs of Bible Lands*,
- Donald W. Parry, *Temples of the Ancient World*, 134–135
- beardall2000.com/gospdoct.shtml; www.gospeldoctrine.com/