

## **God's Anointed**

1. Throughout the ages of time, God has called many people to fulfill many different positions, while they lived their lives upon this earth. God has many specific positions within his kingdom, which He desires to see filled, by those whom He specifically calls to fill, or to carry out the tasks involved in these positions. There are many different tasks which God knows must be carried out, in order for his perfect will to be done upon this earth. God has leaders and workers in all sorts of positions; from the national government level, down to the local Bible studies and prayer meetings. Those who fulfill these Godly positions, are known as "God's anointed." What do we mean by the word anointed? This word comes from the Hebrew word *mashiyach* (maw-shee-akh), which means to be consecrated, or to be set apart for a particular purpose. The word anointed also comes from the Hebrew word *mashach* (maw-shakh), which means to rub with oil; which is figuratively representing the calling and empowerment by the Holy Spirit of God. This word also comes from the Greek word *chrio* (khree-o), which means to authorize, or to separate for a particular religious work or service.

2. Isaiah declared in Isa. 61:1-3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah was one of the greatest prophets of the Old Testament. He will forever be remembered for his magnificent writings. There are those who are anointed by God as prophets, preachers, teachers, writers, and many other great positions, which work together to spread the gospel of Jesus Christ throughout the earth. An anointed person holds a special place in the heart of God. One special person who was truly anointed by God in the Old Testament was Saul; who was anointed by God to be the first king of Israel. We read of Saul's anointing in 1 Sam. chapters 9 & 10: "Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Alphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he from he: from his shoulders and upward he was higher than any of the

people. 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. 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. 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. And he said unto him, Behold now, there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

Then said Saul to his servant, But, behold, of we go, what shall we bring the man? For the bread is spent in our vessels, and there is not a present to bring to the man of God: What have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a seer.) Then said Saul to his servant, Well said, come, let us go. So they went unto the city where the man of God was. 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? And they answered them, and said, He is; behold, he is before you: make haste now, for he came today to the city; for there is a sacrifice of the people today in the high place: 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. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. Now the Lord had told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. 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. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me today, and to morrow I will let thee go, and will tell thee all that is in thine heart. 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? And Saul answered and said, Am not I a Benjamite, or 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? And Samuel took Saul and his servant, and brought them into the parlor, and made them sit on the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! Set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while that I may show thee the Word of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?

When thou art departed from me today, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzab; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left the care to the asses, and sorroweth for you, saying, What shall I do for my son? 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: And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice

sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. 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? And one of the same place answered and said, But who is their father? Therefore, it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place. 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. And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. 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. And Samuel called the people together unto the Lord to Mizpeh; 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 hands of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: And ye have this day rejected your God, who Himself saved you out of all your adversities and your tribulations; and ye have said unto Him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. 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. Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. 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.

Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every one to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace." And another scripture which refers

to Saul being anointed as king, is in 1 Sam. 15:1: "Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the Words of the Lord."

A. Back in the days of Saul and Samuel, it was always the proper thing to do, when one was going to approach a man of God, or go to inquire of him, to bring him a present of some kind. But Saul had no bread left to offer unto Samuel. Therefore, his servant offered to give unto Samuel a fourth part of a shekel of silver which he had, and Saul agreed.

B. God told Samuel even before Saul came to him, that He was sending unto him a man from the land of Benjamin; whom he was to anoint to be captain, or king, over the people of Israel; whom would also deliver the Israelites from the hand of the Philistines.

C. Saul met Samuel at the gate of the city, and was seeking to find the seer, who was Samuel. Hebrew-raah (raw-aw): advisor, prophet, or one who has talent from God to give Godly advise, prophesy, or who has visions which are given by God.

D. Samuel asked Saul to go with him up to the high place. What does Samuel mean by high place? He is speaking of the holy temple. Samuel wanted Saul to go up with him to the holy temple, so that they could pray together.

E. Samuel also wanted Saul to go with him to his own house, and to spend the night at his house. For Samuel had much to say to Saul, which God had placed in his heart. He told Saul to not be concerned about his father's asses which had been lost, for they had been found.

F. When Saul heard that all Israel desired for him to be their king, he humbly mentioned that he was of the least of the tribes of Israel; the tribe of Benjamin. Therefore, he felt as if he was unworthy of the position of king of Israel.

G. Saul and his servant were taken to the parlor of the house of Samuel. Hebrew-lishkah (lish-kaw): a special chamber in a house or building; usually used for the purpose of entertaining guests.

H. Samuel had Saul to sit in the chiefest place of them that were bidden. Hebrew-rosh (roshe): speaking of the most important, or the most recognized place; where he will be given special attention.

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I. Samuel had previously had his cook to set back a special portion of the meal, just for this special occasion with Saul. And Saul was well fed, and at this time had a day of special recognition.

J. After this special time, early the next morning, Samuel and Saul went up on top of the house of Samuel to talk. And then Samuel walked with Saul

back down to the gate of the city. And Samuel asked Saul to send his servant on ahead, so that they could talk in private; and that he may tell Saul what God had spoken. And then Samuel took a vial of oil, and poured it upon the head of Saul; anointing him, and kissed him; for God had called Saul to be king over his inheritance, or over Israel.

*K. Samuel told Saul that once he had departed, that he would find two men by Rachel's sepulchre, who would tell him that his asses had been found. They would also tell him that his father was in sorrow, because he did not know what had happened to Saul. Let us recall, that back in verse 5 of chapter 10, Saul had told his servant, that they must return to his father's house; lest his father would no longer be concerned about the lost asses, but would begin to worry about what had happened to them. Samuel also told Saul that when he came to the plain of Tabor, that he would also meet three more men, who would be on their way to offer sacrifices unto God at Bethel; and that they would salute him, and offer him two loaves of bread, which he was to gladly receive. Hebrew-shalown (shaw-lome): greet, or show favor towards.*

*L. After that Saul would come to the hill of God, referring to a place near Gibeah, where the garrison of the Philistines was at. Hebrew-netsiyb (nets-eeb): a military post, station, or fort.*

*M. Saul was also told that he would meet a company of prophets coming down from the high place, who would be carrying musical instruments, and they would prophesy. And then the Spirit of the Lord would come upon Saul, and he would prophesy also, and that he would be turned into another man. By this, it was meant that the heart and the soul of Saul would be made new; or he would have new Godly desires and ambitions; and appear as a completely new person unto others; just as Paul was speaking of, when he spoke of a man becoming a new creature in Christ, in 2 Cor. 5:17:*

*"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Samuel told Saul that after these things had come to pass, to be obedient unto God in all opportunities that he faced; for God would be with him. Samuel also told Saul that he must wait seven days for him to come to Gilgal; so that he might make sacrifices and peace offerings unto God; and then he would tell Saul what he was to do.*

*N. When Saul was leaving Samuel, God gave him a new, or a changed heart; and all the things which had been spoken came to pass that day. When he came to the hill, the company of prophets met him, and the Spirit of God came upon him, and he prophesied among them, as was said before.*

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*O. When Saul's prophecy was finished, he returned to his home in Gibeah; along with a band of men whose hearts God had touched, or changed. The*

people who had known Saul prior to this sacred time in his life; mainly the people of Belial; questioned as to how Saul would be able to save them from their enemies.

*P.* When Saul returned, his uncle asked him where he had been, and Saul told him that he had been out trying to find the asses that were lost. But when he could not find the asses, he went to seek Samuel. His uncle wanted to know what Samuel had told Saul, but Saul only told his uncle what Samuel had said about the asses. He told him nothing about what Samuel had told him about he being God's choice as king, or about his anointing, or anything about the prophesying.

*Q.* Then Samuel called all the people together to Mizpeh. And through Samuel God reminded the people of how He had brought them up out of the land of Egypt, and delivered them out of their hands, as well as out of the hands of all the kingdoms, and from all who had tried to oppress them. But they had rejected the direct rule of God, and desired to be ruled by an earthly king. And Samuel ordered them to present themselves before the Lord by their tribes, and by their thousands. And when all the tribes had come near, Samuel chose the tribe of Benjamin, and had all of the families of the tribe to come near. He then chose the family of Matri, which was the family of Saul. And then he called for Saul, the son of Kish, but Saul could not be found. When they inquired of the Lord concerning Saul, the Lord told them that Saul had hid himself, and then they ran and found him. When Saul came out among the people, he apparently was a very tall man.

*R.* Samuel then told the people that Saul was the man who had been chosen by the Lord to be their king. So the people shouted praises unto their new king. Samuel then told all the people the manner of their kingdom, and wrote it in a book. Hebrew-mishpat (mish-pawt): the rules, regulations, laws, or ordinances (which the Lord God had proclaimed). After Samuel had done such, he laid it up before the Lord; meaning that he presented it unto God, for his approval. And then every man was sent back to his own house.

*S.* Saul also returned to his home, with a band of men whose hearts God had touched also, or changed. But there was some of the people who despised Saul, and questioned how that he was to save them. Hebrew-bazah (baw-zaw): to condemn, scorn, or to look upon as a vile person. But Saul was patient toward them, and said nothing at all. He remained calm, and did not get upset because of their attitude toward him. There are always those who never seem to be satisfied with the work that God does, or how He does it; or they will allow a jealousy to develop in their hearts. But we must always just try to be patient and overlook them, and pray that God will be able to do the work that needs to be done in their hearts.

*T. Eventually, all the people went and made Saul their king in Galgal; where they sacrificed peace offerings before the Lord, and they all rejoiced greatly with Saul.*

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*3. Another great man of God, who was anointed by God to be king, was David. Samuel was sent by God to anoint David to be the future king, when David was still just a young boy. We read of David's anointing in 1 Sam. 16:1-13: "And the Lord said unto Samuel, How long will 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 Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee. 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? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. 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. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. 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. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah." After the death of Saul, God told David to go up to Hebron, where the men of Judah would anoint him king; as we read of in 2 Sam. 2:1-4: "And it came to pass after this, that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And He said, Unto Hebron. So David*

went up thither, and his two wives also, Abinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul." And we also read of David's anointing as king of Israel, in 2 Sam. 5:1-5: "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that ledest out and broughtest in Israel: and the Lord said to thee Thou shalt feed my people Israel, and thou shalt be a captain over Israel. So all the elders of Israel came to the king to Hebron, and the king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah."

4. Next, we will read of how Solomon was anointed to be king in the place of his father David. We read in 1 Kings 1:28-39: "Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress, Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he will sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon. And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too. As the Lord hath been with my lord the king, even so be He with Solomon, and make his throne greater than the throne of my lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon.

*And they blew the trumpet; and all the people said, God save king Solomon.” Solomon, the son of David, was one of the most remembered kings of history. He was truly anointed by God to be upon the throne of Israel and Judah. We will always remember Solomon for his great wisdom, for his building of the temple of God, and for him having seven-hundred wives.*

*5. As we have noticed in these previous scriptures, God’s anointing was always carried out by the pouring of oil upon the head of the individual; whether it was to be a king, a prophet, or a priest. Another example of such is told of, when Aaron was anointed to be priest, in Ex. 29:5-7: “And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.” And we can also read of the anointing of a prophet, in 1 Kings 19:16: “And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.” And all of the disciples of Christ are said to be anointed for God’s service, as we are told in 2 Cor. 1:21-22: “Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given earnest of the Spirit in our hearts.” Greek-arrhabon (ar-hrab-ohn): pledge, or security. In this particular case, the Holy Spirit of God is our security of God’s anointing and his divine presence with us always. Jesus was the anointed of God. The word messiah comes from the Hebrew word mashiyach (maw-shee-akh), which means anointed or consecrated. And the word Christ comes from the Greek word christos (khris-tos), which also means anointed.*

*6. When we speak of God’s anointed, we are not only referring to those whom God has called to fill a particular position, but also to those whom God anointed with the Holy Spirit, in order to give them a special gift of wisdom and understanding, concerning his Holy Word, as well as in connection with affairs which they may face in everyday life. We read in 1 John 2:20 & 27: “But ye have an unction from the Holy One, and ye know all things. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.” Greek-chrisma (khris-mah): a special contact or anointing endowment (of the Holy Spirit).*

*7. As we will see in the lives of Saul, David, and Solomon, when a person is anointed by God to fill a certain position, the devil will do everything within his power, to attempt to drag that person back down to a sinful, unrighteous*

level. This we will see happen in the lives of all three of these great men of God. We will read of the beginning of the great corruption which entered Saul's life, in 1 Sam. 13:1-18: "Saul reigned one year; and when he had reigned two years over Israel, 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 (the son of Saul) in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. 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. 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. And the Philistines gathered themselves together to fight with Israel, thirty-thousand chariots, and six-thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the 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. 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. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. 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; Therefore said I, The Philistines will come down now upon me at Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering. 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. But now thy kingdom shall not continue: the Lord hath sought Him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded.

And Saul, and Jonathan his son, and the people that were present within them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. 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: 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.”*

*A. Saul done the wrong thing from the very first; by sending the majority of the Israelites back to their own tents; rather than keeping them ready for enemy attacks. He rather chose only those who he preferred to keep, and sent the others away. And then he did not only do such, but he also ordered his son Jonathan to make an attack upon one of the Philistine garrisons. And after he did so, the Philistine army was very upset, and determined to get revenge against the Israelites. And the Israelites began to be full of fear; even those who were brave enough to hear the call of Saul. Saul himself began to act foolishly, and made sacrifices before he was supposed to do so. He was previously told by Samuel, to wait for his return in seven days, and then receive his orders as to what to do next. The Israelites were hiding everywhere that they could possibly think of to hide, to escape the attack of the Philistines.*

*B. All the Israelites heard of the attack on the Philistine garrison, and realized that they were an abomination to the Philistines. Hebrew-baash (baw-ash): a moral offense, or an enemy who is desperately despised and hated.*

*C. The men of Israel say that they were in a strait. Hebrew-tsarar (tsaw-rar): to be in affliction, or fear of such; to be in serious trouble, due to being oppressed by an enemy, or to be in a place of indecision; not knowing where or which way to turn.*

*D. King Saul had not made proper supplication unto the Lord. Hebrew-chiydah (khee-daw): to talk with in a proper manner, or to spend time in conversation with (God).*

*E. Samuel told Saul that his kingdom would come to an end, and that God sought for a man after his own heart. He was speaking of David; who would be the king after Saul’s reign had ended.*

*F. The spoilers came out of the camp of the Philistines in three companies. Hebrew-shachath (shaw-khath): speaking of those who bring ruin or destruction, or the leading soldiers of an enemy army.*

*8. Saul also committed another great sin against God, in his leadership of Israel, by failing to obey the orders of God once again; which we will read of in 1 Sam. 15:1-11: “Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the Words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he*

came up from Egypt.

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and sucking, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two-hundred thousand footmen, and ten-thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. 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. Then came the Word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: 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.”

**A.** Saul became a disgrace in the eyes of God. He not only allowed the Kenites to escape, but he also failed to destroy the king of the Amalekites, and all of the livestock of the Amalekites; as he had been ordered by the Lord to do.

**B.** It repented God that He had ever anointed Saul to be king over Israel. And when He told this to Samuel, he cried unto the Lord all night. Samuel’s heart was broken; just as it breaks our heart, when we have a brother or a sister in Christ, who we know is a disappointment unto God. For we know according to God’s Word, that they are headed for a life of defeat and discouragement.

**9.** We will not read of how David, who was also God’s anointed, faced danger time and time again, when Saul attempted to take David’s life. We will first read of how Saul became jealous of David, in 1 Sam. 18:6-16: “And it came to pass as they came, when David was returned from the slaughter of the Philistine (Goliath), that women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets (tambourines), with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten-thousands. 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? And Saul eyed David from that day and forward. And it came to pass on the morrow, that the evil

spirit from 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 (spear) in Saul's hand. 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. And Saul was afraid of David, because the Lord was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David behaved himself wisely in all his ways; and the Lord was with him.

Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.”

A. And it came to pass on the morrow, that the evil spirit from God came upon Saul. God plays no part with evil spirits. He has broken their power over his beloved forevermore, through Jesus Christ our Lord. But when we are disobedient unto God, his hand of protection is removed from us, until we repent of our sin, and ask for his forgiveness. And when we choose to walk in sin, as Saul chose to do, God allows the evil spirits of Satan to overtake us.

**B.** The heart of Saul was filled with fear, because he knew that the Spirit of God rested upon David. Therefore he backed off from touching David. However, as we will later see, Saul lost his respect for David, and tried time and time again, to take David's life.

C. And David behaved himself wisely in all his ways; and the Lord was with him. As long as we attempt to walk uprightly and wisely, as God would have us to, He will always be with us; and Satan will have no chance of defeating us. As we are told in Romans 8:31: “What shall we then say to these things? If God be for us, who can be against us?”

10. The first time that David's life was threatened by Saul, was only a short time later; as we read of in 1 Sam. 19:1-19: “And Saul spake to Jonathan his son, and to all his servants, that they should kill David. 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: 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. 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: 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? And Saul hearkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. 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. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. 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. 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 tonight, to morrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster (head), and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick.*

*And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. 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? 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. And it was told Saul, saying, Behold, David is at Naioth in Ramah." David was continually having to escape from the hand of Saul; but Jonathan was continually helping David to escape, because they were best of friends. And Jonathan attempted to persuade his father Saul time and time again, to forget about his attempt to kill David; for David had done nothing wrong.*

*11. We read of another attempt of Saul to take David's life, in 1 Sam. 23:6-15: "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. 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. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod. 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. 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. 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. Then David and his men, which were about six-hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth. 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. And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.” It may not always be a pleasant journey that we have to travel while upon this earth; just as it certainly was not for David. But if we will trust in God and be obedient unto Him, He will always see that we are protected. He will make a way of escape for us from the enemy, just as He did for David.

12. As we know from the Word of God, we are to always love our enemies; in spite of what wrong they may attempt to do unto us. But this is much easier said than done. So many of us always want to get revenge against our enemies. Let us allow the example of David, to be a lesson unto us. For we will see that David allows Saul to escape his opportunity to kill him, more than one time; even though Saul has sought to kill David time and time again. Let us always allow the love of God to reign in our hearts, just as we will see that David did. We read of David’s first chance to kill king Saul, in 1 Sam. 24:1-22: “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. 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. And he came to the sheepcotes (flocks) by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul’s robe privately. And it came to pass afterward, that David’s heart smote him, because he had cut off Saul’s skirt. 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. 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 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. And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee today into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed. 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 or transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. After whom is the king of Israel come out? After whom dost thou pursue? After a dead dog, after a flea. The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand. 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. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. 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. And David swore unto Saul, And Saul went home; but David and his men gat them up unto the hold." David was truly a man who was filled with the love of God. And as we will discuss later in this lesson, we should never take a stand against the anointed of God; just as David also refused to do, even though Saul tried time and time again to take his life. Even though Saul had sinned against the Lord, he was still the anointed of God. And rather than take the life of Saul, David knew that it was up to God to make the determination as to when Saul's life should end; not up to him. And he chose to be obedient unto the leadership of the Spirit of God, when he decided to allow Saul to live.

13. We will read once again, of how David spared the life of Saul; even though he had another opportunity to get revenge against him. For as was said before, he dared not to take a stand against the Lord's anointed. We read in 1 Sam. 26:1-12: "And the Ziphites came unto Saul to Gibeah, saying,

*Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? 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. 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. David therefore sent out spies, and understood that Saul was come in very deed. 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 trench, and the people pitched round about him. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster (headpiece, or pillow): but Abner and the people lay round about him. 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. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. 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. 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 deep sleep from the Lord was fallen upon them." This was another excellent opportunity for David to take the life of Saul. But David still never forgot that he should never stand against, or deliberately do harm to the anointed of God. Let us also never forget this very important lesson, which we will talk about a little later. And as David said to Abishai, it was up to the Lord as to when the life of Saul should come to an end. And we read of the death of Saul in 1 Sam. 31:1-5: "Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he*

was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.” Let us remember to never try to get revenge against the anointed of God, for any mistake which they may make against us; and let us be very careful what comes out of our mouth concerning the anointed of God.

14. As many times as Saul threatened the life of David, and attempted to kill him time and time again, it still broke the heart of David, when he received the news of Saul’s death. We read of David’s reaction to the death of Saul in 2 Sam. 1:11-12: “Then David took hold on his clothes, and rent (tore) them; and likewise all the men that were with him: And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.”

15. After the death of Saul, David became king over Judah. One of Saul’s sons became king over Israel. And then there was a war between Judah and Israel; and the men of Judah done great destruction to the men of Israel. And then Abner, one of Saul’s sons, decided to hand over the kingdom of Israel unto David, that he might be ruler over all Israel as well as over Judah. We read more of David becoming king over Israel in 2 Sam. 5:1-5: “Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.” We will now begin to look at a few serious mistakes which David made, even though he was the anointed of the Lord. First, we will look at the serious mistake which David made, when he saw Bath-sheba from his rooftop. We read in 2 Sam. 11:1-17: “And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took

*her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king's house with all his servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? Why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here today also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.*

*And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.” First of all, David knew that he was wrong in having sex with Uriah's wife; Bath-sheba. It was a great sin in the eyes of God; the sin which we all know as adultery. But David allowed the beauty of Bath-sheba, to become a sinful temptation to his eyes, which he freely yielded unto. And when he got the news that Bath-sheba was pregnant with child, he allowed his evil act to take him even deeper into sin; by making sure that Uriah was put into the battle at a location, where he most definitely would be killed; making David a deliberate murderer. Even though David was the anointed of God, he allowed temptation to cause him to fall into a pit of sin; which brought drastic circumstances upon both him and Bath-sheba. We read further in 2 Sam. 11:22-12:14 of how David had to face the terrible circumstances for the sin which he had committed in the eyes of the Lord: “So the messenger (of Joab) went, and came and showed David all that Joab*

had sent him for. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him. And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord. And the Lord sent Nathan unto David. And he came unto him, and said unto him, There was two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd to dress for the wayfaring man that was come unto him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight?

Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the

*Lord to blaspheme, the child also that is born unto thee shall surely die.”*

*A. David went up on the top of his house in the afternoon, and he saw a woman, Bath-sheba, taking a bath upon the top of her house; which was a regular custom in the days of David. And David’s house was evidently higher than the house of Bath-sheba. And when he saw Bath-sheba, he was overflowed with temptation to commit sin; which he speedily yielded unto; rather than turning away his head, and asking God to give him strength to overcome the temptation. We all are faced with many temptations of different kinds everyday; and we must ask God to help us to turn away from the temptations. Even though we may be the anointed of God, we still are not free from temptations. As a matter of fact, the devil will throw as many temptations as he possibly can, into the pathways of God’s anointed. But God promised us in 1 Cor. 10:13, that He would give us the strength to overcome these temptations, if we only trust Him: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”*

*B. Rather than look unto God for strength, David yielded unto the temptation, and sent and had Bath-sheba brought to his house; and then laid and had sex with her, and she became pregnant.*

*C. And after David got the news from Bath-sheba of her pregnancy, he immediately began to make his plans to have her husband, Uriah, killed in the battle. David had Uriah placed before the most valiant men of the enemy army. Hebrew-chayil (khah-yil): to have great force or strength, or to be considered deadly; having the power to overtake and defeat. David then took Bath-sheba to be his own wife.*

*D. After these evil actions of David, God sent Nathan the prophet unto David; and made David to realize the horrible sins which he had committed; and Nathan told David of the great sufferings which he would have to face, because of these sins. Even though David humbled himself before God, and repented of his sins, he still had to face the days ahead in much agony and weeping. We ought to always remember, that God will forgive us for any and every sin. He told us in 1 John 1:9, that if we confess our sins, that He will forgive us our sins, and cleanse from all unrighteousness.*

*Yet He does not promise us that He will always remove the circumstances that we cause to come about as a result of our sins. The baby that was born unto Bath-sheba, got very sick, and died. We read of the death of the child, in 2 Sam. 12:15-23: “And Nathan departed unto his house. And the Lord struck the child that Uriah’s wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted , and went in, and lay*

*all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.” We can rest assured, that when we deliberately sin against God, that we are going to have to face some pretty serious consequences; just as David had to do; even though God will always give us forgiveness when we look unto Him and receive it by faith. And let us always remember, that we can never bring back those loved ones whom God chooses to take from us; but we can always go to be with them, if we put our trust in Jesus Christ, and accept Him as our Lord and Savior of our life.*

*16. If we will recall, back when God had sent Nathan unto David, to tell him of the wrong which he had done, God told David that He would raise up evil against him out of his own house. Well, we will see the beginning of this evil from David’s own house, in the life of his own sons; as we read further in 2 Sam. 13:1-38: “And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah David’s brother: and Jonadab was a very subtil man. And he said unto him, Why art thou, being the king’s son, lean from day to day? Wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absolom’s sister. And Jonadab said unto him, Lay thee down on the bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I*

may see it, and eat it at her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him. And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. Howbeit he would not hearken unto her voice: but being stronger than she, forced her, and lay with her. Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her. And she had a garment of divers colors upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her. And Tamar put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. And Absalom her brother said unto her, Hath Amnon thy brother been with thee? But hold thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house. But when David heard of all these things, he was very wroth. And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar. And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazar, which is beside Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? But Absalom pressed him, that he

let Amnon and the king's sons go with him. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not: have not I commanded you? Be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled. And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left. Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead."

**A.** Amnon did not really love his sister Tamar, in the sense that we consider Godly love; but he desired very much to have the use of her body, because she was a very lovely lady. All that he truly wanted, was to have sex with her.

**B.** Jonadab, Amnon's friend, talked him into deceiving his father David into thinking that he was truly sick; so that he could have his father to send his sister Tamar into his chamber, to bring him food, and to serve him; so that he could carry out his plan to rape her. Hebrew-cheder (kheh-der): apartment, parlor, or living quarters.

**C.** Tamar begged her brother Amnon to not do as he had planned, for he would appear to be nothing but a fool in all the sight of Israel. But he would not heed to her, and forced her to have sex with him, or raped her, because he was much stronger than her.

**D.** After Amnon had committed the great sin with his sister Tamar, he had her removed from his house by his servant, and bolt-locked the door. And Tamar wore a garment of many colors, for she was a virgin; but she tore it, and put ashes upon her head, and went away crying.

**E.** Absalom was just as wicked of a man as his brother Amnon was; for he at first told his sister Tamar to just disregard the matter. And Tamar remained desolate in her brother Absalom's house. Hebrew-shamem (shaw-mame): as to be ruined, or to be shamed; to be made to feel as if one is nothing, or of no value, or disgraceful.

**F.** When king David heard of this horrible event, he was very wroth. Hebrew-charah (khaw-raw): to be very displeased, angry, or full of fury. Even though David was very upset over this horrible matter, he could really say nothing.

*For he knew down in his heart that it had come about because of his horrible sin with Bath-sheba. This was only a beginning of the fulfillment of the prophesy of Nathan.*

*G. And a further fulfillment of Nathan's prophesy, was fulfilled when Absalom plotted the killing of his brother Amnon. David could begin to see the reaping of the seed which he had sown when he sinfully committed adultery with Bath-sheba, and then had her husband, Uriah, killed in the battle. Once again, may we be reminded of Nathan's prophesy unto David, that he would raise up evil out of his own house. And after this sinful event, Absalom fled from home, and later returns only to plan a revolt against his father David; and eventually he was killed in battle. And even though much sorrow was brought to David's heart because of his son Absalom, he still loved and mourned over Absalom every day. David had rather of seen all the servants and friends of Israel dead, than to of known that his son Absalom was dead. And it was told him, that if he did not renew his vows unto the kingdom which he had been given, that he would see more sorrow than he had seen since the days of his youth; for he would not have one soul standing with him. All of this came about, because of his great sin with Bath-sheba. Even though David was truly God's anointed, he brought very much sorrow to himself and to his family, because of the great sin which he committed.*

*17. God's Word also tells us much about the life of Solomon, who was also one who was anointed by God. Solomon will always be remembered for his great wisdom. Most of us, if we were asked by God what we desired to have, would be asking for goods or riches of some kind; or for something beneficial to our own life. But king Solomon did just the opposite. When God asked Solomon what he desired to receive from God, Solomon asked God to give him the knowledge and the wisdom to be able to be a proper leader of the people. He realized that he did not have the ability within himself, to lead the people in a way that would be pleasing unto God, without receiving divine wisdom from God. We read of Solomon's request for wisdom, in 1 Kings 3:3-15: "And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of*

*David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked for riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all the days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.” Solomon was one who truly had a humble heart and spirit. He was not concerned about being wealthy, or about earthly possessions. But instead, he was concerned about doing the work which God had called him to do, and doing it in a way which pleased God. Therefore, he ended up being one of the wealthiest men of all time; not only in a financial way, but in many ways.*

**18.** *Next, we will read of a long-remembered example, of the wisdom which God gave unto Solomon. We read in 1 Kings 3:16-28: “Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.*

□

*And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman’s child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, whine thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is*

thy son, and the living is my son. Thus they spake before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment." Solomon was wise enough to know, that any mother who was willing to give up her own child, in order to save it's life, would certainly not lie in such a matter as this.

19. Even though Solomon was truly God's anointed, just as both Saul and his father David were; and even though he was considered to be probably the wisest man to ever live, as far as leadership is concerned; he still was not exempt from temptation to do wrong. And we will see that he eventually yielded unto temptation, just as his father did. We read in 1 Kings 11:1-13: "But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven-hundred wives, princesses, and three-hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not full after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon,

*Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.*

*Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."*

*A. King Solomon loved many strange women. Hebrew-nokriy (nok-ree): foreign (from lands forbidden by God to be associated with), adulterous, or different (referring to those who were strangers unto God, or who worshipped other gods).*

*B. God clearly warned Solomon to have nothing whatsoever to do with the women of certain nations, for they would cause his heart to be turned unto their gods; but he did not obey God's command.*

*C. In addition to having seven-hundred wives, as well as princesses, Solomon also had three-hundred concubines. This word means a lover, or a girl-friend; one with whom one has sexual relationships, or commits fornication with.*

*D. Solomon's wives turned his heart from the Lord God, and he went after several goddesses and abominations.*

*a. Goddess-Hebrew-elehiym (el-o-heem): a god, or an idol.*

*b. Abomination-Hebrew-shiqquwts (shik-koots): referring to filthiness, idolatry, or a thing which is disgusting or detestable unto God.*

*20. One last point which I wish to remind you of, is the attitude which David had during the time of Saul's revenge against him. He never once dared to say anything against, or touch Saul for the wrong which he done unto David; even though he had many chances to take the life of Saul. He always remembered that Saul was God's anointed. Therefore, he left it up to God, as to when and how Saul should be punished for the wrong which he had done. He always loved Saul in spite of the action which he attempted to take against David. Saul did not die until God was ready for him to die. It is a very dangerous thing to speak or to act against God's anointed. Let me remind you of what we were told in 1 Sam. 26:9 and 23: "And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? The Lord render to every man his righteousness and his faithfulness: for the Lord delivered thee into my hand today, but I would not stretch forth mine hand against the Lord's anointed." And we also read in 1 Chron. 16:21-22: "He suffered no man to do them wrong: yea, He reproveth kings for their sakes. Saying, Touch not mine anointed, and do my prophets no harm." And lastly, we read in Psalm 2:1-5, which tells us of how God shall deal with those who dare to go against Him or against his anointed:*

*“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*

*Then shall He speak unto them in his wrath, and vex them in his sore displeasure.”*

*A. Heathen-Hebrew-goy (go-ee): foreigner, or those who have no part in the kingdom of God.*

*B. Rage-Hebrew-ragash (raw-gash): to act disorderly, or without common sense or wisdom.*

*C. The rulers take counsel together. Hebrew-yacad (yaw-sad): to come into agreement concerning a particular matter, or to sit down to determine how to accomplish a particular goal (how to come against the Lord and his anointed).*

*D. Let us break their bands asunder.*

*a. Bands-Hebrew-mowcer (mo-sare): chastisement, restraints, or means of bringing about retaliation or defeat.*

*b. Asunder-Hebrew-beyn (bane): to separate, destroy, or to tear apart.*

*E. He that sitteth in the heavens shall laugh. God shall look upon these wicked people and laugh in an angry manner. In other words, He shall despise their wickedness; and when they come to the point in their life, when they find themselves in desperate need, with no one else to turn to or call upon except God, his face shall be turned away from them; and He shall have his ears closed up.*

*F. The Lord shall have them in derision. Hebrew-laag (law-ag): confusion, or to lack understanding in interpreting one another’s communication; to lack intelligence, or to be as one who stammers, or who cannot communicate properly.*

*G. Then shall He speak unto them in his wrath. Hebrew-aph (af): enragement, anger, fury, or madness.*

*H. And vex them in his sore displeasure. Hebrew-bahal (baw-hal): to cause to tremble in fear, or to be deeply troubled, frightened, or become anxious.*

### **Conclusion:**

*One of the worse things that a person can do, is to speak or to bring action against the anointed of God. It is a very serious sin in the eyes of God. Even to have evil thoughts against the anointed of God is a very serious matter. It highly upsets God, and will bring his wrath upon us very fast. If we do not agree with something spoken by one of God’s anointed, or we do not agree*

*with an action performed by them, it is best for us just to pray concerning the matter, and keep our mouths shut, and leave the matter in God's hands; and never take defensive action against one of God's anointed, just as king David decided to do in the matter involving him and king Saul. Calvin Smith*