

### 3. Saul's Failures (13:1-15:35)

#### A. Failure to Wait for Samuel (13:1-14)

In chapter 13, the Philistines begin to rise against Saul. This invasion causes Saul to be filled with fear and seek the prophet of God. Samuel tells Saul to wait for him in Gilgal for seven days so that he can offer to God on behalf of Saul, vs. 8,

1 Samuel 13:8–9: "8 So **he waited seven days, according to the appointed time set by Samuel**, but Samuel did not come to Gilgal, and **the people were scattering from him**. 9 So Saul said, "**Bring near to me the burnt offering and the peace offerings**." And he offered the burnt offering."

As Saul was waiting, and the seventh day comes, his army shrunk as men begin to lose confidence in the King. Instead of listening to the prophet of the Lord, as God commanded in Deuteronomy 18:15, Saul takes the torch into his hand and performs the sacrifice. Samuel happens to show up as the fire dies out on the sacrifice. As the prophet interrogates the King, Saul begins to do his best impression of Adam and blame-shift. He blames Samuel's absence and the people's defection. They forced his hand.

For Saul's disobedience and impatience, Samuel pronounces judgment upon him, vs. 13,

1 Samuel 13:13–14: "And Samuel said to Saul, "**You have acted foolishly; you have not kept the commandment of Yahweh your God**, which He commanded you, for now Yahweh would have established your Kingdom over Israel forever. "But now your Kingdom shall not endure. **Yahweh has sought out for Himself a man after His own heart, and Yahweh has appointed him as ruler over His people** because you have not kept what Yahweh commanded you."

Saul will be replaced by a man after God's heart - a man with a heart like His own.

#### B. Failure of the Foolish Vow (13:15-14:52)

After Samuel leaves, Saul's army shrunk from 3,000 to 600 men. The Philistines encamp on one side of a ravine while Saul stays on the other. The text reads that he is resting in the shade under a pomegranate tree, too afraid to take action.

On the other hand, Saul's son and heir, Jonathan, is ready to fight for YHWH, with YHWH, vs. 6,

1 Samuel 14:6–7: "6 Then Jonathan said to the young man who was carrying his armor, "Come and let us cross over to the garrison of these uncircumcised; **perhaps Yahweh will work for us, for Yahweh is not restrained to save by many or by few**." 7 And his armor-bearer said to him, "**Do all that is in your heart**; turn yourself, and here I am with you according to your heart."

Notice that Jonathan is a man of faith. He doesn't look around at the circumstances - at the near impassable cliff he has to hike or the measly army he leaves behind. He looks up to His covenant God. Jonathan is a man of faith and submission to the sovereign God. He sees things through YHWH's power and might. There is no restraint on the one who puts to death and makes alive, to the one who shatters the bows of the mighty. Once Jonathan and his servant reach the top of the ravine, God gives them instant and miraculous success. He sends a panic among the Philistines, so they fight each other. As the author records, vs. 23,

1 Samuel 14:23: "23 So **Yahweh saved Israel that day**, and the battle spread beyond Beth-Aven."

The KING saved Israel that day.

After sitting under the tree, watching God deliver them from the hands of the Philistines, Saul's army entered the fray and chased the fleeing Philistine army. It is during this arduous pursuit that Israel's human King decides to make a foolish oath, vs. 24,

1 Samuel 14:24–26: "24 Now **the men of Israel were hard-pressed on that day**. And Saul had put the people under oath, saying, "**Cursed be the man who eats food before evening and until I have avenged myself on my enemies.**" So none of the people tasted food. 25 Now all the people of the land entered the forest, and **there was honey on the ground**. 26 So the people entered the forest, and behold, there was a **flow of honey**; but no man put his hand to his mouth, for the people feared the sworn oath."

Notice Saul's familiar language: "Cursed be the man who eats" and "until I avenged myself on my enemies." Saul is speaking as God did as if he was God. Meanwhile, the ground is covered in sweet honey, as if God rained down mana again for Saul's army. The land flows with it, for they are in the Promised Land.

Saul's son, Jonathan, wasn't there when Saul made this foolish vow. He was too busy fighting the Philistines with God. And so, he recognizes God's blessing of honey and consumes it, vs. 27,

1 Samuel 14:27–29: "27 But **Jonathan had not heard when his father put the people under a sworn oath**; therefore, he **put out the end of the staff that was in his hand and dipped it in the honeycomb and put his hand to his mouth, and his eyes brightened**. 28 Then one of the people answered and said, "Your father strictly put the people under a sworn oath, saying, '**Cursed be the man who eats food today.**'" **And the people were weary**. 29 Then Jonathan said, "**My father has troubled the land**. See now how my eyes have brightened because I tasted a little of this honey."

Notice that he says that Saul has troubled the land. Joshua used similar language to describe the fool, Achan, who stole and hid the devoted things under his tent (Joshua 7:25).

After all of this, Saul is informed that Jonathan was the one who ate the honey, and he condemns his son to death, vs. 39

1 Samuel 14:38–39: "38 And Saul said, "Draw near here, all you chiefs of the people, and know and **see how this sin has happened today**. 39 "**For as Yahweh lives, who saves Israel, though it is in Jonathan, my son, he shall surely die.**" But not one of all the people answered him."

Notice again that Saul uses God's language of Genesis 2: his son shall *surely die*. The violation of this foolish oath is a sin in Saul's eyes and is worthy of death, even if it means executing his heir. This scene connects back to the foolish judge Jephthah, who made a rash vow resulting in the execution of his daughter.

Thankfully, the people have no desire to carry out Saul's foolish vow, and they intervene. Remember how, after Saul's first victory, he refused to punish the vile men, the sons of Belial,

who mocked him at his coronation. And yet here, he is not even willing to spare the life of his son. The chapter closes with a parenthetical comment about Saul's character vs. 52,

1 Samuel 14:52: "52 Now the war against the Philistines was severe all the days of Saul, and **Saul would see any mighty man or any man of valor and would gather him to his staff.**"

Instead of honoring the one who fights his battles and follows the Lord, Saul seeks to surround himself with the strength of the world.

### C. Failure to Obey (15:1-35)

This leads us to the third sin that saw the keys of the Kingdom stripped from Saul in chapter 15:1,

1 Samuel 15:1–2: "1 Then Samuel said to Saul, "**Yahweh sent me to anoint you as king over His people**, over Israel; so now, **obey the voice of the words of Yahweh.** 2 "**Thus says Yahweh of hosts, 'I will punish Amalek for what he did to Israel,** how he set himself against him on the way while he was coming up from Egypt."

God commanded Saul to devote the Amalekites to utter destruction. This divine judgment was punishment for their attack on the Israelites in the Exodus just after leaving Egypt (Ex 17:8-16). Moses records in the Law that Israel was to destroy Amalek after they conquered the Promised Land (Deut 25:17-19).

Yet, after soundly defeating the Amalekites, Saul spared Agag, Amalek's King, and the best of the Amalekite livestock (vs. 8). Then, to commemorate the victory, Saul sets up a monument for himself (vs. 12). Samuel eventually tracks Saul down, and Saul is utterly oblivious to why Samuel is upset, vs. 13-14,

1 Samuel 15:13–14: "13 And Samuel came to Saul, and Saul said to him, "Blessed are you of Yahweh! **I have established the word of Yahweh.**" 14 But Samuel said, "**What then is this sound of the sheep in my ears and the sound of the oxen which I am hearing?**"

Saul thinks he did complete the assignment. But the sound of living animals was proof enough to Samuel that he failed. Saul then takes up his default pattern of blame shifting, vs. 21,

1 Samuel 15:21: "21 "But **the people took some of the spoil**, sheep and oxen, the choicest of the things devoted to destruction, **to sacrifice to Yahweh your God at Gilgal.**"

To which Samuel replies, vs. 22,

1 Samuel 15:22–23: "22 And Samuel said, "**Has Yahweh as much delight in burnt offerings and sacrifices As in obeying the voice of Yahweh?** Behold, **to obey is better than sacrifice**, And to heed than the fat of rams. 23 "**For rebellion is as the sin of divination, And insubordination is as wickedness and idolatry.** Because you have rejected the word of Yahweh, He has also rejected you from being King."

Here's the lesson: obedience is better than sacrifice. God wants worshipers who love Him with all their lives through obedience to His word from their hearts. To ignore His word, to rebel, is equivalent to seeking out answers from demons and engaging in idol worship. Plain and simple, Saul rejected God as God, and so God rejected Saul as King.

### III. The Lord's Anointed (1 Samuel 16:1-31:13)

This naturally leads to the anointing of the true seed of the woman promised in Genesis 3:15. Saul was from the tribe of Benjamin. Here, we see Samuel sent to the royal tribe of Judah to find a king after God's heart.

#### 1. God's Anointing of David (16:1-23)

God instructs Samuel to take his oil and go to the little town of Bethlehem to the house of Jesse, the grandson of Ruth and Boaz. Samuel was to anoint the one God tells him - God's King. But when he meets Jesse and his sons, he encounters the likely choice for a king, vs. 6,

1 Samuel 16:6-7: "6 Now it happened when they entered, he looked at Eliab and thought, **"Surely the anointed of Yahweh is before Him."** 7 But Yahweh said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for **God sees not as man sees, for man looks at the outward appearance, but Yahweh looks at the heart."**

After years of serving Saul, Samuel looks around and sees the height of the oldest of Jesse's sons. God wants him to look up to God's choice of the one with the right heart. After seven sons pass before Samuel, Samuel asks Jesse if there is more. There has to be another son. Sure enough, there is. He's just so young and insignificant in the eyes of Jesse that he was left to shepherd his father's sheep. This shepherd boy comes in from the hills of Bethlehem, vs. 12,

1 Samuel 16:12-13: "12 So he sent and brought him in. Now, he was ruddy, with beautiful eyes and a handsome appearance. And Yahweh said, **"Arise, anoint him, for this is he."** 13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; **an the Spirit of Yahweh rushed upon David from that day forward.** And Samuel arose and went to Ramah."

David is the King YHWH chooses (Deut 17:15). He is a mere shepherd boy, unlike the world's kings. Even though his appearance is described, which is concerning within the pattern of 1 Samuel, he is the Lord's anointed. The Holy Spirit rushed upon David like the empowering Spirit upon Joshua and the judges who delivered God's people. Immediately, Samuel leaves, and David finds himself in the eye of the storm, vs. 14,

1 Samuel 16:14-17: "14 Now **the Spirit of Yahweh departed from Saul, and an evil spirit from Yahweh terrorized him.** 15 Saul's servants then said to him, "Behold now, an evil spirit from God is terrorizing you. 16 "Let our Lord now speak to your servants who are before you. Let them seek a man who is a skillful musician on the harp, and it shall be that when the evil spirit from God is on you, he shall play *the harp* with his hand, and you will be well." 17 So Saul said to his servants, **"Provide for me now a man who can play well and bring him to me.** 18 Then one of the young men answered and said, "Behold, **I have seen a son of Jesse the Bethlehemite who is a skillful musician, a mighty man of valor, a warrior, one who is understanding in speech, and man of fine form; and Yahweh is with him."**

And that man happened to be David. Notice that the Holy Spirit leaves Saul, and God sends an evil spirit to terrorize him. First, see from this that the giving of the Holy Spirit is different than what we see in the New Covenant, where the Holy Spirit resides and remains in every believer. Indeed, He can be quenched, but He is never removed from the New Covenant saint. On the

other hand, in the Old Testament, the Spirit comes upon those whom God chooses to empower them to do mighty work. Secondly, we must see this through the reality that God is not the originator of evil, yet He is sovereign over all His creatures, including the fallen angels. What they mean for evil, He means for His good plan. Lastly, see that God is with David in the court of a dangerous king, just like He was with Joseph, the shepherd of his own father's sheep.

## 2. God's Provision of Victory for David (17:1-58)

In chapter 17, the Philistines gathered again for battle. After camp is set up, the Philistine giant comes to find a worthy challenger, vs. 4,

1 Samuel 17:4–8: "4 Then a champion came out from the camps of the Philistines named Goliath, from Gath, whose **height was six cubits and a span**. 5 And he had a bronze helmet on his head, and he was **clothed with scale armor**, and the weight of that scale armor was five thousand shekels of bronze. 6 He also had bronze greaves on his legs and a **bronze javelin slung between his shoulders**. 7 And the shaft of his spear was like a weaver's beam, and the head of his spear weighed six hundred shekels of iron; his shield-carrier also walked before him. 8 And he stood and called out to the battle lines of Israel and said to them, "**Why do you come out to arrange yourselves for battle? Am I not the Philistine and you slaves of Saul? Choose a man for yourselves and let him come down to me.**"

Here, we have the reintroduction of Giants. Remember that when Israel spied out the Promised Land, the sons of Anakim, giants, scared them off from entering the Land (Numb 13:25-33). These giants were then conquered by Caleb and Joshua some forty years later and relocated to Philistia (Josh 11:21-23). Their reappearance here indicates something about Saul's reign - that the conquest is undone under his leadership. Notice that Goliath is armed with superior military technology. He had a spear, whose head weighed about 25 lbs. he was clothed in bronze scale armor. With the appearance of scales, this armor intentionally associated him with his fish god, Dagon, and a serpent. The Hebrew word for bronze – *nahoshet* - closely relates to the Hebrew word for the serpent of Genesis 3 - *nahash*. We are meant to see Goliath as the seed of the serpent.

Since Goliath is so tall, wasn't there a comparably tall man to fight Israel's battles? Instead, Israel's tall man is filled with fear vs. 11,

1 Samuel 17:11: "11 When Saul and all Israel heard these words of the Philistine, **they were dismayed and greatly afraid.**"

As a result of Saul's fear of what he saw before him, Goliath was permitted to taunt Israel and YHWH for forty straight days. One day, David then enters the scene, vs. 20,

1 Samuel 17:18–20: "18 "You shall also bring these ten cuts of cheese to the commander of their thousand, and **look into the welfare of your brothers**, and bring back a token from them. 19 "And Saul and they and all the men of Israel are in the valley of Elah, fighting with the Philistines." 20 So David arose early in the morning and **left the flock with a keeper and carried the supplies, and went as Jesse had commanded him**. And he came to the circle of the camp while the military force was going out in battle lines shouting the war cry."

Jesse's three eldest sons go to war in Saul's army, and David is sent by his father to investigate their welfare. This is the same language used for Joseph, whom Jacob sent to look after his older brothers (Gen 37:14). Notice how David leaves his father's sheep with the keeper, showing how David is a thoughtful, good shepherd. This contrasts with Saul, who wanders all over Israel when we first meet him, searing for his father's lost livestock.

As David arrives, he sees Israel and the Philistines arranging themselves for their daily shouting match, vs. 21,

1 Samuel 17:21–23: "21 And Israel and the Philistines arranged themselves in battle lines, battle line against battle line. **22 Then David left his baggage in the care of the baggage keeper** and ran to the battle line and entered in order to greet his brothers. 23 As he was speaking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the battle lines of the Philistines, **and he spoke these same words; and David heard them.**"

Here, we have another contrast. Remember that at Saul's coronation, no one could find him because he was hiding in fear among the baggage. When David arrives at the war camp, where does he throw his snack bag? With the baggage.

When David hears the words of the Philistine giant, he's not filled with fear like Saul and his subjects; he is filled with righteous zeal, vs. 26,

1 Samuel 17:26: "26 Then David spoke to the men who were standing by him, saying, "What will be done for the man who strikes down this Philistine and takes away the reproach from Israel? For **who is this uncircumcised Philistine that he should reproach the battle lines of the living God?**"

He doesn't see Goliath with the eyes of the world in terms of his height and strength. He sees things in biblical terms. He calls Goliath the "uncircumcised Philistine," which is the same reference that faithful Jonathan used when attacking the Philistine army (1 Samuel 14:6). He is zealous, not for his honor, but to vindicate the honor of the living God. Eventually, Saul hears that David is at the camp asking around about Goliath vs. 31,

1 Samuel 17:31–36: "31 Then the words which David spoke were heard. And they told them to Saul, and he sent for him. 32 And David said to Saul, "**Let no man's heart fail on account of him; your servant will go and fight with this Philistine.**" 33 Then Saul said to David, "You are not able to go against this Philistine to fight with him, for **you are but a youth while he has been a warrior from his youth.**" 34 But David said to Saul, "**Your servant was shepherding his father's sheep. And a lion and a bear would come and take a lamb from the flock, 35 and I would go out after it and strike it and rescue the lamb from its mouth.** Then it rose up against me, and I would seize it by its beard and strike it down and put it to death. 36 "**Your servant has struck down both the lion and the bear; and this uncircumcised Philistine will be like one of them since he has reproached the battle lines of the living God.**"

In David's response to Saul, he informs the King that no one's heart should fail. This is a direct reference to God's instruction for warfare in the Law found in Deuteronomy 20,

Deuteronomy 20:3–4: "3 "And he shall say to them, 'Hear, O Israel, you are drawing near to the battle against your enemies today. **Do not let your heart be faint.** Do not be

afraid, nor be alarmed, nor be in dread before them, 4 **for Yahweh your God is the one who goes with you, to fight for you against your enemies, to save you.**"

David then provides Saul with an anecdote about saving his sheep from the mouth of a lion and a bear. In doing so, David exercised dominion over the beasts of the earth to tend the garden of His father's flock, just as Adam, the first king, was to do. Then, in verse 26, we see who David credits his past victory to and who he would rely on to face Goliath, vs. 37,

1 Samuel 17:37: 37 And David said, "**Yahweh, who delivered me** from the hand of the lion and from the hand of the bear, **He will deliver me from the hand of this Philistine.**"

And Saul said to David, "Go, and may Yahweh be with you."

David did not defeat these beasts with his strength. In those instances, it was God who delivered him. His confidence in God gave him courage against the beasts and courage against the giant. After Saul failed to clothe David with the armor Saul should have worn to face the Giant, David equips himself, vs. 40,

1 Samuel 17:40: "40 **Then he took his stick** in his hand and chose for himself **five smooth stones** from the brook and put them in **the shepherd's bag** which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine."

Saul wants to arm him with the armor of the world, but David decides to take the armor of a shepherd, equipping himself with his staff, shepherd's bag, sling, and stones. The choice of stones was intentional. Goliath blasphemed the Lord for 40 days, and the punishment for blasphemy found in Leviticus 24:16 is stoning.

As David approached the battlefield, his appearance was offensive to the giant, vs. 43,

1 Samuel 17:43–44: "43 And the Philistine said to David, "**Am I a dog**, that you come to me with sticks?" And the Philistine **cursed David by his gods.** 44 The Philistine also said to David, "Come to me, and I will give your flesh to the **birds of the sky and the beasts of the field.**"

He is incensed that David is treating him like a beast. He curses him by his gods, the chief of which is Dagon, and he threatens to feed David to the birds of the sky, beast of the field. This is the same language used in creation for the creatures Adam was supposed to rule over. Like the serpent, Goliath seeks to reverse the created order by feeding this son of Adam to these creatures.

David replies with his curse by His God, vs. 46,

1 Samuel 17:46–47: "46 "This day **Yahweh will deliver you up into my hands**, and I will strike you down **and remove your head from you.** And I will give the dead bodies of the camp of the Philistines this day to **the birds of the sky and the beasts of the earth, that all the earth may know that there is a God in Israel,** 47 and that all this assembly may know that **Yahweh does not save by sword or by spear; for the battle is Yahweh's, and He will give you into our hands.**"

David's confidence is not in his strength but in YHWH. He does not look around him in fear or at himself in self-determination; he looks up to God, the source of his strength. See also that the reason for his fighting, the purpose for this battle, is that all the earth may know YHWH is God. This should remind us of the purpose of God bringing down another mighty seed of the serpent - Pharaoh. The battle belongs not to the mighty with swords and spears but to YHWH.

In verse 49, David then accomplishes the very thing he confidently declared,

1 Samuel 17:49–51: "49 And David sent his hand down into his bag and took from it a stone and slung it **and struck the Philistine on his forehead**. And the stone sank into his forehead, so that he fell on his face to the ground. 50 Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and put him to death; but there was no sword in David's hand. 51 Then **David ran and stood over the Philistine and took his sword and drew it out of its sheath and put him to death and cut off his head with it**. Then the Philistines saw that their champion was dead, so they fled."

Notice the location of David's attack. Where does his stone strike? What does David cut? The head. Here, we have the seed of the woman crushing the head of the seed of the serpent. See also how Goliath fell - on his face, just like Dagon before the Ark of YHWH. The battle, indeed, is YHWH's

### [Christ Connection and Application](#)

Application from the chapter is often exclusively moralistic. We must run to face our giants, just as David did. Instead, we must first see ourselves not in the role of David but in the followers of Saul. Before the anointed one arrived, they were filled with fear and as good as dead with no one to save them. Similarly, the disciples scattered and cowered in fear when Jesus had been arrested and executed. This is who we are apart from the Lord's anointed - the Messiah. But praise be to God, He was victorious, not over a mere Giant, but over the serpent, sin, and death itself. Through His conquering, we are saved, made conquerors, and granted the privilege to share in His spoils.

Indeed, this story of David is inspiring. As we will see, David's feat inspired the entire nation in his day. But remember why David fought. He did not fight to face his fears or for his honor. He fought for the glory of YHWH. If we are to be inspired to fight by David, we must be inspired to fight for what he was zealous for the glory of the Lord.

We should also note how God used David's trials in his youth to prepare him to face the giant. God uses difficulties to sharpen and fortify us for greater difficulty. And even in those early trials, David did not lean on his skill and strength but on faith, prayer, and reliance on God to save him.

Lastly, David was confident in God because of his personal experiences of previous deliverance and his knowledge of God's past works of salvation. We, too, must look to Christ, who has conquered the greatest of enemies. Since He is victorious, what should we fear then?

### [3. God's Exaltation of David \(18:1-30\)](#)

After David fights for the honor of the name of the Lord, the Lord causes the honor of the people to fall upon David, starting with the heir to the throne, vs. 3,



1 Samuel 18:3–4: "3 Then Jonathan cut a covenant with David **because he loved him as his own soul.** 4 And **Jonathan stripped himself of the robe that was on him and gave it to David, with his armor,** even his sword and his bow and his belt."

Jonathan recognizes that David's heart was knit (vs. 1) with his own. Both men expressed zeal for the honor of the Lord and faith in the Lord to provide for them. Jonathan strips himself of his royalty in this covenant ceremony and bestows it upon David. He decreases that the true King might increase.

After his victory over the Philistines, Saul sets David over his army. When David accomplishes additional victories, the people rejoice, vs. 7,

1 Samuel 18:7–8: "7 And the women sang as they were merry and said, "**Saul has struck his thousands, And David his ten thousands.**" 8 **Then Saul became very angry, for this saying was displeasing in his eyes,** and he said, "They have ascribed to David ten thousands, but to me they have ascribed thousands. **Now, what more can he have but the Kingdom?**"

This song wasn't an intentional dig at Saul, but the praise of David produces petty envy in Saul. Here, we see that the Davidic King is divisive. He sets the son against the father and inspires faithful love from one and murderous jealousy from another. One day, Saul's murderous intentions find opportunity in vs. 10,

1 Samuel 18:10–12: "10 Now it happened on the next day that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house. Now **David was playing the harp with his hand, as usual, and a spear was in Saul's hand.** 11 Then Saul hurled the spear for he thought, "**I will pin David to the wall.**" But David escaped from his presence twice. 12 And Saul was afraid of David, for **Yahweh was with him** but had turned away from Saul."

David is holding an instrument intended for Divine praise. Saul is holding the weapon of war that the Philistine giant favored. Like Goliath, Saul attempts to kill the Lord's anointed. However, as the Author notes, YHWH was with David.

#### 4. God's Protection for David (19:1-20:42)

As Saul's fear increases, he is tempted to murder David again. But David's faithful friend, Jonathan, seeks to intervene on David's behalf, vs. 5,

1 Samuel 19:5–6: "5 "For he **took his life in his hand and struck the Philistine, and Yahweh brought about a great salvation for all Israel;** you saw it and were glad. **Why then will you sin against innocent blood by putting David to death without a cause?**" 6 And Saul listened to the voice of Jonathan, and Saul swore, "**As Yahweh lives, he shall not be put to death.**"

The King's son argued that David sacrificed his life to fight Goliath. Furthermore, to kill David would be to shed innocent blood. Initially, Saul is convinced, and he swears the greatest oath an Israelite could make on the life of the Living God that he won't kill David. However, a few verses later, he goes back on his word like Pharaoh once did and tries to skewer David to a wall once more.

After this, in vs. 12, Saul's daughter, Michal, who was given to David, helps David escape, 1 Samuel 19:12–16: "12 So Michal let David **down through a window**, and he went out and fled and escaped. **13 Then Michal took the household idol** and laid it on the bed and put a quilt of goats' hair at its head and covered it with clothes. **14 Then Saul sent messengers to take David, but she said, "He is sick."** **15 So Saul sent messengers to see David, saying, "Bring him up to me on his bed, that I may put him to death."** 16 The messengers came, and behold, the household idol was on the bed with the quilt of goats' hair at its head."

Interestingly, Michal's scheme draws similarities to past scripture. She lets David down from her window as Rahab did for the spies in Jericho. Then, she takes Saul's household idol and uses it deceptively to fool her father, just as Rachel did when fleeing her father, Laban. The reason for these two allusions is unclear beyond the fact that the Author wants his readers to raise their antennas. David flees from Saul to Samuel's hometown. After hearing of David's whereabouts, Saul sends servants to capture him, vs 20,

1 Samuel 19:20: "20 Then Saul sent messengers to take David, **but they saw the company of the prophets prophesying, with Samuel standing and presiding over them.** And the Spirit of God came upon the messengers of Saul; and **they also prophesied.**"

Here, we see a contrast in the protection of Michal and the protection of God. Michal resorted to secrecy and deception involving her idols. God openly and instantly thwarts Saul's attempts with the power of His Spirit. Saul sends two more groups of servants, and the Spirit makes them students of Samuel instead. Saul then decides to take matters into his own hands, vs. 22,

1 Samuel 19:22-23: "22 Then he himself went to Ramah and came as far as the large well that is in Secu; and he asked and said, "Where are Samuel and David?" And someone said, "Behold, they are at Naioth in Ramah. 23 So he went there, to Naioth in Ramah; and **the Spirit of God came upon him also, so that he went along prophesying continually** until he came to Naioth in Ramah."

See that before Saul even gets to Samuel's town, David's Divine Defender intervenes and incapacitates Saul for an entire day, making him a student of Samuel, too.

However, after this clear sign of God's divine protection and presence with David, David begins to take his protection into his own hands, beginning in Chapter 20.

David returns to Jonathan and devises a deceitful scheme to reveal if Saul is still murderous. Jonathan was to tell the King that David had returned home to partake in a local sacrifice to God with his family. This message was intended to test Saul's attitude toward David, and if it continued to be murderous, David knew that he should flee. Instead of this plan, what could David have done to identify Saul's intentions? He should have asked the Lord. Not so shockingly, Saul still sought to murder David. When Jonathan tells David's lie, the King sees right through it and attempts to murder his heir with his spear. David lies, and his best friend almost dies. David receives the message from Jonathan, and the two friends part as David leaves the household of Saul.

## 5. God's Tests for David (21:1-26:25)

Remember that in chapters 13-15, Saul sinned against the Lord on three separate occasions. His failures as King were highlighted threefold, and in each incident, Saul fell deeper into his sinful and foolish ways. David faces three tests as he flees Saul into the wilderness (23:14). The location of the wilderness serves to remind us of Moses and Israel, both of whom were tested and refined by God in the desert.

### A. The Test of the Bread (21:1-22:23)

As David is fleeing from Saul, he first comes to the priest at Nob, vs. 1,

1 Samuel 21:1–3: "1 Then David came to Nob to Ahimelech the priest; and **Ahimelech came trembling to meet David** and said to him, "Why are you alone, and no one is with you?" 2 And David said to Ahimelech the priest, "**The king has commanded me with a matter and has said to me, 'Let no one know anything about the matter on which I am sending you and with which I have commanded you**"; and I have directed the young men to a certain place." 3 "So now, what do you have on hand? **Give five loaves of bread into my hand, or whatever can be found.**"

The priest David encounters is Ahimelech, Phinehas's grandson and Eli's great-grandson. David's approach fills him with apprehension. Undoubtedly, the tales of conflict between Saul and David were widespread. So, to assuage his fears, David devises another deceitful scheme. David tells him that he is on a mission from the King and needs bread.

However, the only bread on hand was the Bread of Presence. The Bread of the Presence was twelve loaves of unleavened bread placed on the table in the sanctuary of the Tabernacle of God. Every Sabbath, they were removed and replaced by hot loaves, and the old loaves were eaten only by the priests. Ahimelech recognized the needs of David and his men and showed compassion by making an exception to preserve God's higher priority in life.

Interestingly, this story connects to a sabbath 1000 years into the future. In Mark 2:23-28, Jesus' disciples pick grain heads to feed themselves during the Sabbath, which causes the Pharisees to accuse Jesus of allowing his disciples to violate the Law. David then uses Ahimelech's actions to illustrate that in God's eyes, showing compassion always trumped strict adherence to ceremony. From Jesus' use of this story, we can see that David was not wrong in asking for bread, and Ahimelech was not wrong in giving him the bread of presence. However, nowhere does Jesus justify the lie that David told to get the bread in the first place.

As David receives the bread from the priest, a wicked witness, the chief shepherd of Saul, Doeg the Edomite, is standing in the shadows. This wicked shepherd told Saul what happened with David and the priest, prompting Saul to command his servants to put the priests to death. As they did when Saul commanded the execution of his son Jonathan, Saul's servants refused to listen. However, Doeg the Edomite was more than willing, and he executed 85 priests and struck down the men, women, and children of Nob. David lied, and a whole town died. Except for one. The priest's son, Abiathar, can escape and report to David, vs. 21,

1 Samuel 22:21–22: "21 And Abiathar told David that Saul had killed the priests of Yahweh. 22 Then David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. **It is I who have turned against every person in your father's household.**"

David understands that the guilt of the death of the priests at Nob is his to bear -as if he was their attacker with his scheme. He pronounces his guilt. And this is in contrast with Saul, who, when confronted, immediately blame shifts.

#### B. The Test of the Promise (23:1-25:1)

With the episode of the bread over, the scene shifts to David doing the work of the King and fighting his people's battles,

1 Samuel 23:1–2: "1 Then they told David, saying, "Behold, the Philistines are fighting against Keilah and are pillaging the threshing floors." 2 **So David asked of Yahweh, saying, "Shall I go and strike these Philistines?"** And Yahweh said to David, "**Go and strike the Philistines and save Keilah.**"

In Chapter 22, Saul asked a gentile to go and slay the Israelites at Nob. But in Chapter 23, David inquires after YHWH to save Israelites at Keilah. David has learned his lesson. He returns to his habit of seeking the Lord in faith as he once did as a shepherd boy. The men with David are filled with fear by David's plan, so David asks the Lord again, verse 4,

1 Samuel 23:4, "4 Then **David asked of Yahweh once more.** And Yahweh answered him and said, "Arise, go down to Keilah, **for I will give the Philistines into your hand.**"

After he liberates Keilah, word comes to David that Saul is on his way. Instead of running or coming up with a scheme, David turns to the Lord a third time to see if he should stay or go, vs. 10,

1 Samuel 23:10-11: "10 Then David said, "**O Yahweh, the God of Israel, Your slave has heard** for certain that Saul is seeking to come to Keilah to make the city a ruin on my account. 11 "Will the men of Keilah surrender me into his hand? Will Saul come down just as Your slave has heard? O Yahweh, the **God of Israel, I pray, tell Your slave.**" And Yahweh said, "He will come down."

David is remarkably detailed, asking God about every aspect of his situation. David might not be perfect, but his heart responds to the Lord's discipline. The Lord informs David that the people will give him up, and David flees to the wilderness of Ziph, where he constantly escapes Saul's grasp.

In chapter 24, report comes to Saul that David is in the wilderness of Engedi, and it is there that we have the famous scene in the cave, vs. 3,

1 Samuel 24:3–4: "3 And he came to the sheepfolds on the way, where there was a cave; and **Saul went in to cover his feet.** Now David and his men were sitting in the inner recesses of the cave. 4 Then the men of David said to him, "**Behold, this is the day of which Yahweh said to you, 'Behold, I am about to give your enemy into your hand, and you shall do to him as it seems good in your eyes.'**" Then David arose and **cut off the edge of Saul's robe** secretly."

Out of all the caves in the wilderness, Saul chose the cave that David and his men hid in. As Saul relieved himself, David's servants declared that this was the Lord fulfilling his promise to David.

But did God say the words that the servants quoted? No. They saw the situation at hand and presumed upon God's providence. They take the promise that God made out of context. At Keialah, God said that He would give the Philistines into David's hand," and David's servants modified this promise to fit the present predicament.

Initially, David is convinced by his men. But instead of killing Saul, he cuts off just a corner of Saul's robe. Yet, even after seemingly sparing Saul's life, his conscience was pricked after his actions, vs. 5,

1 Samuel 24:5–7: "5 And it happened afterward that **David's heart struck him because he had cut off the edge of Saul's robe.** 6 So he said to his men, "**Far be it from me because of Yahweh that I should do this thing to my lord, the anointed of Yahweh,** to send forth my hand against him, **since he is the anointed of Yahweh.**" 7 **And David tore his men to pieces with these words and did not allow them to rise up against Saul.** And Saul arose, left the cave, and went on his way."

As YHWH's anointed King, his person, and clothes were not to be violated. David immediately understood this, and his heart struck him. This phrase is used in 1 Samuel 17 to describe the stone striking Goliath's forehead. His conscience is pierced, and he goes from tearing a piece from Saul's robe to tearing his men to pieces with words to keep them from attacking Saul. We are very familiar with the rest of this episode; David comes running out of the cave and bows low to the ground. He retells the situation of the past 20 minutes and promises that his hand shall never be against Saul. He then pleads his case based on the will of the KING vs. 15,

1 Samuel 24:15: "15 "Therefore **Yahweh be judge** and execute justice between you and me; and **may He see and plead my cause and execute justice for me to escape from your hand.**"

See that David does not seek safety in a possible heart change in Saul. David sets his faith in the future grace and the faithfulness of YHWH to rescue him from Saul's cruel intentions. Saul's response, however, would have been incredibly reassuring. He acknowledges that David has shown himself to be righteous and gracious. He then makes this astonishing declaration to David and before all his men, vs. 20,

1 Samuel 24:20–21: "20 "So now, behold, **I know that you will surely be King** and that the Kingdom of Israel will be established in your hand. 21 "**So now swear to me by Yahweh that you will not cut off my seed after me** and that you will not destroy my name from my father's household."

David will be King, and Saul covenants with David, as Jonathan did in chapter 20, to preserve the name of Saul's household when David ascends to the throne.

### C. The Test of the Crown (25:2-26:25)

After the incident in the cave of Engedi and the death of Samuel in 25:1, we have this interesting interjection in chapter 25. This chapter is a chiasm surrounded by another opportunity to secretly take Saul's life in chapter 26.

The story begins with David and his band protecting the shepherds and livestock of a wealthy man. We find out his name in verse 3,

1 Samuel 25:3: "3 (now the man's name was Nabal, and his wife's name was Abigail. **And the woman was good in insight and beautiful in appearance, but the man was harsh and evil in his dealings,** and he was a Calebite),"

Nabal is harsh and evil. His wife, Abigail, is the exact opposite: beautiful and insightful. She is wise, and he is a fool, which is what Nabal means.

After introducing the characters, David sends his servants to request provision from rich Nabal. David doesn't lie to get the provision he needs. He requests that Nabal return the kindness that David and his servants had shown to Nabal's shepherds. But Nabal responds unkindly to the request of David, vs. 10,

1 Samuel 25:10: "10 But Nabal answered David's servants and said, "**Who is David?** And who is the son of Jesse? There are many servants today who are each breaking away from his master."

This rhetorical put-down, "who is David?" mirrors the defiant response of Pharaoh (Exodus 5:2) - "Who is YHWH?"

How does David respond? Verse 13,

1 Samuel 25:13: "13 **Then David said to his men, "Each of you gird on his sword."** So each man girded on his sword. And David also girded on his sword, and about four hundred men went up behind David, and two hundred stayed with the baggage."

David is angry. He is incensed that Nabal would refuse his request and then disrespect him, the Lord's anointed. He takes two-thirds of his army to destroy the household of one man. Providentially, stupid Nabal had a brilliant servant who went to wise Abigail and told her of Nabal's foolishness and David's plan to exact vengeance. The insightful wife of the fool jumps in to mediate between the King and her husband. She gathers David's requested goods and sends them ahead of her as Jacob did before meeting Esau. The Author notes that she does this without telling Nabal because she knows she is about to give away what he prizes and loves most: his possessions.

The scene then shifts to the hillside where David is marching down with his warriors on one side, and Abigail and her servants are hurrying up with a peace offering on the other. David's wrath is further revealed in words in vs. 22,

1 Samuel 25:22: "22 "May God do so to the enemies of David, and more also, if by morning **I leave as much as one male of any who belongs to him."**

David is furious that someone would dishonor him and that he is ready to slaughter the entire household of his fellow Judahite, Nabal. This declaration immediately brings to mind the slaughter of Saul of the priests and people of Nob.

As one commentator put it, "*As we see him filled with hatred and revenge and swearing by God himself to murder not only Nabal but all his innocent servants, we see how, apart from the gracious help of God (mediated here through Abigail), he himself was quite capable of assuming the very character of Saul and all those who have been pursuing him.*"<sup>1</sup> A foolish rich man

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<sup>1</sup> Harry A. Hoffner Jr., *1 & 2 Samuel*, Evangelical Exegetical Commentary

mirroring Saul's character is at the center of this chiasm between the two scenes with Saul. In the cave, David stopped short of taking the life of the King and taking the Kingdom into his own hands. But here, David had no restraint in destroying Saul's doppelganger. Moreover, in his murderous mood, David acted like the wicked King who was chasing him down.

Providentially, the only wise character enters the scene in verse 23,

1 Samuel 25:23: "23 Then Abigail saw David; so she hurried and dismounted from her donkey and **fell on her face before David and bowed herself to the ground.**"

She appeals to David as David had just appealed to Saul in chapter 24. The parallel here is on purpose. To begin to calm the foolish wrath of a king, you must first meet him on his terms, with you bowed down as a humble subject. She adds words of humility and servitude to match her lowly posture, calling herself David's maidservant. She agrees with David's character assessment of her husband, calling him a vile man - a son of Belial.

In her best attempt to cool the heart of David, she equates her actions with the providence of God, verse 26

1 Samuel 25:26: "26 "So now, my lord, as Yahweh lives and as your soul lives, **since Yahweh has restrained you from shedding blood, and from saving yourself by your hand,** so now, let your enemies and those who seek evil against my lord, be as Nabal."

She pleads with David to recognize how his intended action would make him a murderer and that YHWH had sent Abigail to him today to save him from the consequences that would surely fall upon David's head if he carried out his plan. She concludes her plea for mercy by presenting the prize of a clean conscience vs. 30,

1 Samuel 25:30–31: "30 "And it will be that **when Yahweh does for my Lord according to all the good that He has spoken** concerning you, and appoints you ruler over Israel, **31 then this will not cause stumbling or a troubled heart to my Lord, both by having shed blood without cause** and by my Lord having saved himself. When Yahweh deals well with my Lord, then remember your maidservant."

Notice that Abigail and the Author want to point out that David is not yet the King. YHWH, had not fulfilled the promises made to David? But if David relented, he would have no cause for stumbling or a troubled heart on the day David received all that YHWH had promised.

David, the man after God's own heart, has his eyes immediately opened by Abigail's argument vs. 32,

1 Samuel 25:32–33: "32 Then David said to Abigail, "**Blessed be Yahweh, the God of Israel, who sent you this day to meet me,** 33 and blessed be your discernment, and blessed be you, **who have kept me this day from bloodshed and from saving myself by my own hand.**"

David's heart is changed. He sees the providential care of YHWH in sending Abigail, and he comes to his senses. The David we know and love comes back to us.

After this, God's providential care for David becomes even more evident in verse 36,

1 Samuel 25:36–38: "36 Then Abigail came to Nabal, and behold, he **was holding a feast in his house, like the feast of a king.** And Nabal's heart was merry within him, for he

was very drunk, so she did not tell him anything small or great until the morning light. 37 But in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him so that he became as a stone. 38 Now it happened that about ten days later, **Yahweh smote Nabal, and he died.**"

David realized his folly and that it was not time for him to act like a king. Nabal had no such realization and was feasting with the decadence that a king deserved until his decadence ended in death ten days later.

In verse 39, David recognizes the same thing the Author indicates: that the providential hand of YHWH struck Nabal dead instead of David,

1 Samuel 25:39: "39 Then David heard that Nabal was dead, so he said, **"Blessed be Yahweh, who has pleaded the cause of my reproach from the hand of Nabal and has kept back His servant from evil.** Yahweh has also returned the evil of Nabal on his own head." **Then David sent a proposal to Abigail to take her as his wife.**"

David has learned once more through this situation with Nabal that he must wait on the Lord to make him King; he must wait on the Lord to take the life of Saul as He took the life of Nabal. He must conform his will to the will of YHWH.

In Chapter 26, we see an interesting geographical note - David is in the wilderness of Ziph once more. Here in the wilderness, David has a second chance to kill Saul secretly. So what will David do with this new opportunity to forcefully take the crown before the Lord granted it to him? Verse 7,

1 Samuel 26:7–8: "7 So David and Abishai came to the people by night, and behold, **Saul lay sleeping inside the circle of the camp with his spear stuck in the ground at his head,** and Abner and the people were lying around him. 8 Then Abishai said to David, **"Today God has surrendered your enemy into your hand;** so now, please let me strike him with the spear to the ground with one stroke, and I will not strike him the second time."

David has been tested. His trust in the Lord was put on trial on four separate occasions. The first three times, he failed. But each time, he responded with remorse and repentance. The Lord was refining His King in the wilderness. And here, in verse 9, we see him pass the test,

1 Samuel 26:9–10: "9 But David said to Abishai, **"Do not destroy him, for who can stretch out his hand against the anointed of Yahweh and be without guilt?"** 10 David also said, **"As Yahweh lives, surely Yahweh will smite him,** or his day will come that he dies, or he will go down into battle and be swept away."

David declares that YHWH will be the One to strike the King. He is the One Who miraculously protected David from Saul at Ramah. He is the One Who granted victory over the giant Goliath. He is the One Who saved Israel at the battle of Ebenezer. He is the One Who decapitated and dismembered the idol of Dagon. He is One who the KING who fights His people's battles.

### [Christ Connection](#)

Just as David was testing in the wilderness after being anointed King, in Matthew 4, Jesus departs from the Jordan River, where the Spirit descended upon him, and the Father declared



from Heaven that Jesus is the beloved Son of God. He departs into the wilderness to face the ultimate test. Three times, the Tempter comes to test the King. The serpent tests Jesus with bread, he tests Jesus by misusing God's Word, and he tests Jesus by offering the Kingdom prematurely.

Where David failed, Christ triumphed. David didn't pass the test. Indeed, he grew and learned from his failures. Christ had no failure to learn from. He passed the test perfectly. He, unlike every son of David before him, was victorious.

## 6. God's Establishment of David's Rule (27:1-30:13)

The book ends with God doing just as David declared He would do, taking the Kingdom from Saul and giving it to David.

### A. David in Philistia (27:1-12)

In chapter 27, David leaves Israel for Gath to avoid another encounter with Saul. As he resides there, David begins to wage war against the nearby Canaanites, whom Joshua failed to conquer. He even goes to war against the Amalekites, whom Saul failed to wipe out when he disobeyed the word of the Lord.

### B. Saul and the Witch at Endor (28:1-25)

In chapter 28, Saul is presented in a far more troubling scene. The Philistines go to war again with Israel. As is customary, the sight of the Philistines causes Saul to fear and tremble. But instead of hiding, he asks YHWH, but YHWH does not answer him. Like Eli at the beginning of the book, God is done speaking to Saul. So Saul turns to another supernatural source of guidance, vs. 7

1 Samuel 28:7: "7 So Saul said to his servants, **"Seek for me a woman who is a medium, that I may go to her and inquire of her."** And his servants said to him, "Behold, there is a woman who is a medium at Endor."

In seeking a medium, Saul fulfills the prophetic condemnation of Samuel from chapter 15,

1 Samuel 15:23: "23 "For **rebellion is as the sin of divination, And insubordination is as wickedness and idolatry.** Because you have rejected the word of Yahweh, He has also rejected you from being King."

Before meeting the witch from Endor, He removes his royal robes and disguises himself. And then he asks her to divine the word of Samuel for him. To the shock of the medium and Saul, Samuel appears, vs. 15,

1 Samuel 28:16–19: "16 And Samuel said, **"Why then do you ask me since Yahweh has turned away from you** and has become your adversary? 17 **"So Yahweh has done accordingly as He spoke by my hand, for Yahweh has torn the Kingdom out of your hand and given it to your neighbor, to David.** 18 "As you did not listen to the voice of Yahweh and did not execute His burning anger on Amalek, so Yahweh has done this thing to you this day. 19 **"Moreover Yahweh will also give over Israel along with you into the hands of the Philistines, therefore tomorrow you and your sons will be with me.** Indeed, Yahweh will give over the camp of Israel into the hands of the Philistines!"

The Word of the Lord will be fulfilled. The Kingdom will be David's, and Saul will perish at the hands of the Philistines the next day.

A myriad of questions arise following this incident. Was Israel not forbidden from engaging in divination and necromancy? Indeed, the Law expressly prohibits it in Deuteronomy 18:9-22. To do so was an abomination before God. Can God's people, like Samuel - a prophet called by God, regularly be summoned by witches and mediums? The best answer from the objective language of this passage is that by the permission of God for His purposes. Does God's permitting this occurrence justify the practice? May it never be. Scripture is clear that God's people are to be blameless and holy, seeking the word of God, not of a witch.

### [C. Back at Aphek \(29:1-11\)](#)

In Chapter 29, we see that the Philistines encamped at Aphek. This is the same town where they fought and took the Ark of the Lord at the beginning of the book. From this, we see King Israel desired someone who could fight their battles and accomplish nothing. They are right back where they started. David is initially there amongst the Philistines, but the generals do not trust him in open battle against his kinsmen. They send David home, thus removing any hint of David taking the Kingdom by force.

### [D. David's Deliverance \(30:1-31\)](#)

In Chapter 30, David returns from the army of the Philistines to his home to find that his wives and household had been taken captive by the Amalekites. However, before taking vengeance and retrieving his household, David sought the Lord, vs. 8,

1 Samuel 30:8: "8 And David asked of Yahweh, saying, "Shall I pursue this band? Shall I overtake them?" And He said to him, "**Pursue, for you will surely overtake them, and you will surely deliver all.**"

In the ancient Near East, a ruler or head of the house's failure to protect his wives indicated his failure as a ruler. But David did not fail. With the Lord's permission to deliver, he did just that. Before arriving at his home in Philistia, David had a three-day journey where they traveled 75 miles. As he pursued the Amalekites, God provided David with nourishment as a random Egyptian carrying a feast of bread, fig cakes, raisin clusters, and water. David didn't have to lie or devise some scheme. God just provided.

The Egyptian also happened to be an abandoned servant of the Amalekites who guided David to the Amalekite camp. The Author only mentions David in this scene, using his name eight times as if to demonstrate that David was the one who delivered his household from the Amalekites. About a third of his men were too exhausted to join David in his pursuit. However, David granted them the same portion of the spoils that the other two-thirds of his army received. In verse 25, the author records,

1 Samuel 30:25: "25 So it has been from that day forward, that he made it a **statute and a judgment** for Israel to this day."

This phrase, "statute and judgement," was previously used by the two most prominent leaders of God's people, Moses in Exodus 15:25 and Joshua in Joshua 24:25. And he did so because the victory did not belong to him, or only part of his army, but to the Lord.

#### E. The Death of Saul (31:1-13)

The book ends in chapter 31 with a battle between the Philistines and Saul. Saul is wounded and takes his own life. The next day, the Philistines see the dead King and cut off his head. This is the third and final beheading of the book: Dagon before the Ark, Goliath before David, and now Saul before the Philistines.

### Conclusion

In light of all the events of this book, listen once more to the paradigmatic song of Hannah, 1 Samuel 2:1–10: "1 Then Hannah prayed and said, "My heart exults in Yahweh; My horn is exalted in Yahweh; **My mouth speaks boldly against my enemies Because I am glad in Your salvation.** 2 "There is no one holy like Yahweh; Indeed, there is no one besides You, Nor is there any rock like our God. 3 "Do not multiply speaking so very proudly; Let arrogance not come out of your mouth; For Yahweh is a God of knowledge, And with Him actions are weighed. 4 "The bows of the mighty are shattered, But those who stumble gird on strength. 5 "Those who were full hire themselves out for bread, But those who were hungry cease to hunger. Even the barren gives birth to seven, But she who has many children languishes. 6 "Yahweh puts to death and makes alive; He brings down to Sheol and raises up. 7 "Yahweh makes poor and rich; He brings low; He also exalts. 8 "He raises the poor from the dust; He exalts the needy from the ash heap To make them sit with nobles, And inherit a seat of glory; For the pillars of the earth are Yahweh's, And He set the world on them. 9 "He keeps the feet of His holy ones, But the wicked ones are silenced in darkness, For not by power shall a man prevail. 10 "Those who contend with Yahweh will be dismayed; Against them He will thunder in the heavens; Yahweh will render justice to the ends of the earth, And He will give strength to His king, And He will exalt the horn of His anointed."