

- ① Aggie went to Florida #1
- ② one Armed Aggie out of tree #5
- ③ Black man - pair of lips chasing watermelons. #6
- ④ Chinese, Vietnamese, Japanese ; Iceberg, Greenburg, Goldburg. #8

STUDY #1 IN THE LIFE OF KING SAUL

I Samuel 9:1-27

TEXT:

- v. 1 There was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah of Benjamin.
- v. 2 He had a son named Saul, an impressive young man without equal among the Israelites--a head taller than any of the others.
- v. 3 Now the donkeys belonging to Saul's father Kish were lost, and Kish said to his son Saul, "Take one of the servants with you and go and look for the donkeys."
- v. 4 So he passed through the hill country of Ephraim and through the area around Shalisha, but they did not find them. They went on into the district of Shaalim, but the donkeys were not there. Then he passed through the territory of Benjamin, but they did not find them.
- v. 5 When they reached the district of Zuph, Saul said to the servant who was with him, "Come, let's go back, or my father will stop thinking about the donkeys and start worrying about us."
- v. 6 But the servant replied, "Look, in this town there is a man of God; he is highly respected, and everything he says comes true. Let's go there now. Perhaps he will tell us what way to take."
- v. 7 Saul said to his servant, "If we go, what can we give the man? The food in our sacks is gone. We have no gift to take to the man of God. What do we have?"
- v. 8 The servant answered him again. "Look," he said, "I have a quarter of a shekel of silver. I will give it to the man of God so that he will tell us what way to take."
- v. 9 (Formerly in Israel, if a man went to inquire of God, he would say, "Come, let us go to the seer," because the prophet of today used to be called a seer.)
- v. 10 "Good," Saul said to his servant. "Come, let's go." So they set out for the town where the man of God was.
- v. 11 As they were going up the hill to the town, they met some girls coming out to draw water, and they asked them, "Is the seer here?"
- v. 12 "He is, they answered. "He's ahead of you. Hurry now; he has just come to our town today, for the people have a sacrifice at the high place."
- v. 13 As soon as you enter the town, you will find him before he goes up to the high place to eat. The people will not begin eating until he comes, because he must bless the sacrifice; afterward, those who are invited will eat. Go up now; you should find him about this time."
- v. 14 They went up to the town, and as they were entering it, there was Samuel, coming toward them on his way up to the high place.

v.15 Now the day before Saul came, the Lord had revealed this to Samuel:

v.16 "About this time tomorrow I will send you a man from the land of Benjamin. Anoint him leader over my people Israel; he will deliver my people from the hand of the Philistines. I have looked upon my people, for their cry has reached me."

v.17 When Samuel caught sight of Saul, the Lord said to him, "This is the man I spoke to you about; he will govern my people."

v.18 Saul approached Samuel in the gateway and asked, "Would you please tell me where the seer's house is?"

v.19 "I am the seer," Samuel replied. "Go up ahead of me to the high place, for today you are to eat with me, and in the morning I will let you go and will tell you all that is in your heart."

v.20 As for the donkeys you lost three days ago, do not worry about them; they have been found. And to whom is all the desire of Israel turned, if not to you and all your father's family?"

v.21 Saul answered, "But am I not a Benjamite, from the smallest tribe of Benjamin? Why do you say such a thing to me?"

v.22 Then Samuel brought Saul and his servant into the hall and seated them at the head of those who were invited--about thirty in number.

v.23 Samuel said to the cook, "Bring the piece of meat I gave you, the one I told you to lay aside."

v.24 So the cook took up the leg with what was on it and set it in front of Saul. Samuel said, "Here is what has been kept for you. Eat, because it was set aside for you for this occasion, from the time I said, 'I have invited guests.'" And Saul dined with Samuel that day.

v.25 After they came down from the high place to the town, Samuel talked with Saul on the roof of his house.

v.26 They rose about daybreak and Samuel called to Saul on the roof, "Get ready, and I will send you on your way." When Saul got ready, he and Samuel went outside together.

v.27 As they were going down to the edge of the town, Samuel said to Saul, "Tell the servant to go on ahead of us"--and the servant did so--"but you stay here awhile, so that I may give you a message from God."

INTRODUCTION & HISTORICAL BACKGROUND TO THE TEXT:

It will be our privilege on this occasion to dig into the life of another one of the Old Testament Biblical characters. We are going to be looking at King Saul.

Barker
The huge ship lay on its side like a dead whale, with its belly exposed, in the dirty slush of the Hudson River. Whiffs of smoke still clung to the mammoth fire-seared hulk. It was a heartbreakin sight that February of 1942. Most preferred to remember the Normandie's better days. Built in 1935, weighing 83,423 tons, costing \$60 million dollars, she was for years the largest and finest ship afloat. In August 1937

Long Beach
Shipwreck

Why Men:
Marriage
Money
Morals
Management
Sly that big
plane but can't
quench your
own family

she secured the blue ribbon for the fastest Atlantic crossing. Lovers of ships still talk of her clipper bow, her sleek racing lines. On the north Atlantic run this graceful giant was in a class by herself. World War II came and the Normandy was commandeered. While being refitted as a troop carrier, fire reduced the proud ship to an epic mass of junk, sprawled in the icy mud. There have been few sadder sights than the end of this once-beautiful ship."

The only sadder sight is a man who has all the promise and gifts to be a genuine power for God, but who disintegrates into a burnt-out hulk, ending on life's scrap pile. Such a man was Saul.

Thomas Shepard says it well: "Oh the grievous shipwrecks of some great ships! We see some boards and planks lying in the mud at low water, but that is all."

Life was designed by God to be impossible without Him

It is necessary for us before beginning to delve into a verse by verse study like this that we take a few moments to set the stage for the life of this man.

The scene of the scriptures opens with God creating a world and then putting into that world Adam and Eve. As a result of our first parent's disobedience, God still is unchanged in His desire for a relationship with man. The only course left is for God to make provision for man's sin and disobedience, and thus provide a way for a restored relationship.

The first clue that is given occurs in the garden of Eden in Genesis 3:15
"And I will put enmity between you and the woman, and between your offspring and hers. He will crush your head and you will strike his heel."

God then picks out Abram as the man through whom He is going to found the race, and it will be from this people Israel that His own Son is going to be born. To Abram he says, "I will make you into a great nation and I will bless you. I will make your name great and you will be a blessing. I will bless those who bless you. And whoever curses you, I will curse. And all peoples on earth will be blessed through you."

Gen. 12:

This unconditional covenant made to Abraham is passed on to his son Isaac and then to Jacob.

From Jacob comes the formation of the nation Israel into twelve tribes.

The Abrahamic covenant stipulated that the nation would be in a land that was not theirs for 430 years. And so Joseph leads the way into the land of Egypt and then the entire family, through economic stress, find themselves in that land.

The conclusion of the 430 years of bondage God raises up Moses, who through God's miraculous intervention leads the nation Israel out of bondage to the shores of Kadesh-Barnea, just across the river from the land which the Lord had promised to His people.

Because of (unbelief) and (unwillingness to take God at His word) the people are allowed to wander for 40 years in the wilderness, until that generation had passed off the scene; and then, and only then, are the people allowed to go into the land. (Moses disqualifies himself) through a fit of anger, striking the rock instead of speaking to it. The Lord brings him home. And Joshua is the leader who brings the people into the land.

The book of (Joshua) is a time of great victory and blessing as the tribes begin to enter into the inheritance which God has promised for them.

The people make a commitment to Joshua that they are going to be faithful to do all that the Lord had commanded them. And so you would expect that the early history of this nation would be one of blessing, prosperity and success because the people were obedient to the Lord.

This, however, is not the case. For instantaneously, as we open the book of (Judges), we find the people are disobedient. This disobedience of doing evil in the sight of the Lord leads to bondage to some foreign power or people. After a period of time, in their discontent, the people cry unto the Lord. The Lord then sends a savior, a leader, called a judge, who liberates them for a period of time; and then there is quietness, and finally they do evil again in the sight of the Lord. The book of Judges ends with the sorry conditions of "everybody doing that which is right in their own eyes." There is idolatry, immorality, anarchy running rampant through the land. What a sad and tragic picture of a people with so much potential, and yet failing to implement and to trust God that He would be faithful to fulfill His promises.

Samuel was the last of the judges, and the Lord had given him good victory.

After a successful campaign against the Philistines, (1 Samuel 7:12) says, "Then Samuel took a stone and set it up between Mizpah and Shen. He named it Ebenezer saying, 'Thus far has the Lord helped us.' So the Philistines were subdued and did not invade Israelite territory again."

verse 15 says, "Samuel continued as judge over Israel all the days of his life."

Chapter 8 opens with the statement that when Samuel grew old, he appointed his sons as judges over Israel. And verse 3 tells us that "his sons did not walk in his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. So all the elders of Israel gathered together and came to Samuel at Ramah. They said to him, 'You are old and your sons do not walk in your ways. Now appoint a king to lead us such as all the other nations have.' But when they said, 'Give us a king to lead us,' this displeased Samuel, so he prayed to the Lord. And the Lord told him, 'Listen to all that the people are

saying to you. It is not you they have rejected as their king, but me. As they have done from the day I brought them up out of Egypt, unto this day, forsaking me and serving other gods, so they are doing to you. Now listen to them, but warn them solemnly and let them know what the king who will reign over them will do."

Samuel then reminds the people of what is involved in setting up a kingdom and the dangers of all of the things that will happen.

Verse 19 of chapter 8 says "But the people refused to listen to Samuel; No, they said. We want a king over us. Then we will be like all the other nations with a king to lead us and to go out before us and fight our battles."

I John 2:15,16 ; Romans 12:1,2

The Lord's response to this is: Listen to this and give them a king.

Ridout points out: "Like all the nations--how human this is! It is as though they were like all the nations. It is putting themselves on the same plane with those very Philistines whom but lately they had overthrown in the power of God alone. Alas, so easily do we forget and so quickly turn away from our blessed God, who would have us different from all the nations. Had he not singled them out as a peculiar people in His electing choice, by the wondrous signs in the land of Egypt, by the sheltering blood, and bringing them forth with a high hand and outstretched arm? Had he not guarded them as the apple of His eye all through that great and terrible wilderness? Had He not cast out the nations from the land of Canaan and given them an inheritance? Houses which they had not builded and vineyards which they had not planted? What nation had ever been so treated? This wretched word, "like all the nations" is a denial in one breath of their whole history. They were to be like all the nations. They would be still among the fleshpots of Egypt, groaning in bitter and hopeless bondage. And for ourselves do not the desire for human remedies for recognized evils, for some resemblance to the ways of men about us, deny all that divine grace has done for us in making us a peculiar people for God Himself?

Get what they want with leanness of soul.

"However, after the solemn witness is born and the people repeat their desire, they are left--solemn thought--left to their choice. They shall have their request, even though it brings leanness to their souls. Our blessed God often permits us to have our own way, that He may show us the folly of it. Alas, would that we might learn His way in His own presence, and be spared the sorrow for ourselves and the dishonor to His name which come from the bitter experience of a path of disobedience. Again Samuel rehearses all the words of the people to the Lord, and again he is told to hearken to the voice of the people, who are for the time dismissed with the tacit promise that as they have desired, so it shall be. Sad journey homeward, as every man goes to his own city, after having deliberately refused longer to be under the mild and loving sway of the only one who could be truly their ruler."

~~Hosea 13:11 can be written over the remainder of 1 and 2 Samuel:~~
~~"I gave you a king in my anger, and took him away in my wrath."~~

*II Chron.
7:14*

J. Vernon McGee points out: "The children of Israel are going to have their way. God is going to give them a king. What was true of Israel in the days of Moses is still true. "And he gave them their request, but sent leanness into their souls." (Psalm 106:15) God will grant Israel's desire for a king, but it will not be to their advantage. God's guidance of the nation will be indirectly through the prophet. We shall see God will not speak directly to the king, but still through the prophet, who will convey God's word to the king. The king will accept it or reject it as he chooses."

Can any man truly respect himself who says, "I do this not because I think it's right, not even because I deem it for my own interests, but simply because it is done by most of the people." Can any man justify himself before God if the honest utterance of his heart must be: "I take this course, not because I see it well pleasing in your sight, but because if I do otherwise, men will laugh at me and despise me."

It was Daniel who purposed in his heart not to defile himself with the king's meat and how the Lord blessed him abundantly, and also eventually preserved him in the lion's den.

It was Shadrach, Meshach and Abednego who would not bow down to the image of gold, and who the Lord ultimately protected in the fiery furnace. It was Joseph who would not compromise moral convictions by having an affair with Potiphar's wife, and thus was protected by the Lord and prospered even during a prison term.

It is well for us to stop and ponder the feelings that often come, especially to those who are young of heart, to resist the general voice and stay by your conscience and your duty, to confess Christ among those who despise and reject Him.

Aggie - waxahachie - waco

INTRODUCTION TO CHAPTER 9:

While driving along this summer, I noticed a little Pinto ahead of me that had two bumper stickers on the rear bumper. The first bumper sticker on the left said, "You are always welcome at the First Assembly of God Church." The bumper sticker on the right said, "You toucha my car, I smasha you face!" We all have our favorite bumper stickers. One I heard of the other day: "God is back and boy is he mad!" or "Speed on brother! Hell ain't half full yet!" "Honk if you love Jesus" When you do, they shake their fist at you. "Ask me about my grandbabies" I've yet to see one that says, "Ask me about my teenagers." !!

Warning: In case of Rapture This car will be unmanned.
I'm Mad too Eddie : Old postman never die they
Just lose their zip : Have you hugged your Lawyer today.

Honk if I'm an Aggie!!

I guess one of the greatest bumper stickers we could make to cause people to think seriously would be: "Of all sad words of tongue or pen, the saddest of these are IT MIGHT HAVE BEEN."

This pretty well epitomizes the life of King Saul.

The progress of Saul's deterioration can be seen in his relationship to God. First, he tries to buy God and be a buddy to God. Then be God; and then bury God. To buy, buddy, be, and bury.

First, in trying to buy God he is in effect putting himself ahead of God. — Presuming on God's will. *I'll do this if you will do this.* You scratch my back & I'll scratch yours.

Secondly, in using the buddy approach, the farther he is away from God the more self-righteous a man becomes. Saul presumes that his personal plans are always God's plans. God, however, has not special buddies, so his next tact is to be God. And then finally, Saul in his final act tries to bury God by resorting to spiritualism.

buy
buddy
be
bury

v. 1 There was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah of Benjamin.

J. Vernon McGee points out "that Chapter 9 begins the second major section of the book of 1 Samuel. The first section dealt with Samuel, now the emphasis shifts to Saul. Saul is one of those strange individuals whom we encounter in the Word of God. Like Balaam, it is difficult to interpret him. Both in the Old and New Testaments there are several strange characters who move across the pages of scripture in semi-darkness. They came out, as it were, into the light, but like the groundhog they see their shadow and move back into the darkness again.) Kish was Saul's father, and he belonged to the tribe of Benjamin. Recalling the history of the 12 sons of Jacob in Genesis, the tribe originated with the youngest son Benjamin, a favorite of his father. His mother had died at his birth, and as she was passing, she named him "Benoni", son of my sorrow. But when Jacob looked at the little fellow, he said, No, he is going to be the son of my right hand; and he named him Benjamin. The boy was the favorite son and protected by his brothers. Then in the book of Judges the tribe was decimated because of an episode of gross sin that took place in the tribe. It is from this tribe Benjamin that the first king comes."

It was Saul of Tarsus who also mentions the honor of being from the tribe of Benjamin. A tribe, though fewest in number, was first in dignity.

His father is Kish, a mighty man of power or substance. In his spirit he is bold and in his body he is strong, and in his estate he is wealthy.

① ② ③ Saul grew up in A rich home

Riding lessons
Played Polo

Private School
Tennis Lessons

Basketball Camp

His own Horses

Nice Chariot

we choose for

by the way they

look & talk

+ think little

of the way

they act.

-10- ① Mental
② Social
③ Physical

Leave out the spiritual

v. 2 He had a son named Saul, an impressive young man without equal among the Israelites--a head taller than any of the others.

J. Vernon McGee points out "this boy Saul was handsome. Physically, he looked like a king, but he was an actor that played a part. He was not a king at heart. The people, however, were choosing their king by his outward appearance, and not according to his character. It is this outward appearance that places our nation in such a dangerous position today. We choose men by the way they look and by the way they talk rather than by their character. The children of Israel wanted a king and they liked Saul. He was handsome; he was tall; he was fine looking. There wasn't a more kingly looking man in the nation. He could have been both a TV and a movie star. He looked the part and could play the part. The trouble was he was not a king at heart."

I believe if we were to try to put a temperament upon Saul, we would have to call him a melancholy-choleric.

When we look at the melancholy side, we see that this kind of person is sensitive, a perfectionist, analytical, faithful friend, self-sacrificing, idealistic, and loyal. But the weaknesses of the melancholy temperament are self-centered, pessimistic, moody, revengeful, critical, negative, unsociable, and rigid.

The choleric side can be seen in the strengths that it is a temperament with strong will power, practical leader, optimistic, determined, independent, productive, decisive, confident. The weaknesses are hot-tempered, cruel, impetuous, self-sufficient, sarcastic, domineering, inconsiderate, proud, unemotional, crafty and impatient.

There is almost nothing vocationally which this man cannot do, and do well. He is both a perfectionist and a hard driver. He would make an excellent attorney, particularly in fields that demand research and accuracy, such as corporate law, securities or taxes. Because he prepares twice as hard for his case, he seldom loses. As a doctor, he is familiar with the last word in medicine and usually lets you know that he knows. He has strong leadership capabilities, enjoys being chairman of the board, never comes to a meeting unprepared. He would have made an excellent airlines captain, where he would be mixing precision with decisiveness and determination. As an educator, he would leave the classroom for administrative positions. He is likely to found his own institution or business and run it very capably, not with a lot of noise and color, but with efficiency. He oftentimes goes into politics, as is evidenced by the fact that many of our founding fathers could have well been melancholy-cholerics. He could have well been a superstar in any athletic endeavor.

When you look at the natural weaknesses of this temperament, you find they are extremely difficult people to please, rarely satisfying even themselves. They can be tough to live with when they start thinking negatively about themselves or someone else. These two temperaments are haunted by self-persecution, hostility and criticism. When you put these two together, you can look for him under the pile just as soon as things go wrong. His favorite prayer is "Lord, why me?" It is not uncommon for him to get angry at God, as well as his fellow man. If these negative thoughts continue long enough, he may become manic-depressive. And he can become sadistic. When he is confronted with his vile thinking pattern and angry and bitter spirit, he can be expected to explode.

His detailed analysis and perfection make him a nitpicker who drives others up the wall.

He radiates disapproval and feels compelled to castigate verbally those around him for failures and to correct their mistakes.

Luke and Moses are probably other melancholy-cholerics in scripture.

Like many melancholy-cholerics, (Moses) never gained victory over his hostility and bitterness. Consequently, he died before his time. Like Moses who wasted 40 years in the backside of the desert, harboring bitterness and animosity before surrendering his life to God, many a melancholy-choleric never lives up to his amazing potential because of the spirit of anger and revenge.

He is an (impressive young man) probably selected as one of the outstanding young men of Israel. The record tells us--without equal.

~~Saul of Tarsus could say in Galatians 1:13,14 "For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God, and tried to destroy it. I was advancing in Judaism beyond many Jews my own age and was extremely zealous for the traditions of my fathers."~~

Dalich points out that "Such a figure as this was well-adapted to command him to the people as their king, since size and beauty were highly valued in rulers as signs of manly strength."

v. 3 Now the donkeys belonging to Saul's father Kish were lost, and Kish said to his son Saul, "Take one of the servants with you and go and look for the donkeys."

Who would have ever thought that the meeting of two prisoners and an Egyptian prisoner would be a vital link that makes Joseph governor of Egypt? Or who would have ever thought that a young lady going to take a bath in a river would end up preserving the life of Moses, and ultimately secure the escape of the Israelites from Egypt? Or that

who's - who's
outstanding
young man
Key to the
difference
is Phil. 3:

Joseph
Moses

David
Esther
Saul

a father concerned for the comfort of his sons, would bring David in contact with Goliath and prepare the way for his elevation to the throne? Or the beauty of a Hebrew girl fascinating a Persian king would save the whole Hebrew race from massacre and extermination, as such was the case with Esther. So, in the passage that we now look at the straying of some donkeys from the pastures of a Hebrew farmer bring together the two men of whom the one was the old ruler, and the other was to be the new ruler of Israel.

Even straying donkeys can work together for good and can be used to the ultimate accomplishment of a sovereign God's purpose in weaving the many threads of our lives together with marvelous skill to the ultimate accomplishment of his purpose.

J. Vernon McGee points out "I know that the Lord has a sense of humor. You just cannot miss it because it is in too many places in the word of God. Saul is out looking for the asses of his father and the asses of Israel are looking for a king. They are bound to get together, friend, and they do. The Lord must smile when a thing like this takes place. What a commentary on the human race!"

v. 4 So he passed through the hill country of Ephraim and through the area around Shalisha, but they did not find them. They went on into the district of Shaalim, but the donkeys were not there. Then he passed through the territory of Benjamin, but they did not find them.

It was evidently round-up time and Saul's father Kish said to his son Saul to take a servant and to go on an expedition and seek to find the lost animals.

Verse 4 describes the various geographical locations through which Saul and his servant passed in search of the donkeys.

Evidently, the area explored was the whole of the mountainous region of Ephraim, and the results of their search were futile.

v. 5 When they reached the district of Zuph, Saul said to the servant who was with him, "Come, let's go back, or my father will stop thinking about the donkeys and start worrying about us."

After looking everywhere they possibly could for his father's animals, he speaks to his servant and says to him, Let's go on home because Dad is going to stop worrying about the animals and start thinking about us.

v. 6 But the servant replied, "Look, in this town there is a man of God; he is highly respected, and everything he says comes true. Let's go there now. Perhaps he will tell us what way to take."

Although Saul felt it necessary to return, the servant had a different idea. Evidently, Saul was not familiar with the name or the character of Samuel like his servant was. What God hides from the wise and prudent, He sometimes reveals to babes. It is an interesting thing in the study of the scriptures how often great people have been indebted to servants for important guidance. Obadiah, a servant in the court of Ahab, protected 100 of the prophets of God by supplying food and protection from Jezebel.

When the kings of Israel and Judah and Edom are frustrated in their attempt to do battle against Moab, Jehoshaphat says, "Is there not a prophet of the Lord here, that we may inquire of the Lord by him?" And one of the king of Israel's servants answered and said, "Elisha, the son of Shaphat, is here. He used to pour water on the hands of Elisha."

The little captive maid that ministered in the house of Naaman the Syrian was the channel through whom he came to know of the prophet of Israel who was able to heal him. It can truly be said, They have done what they could. Of the servant of Saul's we know nothing whatever, save that in his master's dilemma he told him of the Lord's servant and induced him to apply to him to extricate him from his difficulty.

There are two things that are said about this man of God:

1. First, he is highly respected. -Good Man
2. And secondly, everything he says comes true. -100% Accurate

Godly Prophet!!

This servant sees a conference with Samuel as a possible solution to their problem. Perhaps he will tell us what way to take.

v. 7 Saul said to his servant, "If we go, what can we give the man? The food in our sacks is gone. We have no gift to take to the man of God. What do we have?"

Saul, in speaking with his servant, raises the question of: If we do go, what offering do we have to give him for his favor toward us? Then he describes their present plight by the fact that the food that they have taken with them on the journey in search of the donkeys is all gone. "We have no gift to take the man of God." Then he asks the question: "What do we have?"

v. 8 The servant answered him again. "Look," he said, "I have a quarter of a shekel of silver. I will give it to the man of God so that he will tell us what way to take."

The servant here replies to Saul's question of what do we have by pointing up the fact that at least he has a quarter of a shekel of silver. This evidently was kind of a good luck piece that the servant always carried with him. And perhaps it might be that this

was always carried as something to have in case of an emergency, and he volunteers this for the solution to their problem. "I will give it to the man of God so that he will tell us what way to take."

v. 9 (Formerly in Israel, if a man went to inquire of God, he would say, "Come, let us go to the seer," because the prophet of today used to be called a seer.)

Here is a little parenthesis inserted by the spirit of God, which is helpful for our understanding of what is taking place.

J. Vernon McGee points out "There is a change of names. Men who dealt in mind control and spiritism were called seers. God wanted a different name for His man and so He called him a prophet. This actually makes Samuel the first of the order of prophets, although Moses is called a prophet. Samuel is the first of the order of prophets. Samuel, of course, is the man Saul and his servant are talking about."

✓ Last Judge
First Prophet

v. 10 "Good," Saul said to his servant. "Come, let's go." So they set out for the town where the man of God was.

Saul is satisfied with the suggestion of his servant who has a quarter of a shekel of silver and the two of them agree that it is time to go and consult with the man of God to see if he can tell them which way they are to take. So they set out for the town where the man of God was.

v. 11 As they were going up the hill to the town, they met some girls coming out to draw water, and they asked them, "Is the seer here?"

Just as they are going up to the city, they meet these girls who are coming out to get water. Seeking instructions from them, they ask the question, Is the seer here? Is the seer here?

My Phone Number is 777-6000 Call Anytime day or night

v. 12 "He is," they answered. "He's ahead of you. Hurry now; he has just come to our town today, for the people have a sacrifice at the high place."

You have gotten here just exactly at the right time. If you hustle, you can catch him before he goes up for the sacrifice. This way you could get a word with him, and if you have any business to transact, it could be taken care of before he actually gets involved in his religious activity.

v. 13 As soon as you enter the town, you will find him before he goes up to the high place to eat. The people will not begin eating until he comes, because he must bless the sacrifice; afterward, those who are invited will eat. Go up now; you should find him about this time."

6'10^{1/2}"
Good looking
WOW!
Robert Redford
just got nothing
on him!

One is reminded again of how perfect the Lord's timing is in the accomplishment of His purposes. Here Saul and the servant, although searching days in futility for the animals, come to this particular location and it is just exactly at the right time for them to have this altogether important encounter with Samuel.

Ecc.3:11
ISA.30:21

How perfect is the Lord's timing in our meetings and encounters with others for the full accomplishment of His purpose, if we are only sensitive to the direction of His voice in our daily lives.

Things Just Fall Together when God is involved!!

The news of the girls must have quickened the pace of Saul and the servant as they moved toward the town.

v.14 They went up to the town, and as they were entering it, there was Samuel, coming toward them on his way up to the high place.

Just as they reached the city, Samuel made his appearance on his way up to the high place. If they had lost just a few minutes, they would probably have had no opportunity during the whole day because the sacrifice would have demanded Samuel's full attention. And it is probably not like that Saul would have had any great desire to company with the prophet or have waited all day long until the feast was over. The two men were brought together just in the nick of time. And thus, another essential link of God's chain, bringing the old and the new ruler of Israel into contact with each other, was happily adjusted all through means to us, apparently accidental, but forming parts of a great scheme for God.

We cannot see how (silently, secretly, often slowly, yet surely) He (steadily) accomplishes His purposes. Looking at what is going on in common life is so ordinary, so absolutely quiet, that you can see no trace whatever of the divine plan. Things seem left to themselves and God appears to have no connection with them. And yet all the while the most insignificant of them is contributing towards the accomplishment of the mighty plans of God.

Men may be instruments in God's hands without even knowing it. In all the events of life men seem to be so completely their own masters, and yet as we see from this chapter before us, God is really at work. Whether men know it or not, they are really fulfilling the purposes of His will. Calmly but steadily, like the stars in the silent heavens, men are bringing to pass the schemes of God.

v.15 Now the day before Saul came, the Lord had revealed this to Samuel:

Here the Lord gives further insight into how preparations had been made behind the scenes, not only that they would providentially meet one another, but that the Lord had also revealed to Samuel that something was going to take place. This revelation is given in verse 16:

v.16 "About this time tomorrow I will send you a man from the land of Benjamin. Anoint him leader over my people Israel; he will deliver my people from the hand of the Philistines. I have looked upon my people, for their cry has reached me."

J. Vernon McGee points out "The question is often asked, Just how did God communicate in the Old Testament when he says "The Lord spake." I think that when it says "The Lord spake," He spoke. That is the way communication came. It came by words. It is the words of scripture that are inspired, not the thoughts. We are given an inkling of how God communicated when he says, "Now the Lord had told Samuel in his ear." What I hear in my ears are words. That is the only thing that makes sense. And that, of course, is what Samuel heard."

willingness
to Step Aside
The spiritual maturity of Samuel can really be seen as he is willing to be involved in the new arrangement that God had permitted for his people.

Blaikie points out "We have seen how mortified Samuel was at first when the people came to him with their request for a king. He took it as a personal affront, as well as a grave public error. Conscious as he was of having done his duty faithfully and of having rendered high service to the nation, and reposing calmly as he probably was on the expectation that at least for some time to come, Israel would move forward peacefully and happily on the lines which he had drawn for them, it must have been a staggering blow when they came to him and asked him to overturn all that he had done and make them a king. It must have been one of those bewildering moments when one's whole life appears lost and all one's dearest hopes and hardest labors lie shattered like the fragments of a potter's vessel. We have seen how in that sad moment Samuel carried his sorrows to the Lord, and learning thus to view the whole matter from God's point of view--how he came to make comparatively little account of his own disappointment, and to think only how he could still serve the cause of God, how he could still help the people, how he could prevent the vessel which he was no longer to steer from dashing against the hidden rocks he saw so clearly ahead. It is impossible not to be struck with the beauty and purity of Samuel's character in this mode of action."

Cup
Thorn
Like an injured but loving wife who labors with every art of patient affection to reclaim the husband that has abused her and broken her heart, like a long-suffering father who attends with his own hands to the neglected work of his dissipated son to save him if possible from the consequences of his folly, Samuel overlooks his personal slight and bears with the public folly of the people in the endeavor to be of some use to them in the important stage of their history on which they are entering.

How good to go back to I Corinthians chapter 13 and remember that "Love bears all things, believes all things, hopes all things, endures all things."

Do we want His will + glory or our selfish desires James 4:12

J. Vernon McGee points out "Many times God answers our request when it is not the best thing for us. When we keep crying to the Lord for whatever it is we want, finally He does for us what he did for Israel. He grants our request. When the children of Israel were in the wilderness, they cried for meat. God gave them meat, but He sent leanness unto their souls. That is why prayer should be made in the name of Christ, which means that it must be according to His will and for His glory. All requests should hinge on that very important matter."

Just as the cries of the children of Israel in bondage in Egypt ascended to the ears of the Lord of Hosts, so here once again the Lord says, "Their cry has reached me."

Prayers that get ready answers

v.17 When Samuel caught sight of Saul, the Lord said to him, "This is the man I spoke to you about; he will govern my people."

and the ones that want the glory of God more than selfish loves.

Isaiah 30:21 "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

The Lord softly speaks to verify to Samuel the fact that this is the man that I spoke to you about. He will govern my people.

v.18 Saul approached Samuel in the gateway and asked, "Would you please tell me where the seer's house is?"

Saul does not recognize Samuel and in his search asks for further directions.

v.19 "I am the seer," Samuel replied. "Go up ahead of me to the high place, for today you are to eat with me, and in the morning I will let you go and will tell you all that is in your heart."

I knew you were coming so I baked a cake!!

Immediately Samuel issues a series of instructions telling Saul to go up to the high place and then to eat with him, and then he is going to be spending the night. On the morrow Samuel is going to be telling him all that is in his heart.

v.20 As for the donkeys you lost three days ago, do not worry about them; they have been found. And to whom is all the desire of Israel turned, if not to you and all your father's family?"

The chief concern of Saul at this moment is to seek advice about the way to go to find the animals; and so Samuel relieves that anxiety by telling Saul and the servant that they have been found. And then he asks a question: "To whom is all the desire of Israel turned, if not to you and all your father's family?"

J. Vernon McGee points out "Saul was not actually God's choice, that is, He gave Israel the sort of man He knew they wanted. As Saul moved among the people, they saw that he was tall, handsome and looked like a king. When they asked for a king, God granted their request."

A Man is NO More Proud Than when he has to Speak of his humili

v.21 Saul answered, "But am I not a Benjamite, from the smallest tribe of Benjamin? Why do you say such a thing to me?"

Pride lurking in the inner recesses!!
How quickly success blurs perspective

McGee points out "Saul sounds a great deal like Gideon in this verse. He sounds very humble. Gideon said, 'Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. Gideon was saying, You can't get any smaller than I am. Gideon was actually telling the truth. He was a coward and frightened to death. Israel was at war and badly outnumbered. Saul had no reason to be afraid. Israel was not at war. He had been out looking for his father's long-eared donkeys that had already been found. His mission was accomplished. The point is that there was nothing to prompt a speech like he gave. I personally feel that this was a false humility. I think Saul felt very much like he was the one who could be king."

Samuel does not answer Saul's question: "Why do you say such a thing to me? but rather he gives attention to the duties at hand.

v.22 Then Samuel brought Saul and his servant into the hall and seated them at the head of those who were invited--about thirty in number.

Evidently, Samuel had made arrangements for a small group of the key leaders to be together with Saul and his servant on this occasion.

v.23 Samuel said to the cook, "Bring the piece of meat I gave you, the one I told you to lay aside."

Now Saul and the servant are about to be honored by having a special piece of meat that has been set aside for them the day before, given unto them for their meal.

Chef
Judas the
Soaked bread

To honor Saul as the new reigning monarch was his express purpose on this occasion.

Samuel really gets Saul's attention first of all in verse 20 by saying, "To whom is all the desire of Israel turned, if not to you and all your father's family." And now again, as he speaks to the cook, he gets Saul's attention by helping him recognize that he knew he was coming. "Bring the piece of meat I gave you, the one I told you to lay aside."

v.24 So the cook took up the leg with what was on it and set it in front of Saul. Samuel said, "Here is what has been kept for you. Eat, because it was set aside for you for this occasion, from the time I said, 'I have invited guests.'" And Saul dined with Samuel that day.

They were hungry!!

You can just see the mysterious look on Saul's face as this choice piece of meat is brought in and set in front of Saul; and then to hear Samuel say, 'Here is what has been kept for you. It has been set aside for you for this occasion from the time I said I have invited guests.' " Joseph's Brothers At The Table! Something's going on!!

It could be that the piece of meat reserved was that which rightfully belonged to Samuel on this occasion, and he is giving it to Saul as sort of an implicit act of resignation of his place to him.

v.25 After they came down from the high place to the town, Samuel talked with Saul on the roof of his house.

→ History, Dangers, Future, Spiritual → Never had a King before.

After all the religious activities are over, they come back to the house where Samuel is staying and there they spend time communing together; and I am sure Samuel is sharing with Saul some of the Lord's direction with regard to his future, and also expressing to him the desires of the people.

v.26 They rose about daybreak and Samuel called to Saul on the roof, "Get ready, and I will send you on your way." When Saul got ready, he and Samuel went outside together.

I am sure much of the conversation that went on between these two men was the past history of the nation Israel from the call of Abram in Genesis chapter 12 through the formation of the 12 tribes, through the bondage in Egypt, through the failure to go into the land and the 40 years wandering in the wilderness, and then the possession of the land under Joshua's leadership, and the sad failure during the times of the judges.

Present Conditions He will be Facing; Burdens For The Future !!

Then I am sure Samuel launches into the present desire of the people at such a critical time, and challenges Saul with the responsibility for future leadership.

I feel confident Samuel challenged Saul with regard to the principles of leadership and the fact that his greatest challenge would be to call the people to obedient to their heavenly king, to be sensitive to His direction, to be a godly people, fulfilling the requirements of the sacrificial system, to bring glory and honor and praise to their King of Kings and Lord of Lords.

I am sure Samuel warned Saul about becoming captivated with his own power and authority, and thus express his own will rather than seeking God's will for the direction of the people.

v.27 As they were going down to the edge of the town, Samuel said to Saul, "Tell the servant to go on ahead of us"--and the servant did so--"but you stay here awhile, so that I may give you a message from God."

As the three of them began to walk toward the city limits, Samuel requests that the servant go on ahead because there are some personal things that Samuel wants to share with Saul before they depart.

One almost feels like this warm and intimate encounter is the prelude to some very great things in the future. The warm and cordial conversation that must have passed between them can only be seen in those two disciples who were walking on the road to Emmaus, sharing together they were joined with another, even the risen Christ.

Coach's last words

Contrast the Two Encounters
The tragedy of human experience is to see this first glorious encounter between these two men and then to see the last through the witch at Endor in the darkness and in the final days of Saul's reign as king, Samuel speaks such words of severity and of judgment.

Perfect Timing
The question that wells up in our minds is: What has happened between this fantastic beginning and the tragic conclusion? We are going to answer that question as we trace the ongoing biography of King Saul.

Planets
Tides
Seasons
It is Thomas Kirk who said, "Here we have an illustration of the divine being regulating the movements of men in the sphere of moral freedom with as much precision as he does the movements of the heavenly bodies in the sphere of natural law. As Samuel is going out by the gate of the city, he saw Saul and his servant coming in. On account of the divine communication the day before, he would be on the outlook for the expected guest. When the two strangers came within the range of his vision, he would naturally fix his gaze on the tall and handsome form of Saul. And as he was looking with questioning wonder and surprise, the Lord said to him, 'Behold, the man of whom I spake to thee. This man shall have authority over my people.' And as Saul drew near to Samuel in the gateway, he said to him. 'Tell me, I pray thee, where the seer's house is?' The question implies that Saul was ignorant of Samuel's personal appearance. And when we think of the greatness of Samuel, both as a prophet and a judge, and the fact that he lived within ten miles of Gibeah, this ignorance impresses one with the idea that the son of Kish was deficient in intellectual curiosity and religious interest.

"At the close of the feast Samuel took him to his own house and communed with him on the roof. And that night we can well believe as they conversed perhaps on Israel's glorious past and future, was the brightest and most exhilarating that the son of Kish had ever spent. The obscure farmer's son had suddenly become the honored guest of Israel's great prophet and judge and was on the eve of becoming the first anointed monarch of the chosen people. Seeking after asses, he had found a kingdom."

Seeking the donkeys he found a kingdom

CONCLUSION:

What lessons can we learn from this particular chapter?

LESSON #1: How sensitive we must be to God's direction when it seems to run contrary to our desires.

LESSON #2: Man looks on the outward appearance, but God looks upon the heart.

LESSON #3: God uses sometimes negative and insignificant happenings in our lives to the accomplishment of His purpose.

LESSON #4: How perfect is the Lord's timing in the happening of events in our lives.

LESSON #5: Samuel's humble and obedient heart is revealed in his treatment of Saul on this occasion.

LESSON #6: The tragedy of Saul's life is that he did not hear and heed the message from God that was coming through Samuel.

Lesson #7 A man's maturity is best reflected when he is still supportive after being set aside.

Lesson #8 Saul is Superficial + Self-centered.

Interview: ① I am going to build me An Organ.

② " " " " " " A Camp.

③ " " " " get " A Tape Ministry

Diotrophes loves to be First + Center....

where Are the servants Mark 10:45

Lesson #9 Before we are Christians we play God in our own lives and afterwards many times in the lives of others.

Lesson #10 Life was designed by God to be Impossible without Him.