

The Attackers: Example of Frame of Reference & Norms & Standards: David in 1 Sam 24:1–12 & Samuel in 1 Sam 8:4, 7–22; Principle of Divine Approval of Temporal Rulers

- (20) An example of how the frame of reference works in coordination with norms and standards is David's encounter with King Saul in a cave near Engedi:

1 Samuel 24:1 - Now when Saul returned from pursuing the Philistines, he was told, saying, "Behold, David is in the wilderness of Engedi \en-ged'-Ā."

v. 2 - Then Saul took three thousand chosen men from all Israel and went to seek David and his men in the front of the Rocks of the Wild Goats.

v. 3 - He came to the sheepfolds on the way, where there was a cave; and Saul went in to relieve himself. Now David and his men were sitting in the inner recesses of the cave.

v. 4 - The men of David said to him, "Behold, this is the day of which the Lord said to you, 'Behold; I am about to give your enemy into your hand, and you shall do to him as it seems good to you.'" Then David arose and cut off the edge of Saul's robe secretly.

v. 5 - It came about afterward that David's conscience bothered him because he had cut off the edge of Saul's robe.

v. 6 - So he said to his men, "Far be it from me because of the Lord that I should do this thing to my lord, my Lord's anointed, to stretch out my hand against him, since he is the Lord's anointed."

v. 7 - David persuaded his men with these words and did not allow them to rise up against Saul. And Saul arose, left the cave, and went on his way.

v. 8 - Now afterward David arose and went out of the cave and called after Saul, saying, "My lord the king!" And when Saul looked behind him, David bowed with his face to the ground and prostrated himself.

v. 9 - David said to Saul, "Why do you listen to the words of men, saying, 'Behold, David seeks to harm you'?"

v. 10 - “Behold, this day your eyes have seen that the Lord had given you today into my hand in the cave, and some said to kill you, but my eye had pity on you; and I said, ‘I will not stretch out my hand against my lord, for he is the Lord’s anointed.’”

v. 11 - “Now, my father, see! Indeed, see the edge of your robe in my hand! For in that I cut off the edge of your robe and did not kill you, know and perceive that there is no evil or rebellion in my hands, and I have not sinned against you, though you are lying in wait for my life to take it.

v. 12 - “May the Lord judge between you and me, and may the Lord avenge me on you; but my hand shall not be against you.”

- (21) David’s frame of reference contained information related to the establishment code which requires respect for duly appointed authority. Saul’s kingship was approved by God by means of anointing. If David should attack Saul he would be in effect attacking the plan of God.
- (22) Some may question why God would approve the appointment of evil people into positions of authority over a nation, but He knows all things and therefore has the wisdom to know how to deal with a recalcitrant people.
- (23) During the time of the judges, which covered approximately five-hundred years, the Jews suffered several oppressions followed by divine deliverance.
- (24) When the people deviated from the Mosaic Law they were placed under national discipline. When they returned to God for deliverance, He intervened and restored them as a people.
- (25) The elders of Israel were the elderly men of Israel that formed a body of seventy plus members who had jurisdiction over civil and religious matters.¹

¹ W. N. Sterns, “Elder, In The Old Testament,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:924.

(26) Samuel was a prophet (1 Samuel 3:20) and supreme judge over Israel. When he reached old age he appointed his two sons, Joel and Abijah \a-bī'-jah\, judges over Israel, but they took bribes which inspired the elders to confront Samuel:

1 Samuel 8:4 - Then all the elders of Israel gathered together and came to Samuel at Ramah \rā'-mah\;

v. 5 - and they said to him, "Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king over us to judge us like all nations."

(27) The result was the anointment of Saul as king of Israel in 1 Samuel 9:1.

(28) The Lord authorized Saul's investment as king in:

1 Samuel 8:7 - The Lord said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being King over them.

v. 9 - "Now then, listen to their voice; however, you shall solemnly warn them and tell them of the custom of the king that will rule over them."

(29) In 1 Samuel 8:10-17, Samuel goes through a summary of all that the man whom God picked to be king will do to them. In short, Saul will transform the theocracy into a socialist state, which is today referred to as state Capitalism, controlled by a military conscripted from the sons of the people.

(30) The passage also indicates he will place an additional ten-percent tax on the people that will be transferred to those in his administration.

(31) Although allowed to remain in their communities, the people will actually be employees of the state: "... you yourselves will become his servants" (v. 17).

(32) Samuel concludes his warning in:

1 Samuel 8:18 - “Then you will cry out in that day because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day.”

v. 19 - Nevertheless, the people refused to listen to the voice of Samuel, and they said, “No, but there shall be a king over us,

v. 20 - that we also may be like all the nations, that our king may judge us and go out before us and fight our battles.”

v. 21 - Now after Samuel had heard all the words of the people, he repeated them in the Lord’s hearing.

v. 22a - The Lord said to Samuel, “Listen to their voice and appoint them a king.”

(33) Reversionism is a degenerative process in the souls of those who reject God’s unfailing love, divine guidance, and providential care and accept instead the temperamental authority of earthly rulers.

(34) It is important here to quote James Madison, the fourth president of the United States, or Alexander Hamilton, first Secretary of Treasury, from *The Federalist*, “No. 51”:

... what is government itself but the greatest of all reflections on human nature? If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls would be necessary. In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself. A dependence on the people is, no doubt, the primary control on the government; but experience has taught mankind the necessity of auxiliary precautions.²

(35) The Israelites were being ruled under a theocracy which, under the administration of God Himself, sought, through ritual, to develop within them a homogeneous mind-set from a frame of reference based on the Mosaic Law.

² James Madison or Alexander Hamilton, “No. 51,” in *American State Papers: The Federalist*, Alexander Hamilton, James Madison, and John Jay, vol. 43 of *Great Books of the Western World*, ed. Robert Maynard Hutchins (Chicago: Encyclopaedia Britannica, 1952), 163.

- (36) When God rules in the souls of men, the result will be freedom and prosperity. When men rule the lives of men, the result will be devolution into slavery and poverty.
- (37) David's frame of reference understood plenipotentiary authority. He knew that the theocracy was rejected by his forefathers and the powers of government had devolved to Saul.
- (38) Saul was not an angel but he was God's anointed. Until God deemed otherwise, His appointed must be respected.