

# 1<sup>st</sup> Samuel Chapter 8 – the Origin of the Devine Right of King (Plan B)

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## 1Sa 8:4-9 | they have not rejected Samuel, but me

<sup>4</sup> Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, <sup>5</sup> And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. <sup>6</sup> But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto YHVH. <sup>7</sup> And YHVH said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign מִי־מֵעַל־יָדָם *mi-me-Loch* over them<sup>A</sup>. <sup>8</sup> According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. <sup>9</sup> Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

## Where there's smoke there's fire

As is usual, problems don't just pop up out of thin air, there is always a source and the key is to be able to properly discern the symptoms from the root cause. It seems to me that the (a) root cause of Israel being split into two houses ultimately can be traced back to what's being described in the first three verses of 1<sup>st</sup> Samuel chapter 8.

<sup>A</sup> **Exo 15:18 KJV** YHVH shall reign (*malak*) for ever and ever. *Malak* is Strong's # H4427, *melek* is Strong's #H4428

## 1Sa 8:1-3 KJV

<sup>1</sup> And it came to pass, when Samuel was old, that he made his sons judges over Israel. <sup>2</sup> Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beersheba. <sup>3</sup> And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Israel didn't just wake up one day and say "wouldn't it be great to have a king like the nations to judge us?". The problem is that Israel, going all the way back to the man himself...Jacob, has developed a bad habit of ineffective problem resolution rooted in unrighteous leading to poor choices. If the elders of Israel have a complaint with the sons of Samuel who "sons walked not in his (Samuel) ways", then logic dictates that you would solve that problem directly. Why didn't the elders go to Samuel with a petition to YHVH to resolve this problem with his unruly sons? Does not YHVH say in Isa 1:18 that he is a reasonable Elohim?

## A historical pattern of unrighteous discernment leading to poor choices

Here's a list of what I'm talking about

1. Jacob's conflict with his twin brother Esau. See Esau-and-Jacob.doc
2. A yearning for a king like the nations found in 1<sup>st</sup> Samuel Chapter 8. See this document
3. Early Christianities walk towards antinomianism. Appealing to the political realities of the Roman empire and the expense of the Torah.
4. Choosing WFB Conservatism instead of Covenant Conservatism.

## Sidebar regarding Exodus 20:5

**Exo 20:5 KJV** Thou shalt not bow down thyself to them, nor serve them: for I YHVH thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

3 and 4 generations patterned after the Kings of Israel.

"...iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;"

A pattern of the three and four could be the Kings of Israel...

- 1) Shaul
- 2) David
- 3) Solomon
- 4) the kingdom is split Jeroboam I and Rehoboam

Is it safe to say that Israel "hated"<sup>B</sup> YHVH and wanted a new king?

## Deuteronomy 17:14-19 – a prophecy of 1<sup>st</sup> Samuel Chapter 8

<sup>14</sup> When thou art come unto the land which YHVH thy Elohim giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me; <sup>15</sup> Thou shalt in any wise set *him* king over thee, whom YHVH thy Elohim shall choose: *one* from among thy brethren

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<sup>B</sup> I come to understand that hate in the biblical sense means to not wanting to contract with YHVH.

shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother. <sup>16</sup> But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as YHVH hath said unto you, Ye shall henceforth return no more that way. <sup>17</sup> Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. <sup>18</sup> And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law (*Torah*) in a book out of *that which is* before the priests the Levites: <sup>19</sup> And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear YHVH his God, to keep (*shomer*) all the words (*devar*) of this law (*Torah*) and these statutes (*chukim*), to do them:

I want to point out two important things that these verses are showing, one obvious and the other less obvious. First is the obvious which is a prophecy of what Israel will do as is described in 1<sup>st</sup> Samuel chapter 8. The second less obvious starts in verse 18 where it says is that the King, whoever that is, will be required to 1) write out the Torah, 2) have it with him always, 3) read it all the time, 4) causing him to fear YHVH as his Elohim, 5) keep/guard/*shomer* the words of the *Torah* and statutes and 6) do the laws and statutes. So far this is pretty obvious because I just enumerated what is required of the King and added some of the Hebrew words as well which is important.

So what then is hidden / less obvious meaning? Keep reading...

## Plan A

The title of this article describes it as being “plan b” indicating or implying that there is a plan a, so what might that be?

In this most important two house set of verses Jeremiah prophecies’ that YHVH

“...will put my law (*Torah*) in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people.”

So my question is how will that happen?

Will Jesus come down from the heavens, say some magic words like ... “abracadabra, hocus pocus alakazam”, sprinkle some magic fairy dust on the children of Israel, and poof! we will “have the Torah in our inward parts”?

For my answer to this, see Two-House-One-Covenant-and-American-Excellence, article #[1411](#) where I argue that the American founding father’s as is verbalized in the Declaration of Independence, state, acknowledge and authoritatively act upon CGUR (Creator Given Unalienable Rights).

It’s interesting that at the very same part of the Torah where Moshe prophecies’ that the children of Israel will behave like children (Deu 17:14-17) in that they shirk responsibilities (in Torah Equity speak the will act like debtors) and want God to place a king/sovereign over them, the verses that follow explain the guidelines of what’s required of a king/sovereign. Could it be that the verses right after that, Deu 17:18-19, describe the guidelines of the king and that maybe it’s there so when the children of Israel stop acting like children and decide to grow up, i.e. start acting like **sovereigns** which is to say behave like creditors and **servants** for their brother and even all the nations, they can reference these very verses and apply it to them at that time.

## Appendix

**ToDo:** How does this connect to Deu 18:15-19 if at all

**Exo 15:18 YHVH shall reign (*malak*) for ever and ever.**

**Deu 17: 8-11** Hard controversies are to be determined by the priests and judges

**Deu 17: 12-13** The one who shows contempt for the judge must die

### Commentary on Verse 1Sa 8:1 – *Quo Warranto*

To Shmuel I would ask "*Quo Warranto?*". By what authority does he claim to declare that his to sons were to be made judges over Israel? Is there precedent for this? Is he claiming some sort of "Divine Right of Judges"? [Deu 16:18-19](#); requires righteous judges who "shall judge the people with just judgment".

### God Appoints Judges and Rulers | Deu 16:18-19; Jdg 8:22-23; 2Ch 19:5-6; Neh 7:2; 1Ti 5:21

TSK

**made his:** [Deu 16:18-19](#); [Jdg 8:22-23](#); [2Ch 19:5-6](#); [Neh 7:2](#); [1Ti 5:21](#)

**sons judges:** [Jdg 5:10](#), [Jdg 10:4](#), [Jdg 12:14](#)

**Deu 16:18-19** <sup>18</sup> Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. <sup>19</sup> Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

**Jdg 8:22-23** <sup>22</sup> Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. <sup>23</sup> And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

**2Ch 19:5-6** <sup>5</sup> And he set judges in the land throughout all the fenced cities of Judah, city by city, <sup>6</sup> And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

**1Ti 5:17-21** <sup>17</sup> Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. <sup>18</sup> For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward. <sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses. <sup>20</sup> Them that sin rebuke before all, that others also may fear. <sup>21</sup> I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

**ToDo:** A thought on where it says that God hated Esau. This, and love, is all about contracts...to love him is to want to enter into a contract with him and to hate him is to not enter into a contract with him. My point is that Israel is acting like Esau in 1 Sa8 because they are terminating their contract with him (or at least diminished YHVH's role in their lives).