

241227-4 1Sa 28, Saul Resorts to the Witch of Endor–CThurman

At the beginning of the 27th chapter, after Saul came to Hachilah to find David and kill him, David seems to be cast down in his spirit. Here it is as if he entertains the notion of his enemies, that maybe it is better to go serve other *gods*, that is אֱלֹהִים, Elohim, princes or judges, authorities (cf. 1Sa.26.19). So he flees to Gath, hoping that Saul will finally give pursuing after him. And so, when Saul heard that David had left to the land of the Philistines he did stop pursuing after him.

David came to the Gath and dwelt with Achish. While here he asked if Achish might appoint him, his two wives, and the 600 men and their families some place in an outlying rural area to dwell. And Achish gave him Ziklag. It is from Ziklag that David and the men of war with him went out on raiding expeditions destroying the enemies of Israel from the area in the south of Judah. But David led Achish to think that he was conducting raids in the cities of his own brethren that lived in Judah. So, on the one hand, Achish thought *hath made his people Israel utterly to abhor him*, when in reality David was increasing in popularity, and scores of men and their families will begin coming to David at Ziklag.

**1 ¶ And it came to pass in those days, that the Philistines
(while David and his men were at Ziklag)**

		מִחַנְיָהוּ, noun		לְצָבָא, masc. noun
gathered	their	armies	together	for warfare,
assembled	hosts, camps, bands	–		to battle
	the verb of this, חָנָה, v.4.			

that ... gathered ... together, Qal fut. of the verb חָנָה, tss. to gather together, to assemble, to gather; 1Sa.25.1; 28.1, 4 [twice]; 29.1.

לְהִלָּחֵם, Niphal infin.

to fight with Israel. And Achish said unto David,
for the fight

Achish thinking that David has made himself to be abhorred among his own people.

Know thou assuredly, that thou shalt go out with me to battle,
proceed in the host, camp, band

thou and thy men. עָשָׂה, Qal fut.

2 And David said to Achish, Surely thou shalt know what thy servant can do.
shall do

שׁוּם שָׁמַר, Qal part. Poel

And Achish said to David, Therefore will I make thee keeper of mine head
appoint watcher, preserver

for ever.
all the days

3 Now Samuel was dead, and all Israel had lamented him,
mourned

had lamented, Qal fut. of the verb סָפַד, tss. *to mourn, to lament*;
1Sa.25.1, and lamented; 28.3, and ... had lamented, both a Qal fut.
verbs.

and buried him in Ramah, even in his own city.
(in his house, cf. 1Sa.25.1)

סָוַר, Hiphil pret.

And Saul had put away those that had familiar spirits, and the wizards,
removed 'knowers'

familiar spirits, אֹב, a masc. noun tss. *familiar spirits* (15), *like bottles*
(1).

wizards, יְדֵעֵנִי, a masc. noun, and always tss. *wizard* (11).

*Lev.19.31 Regard not them that have familiar spirits, neither seek
after wizards, to be defiled by them: I [am] the LORD your God.*

Lev.20.6 *And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.*

7 *Sanctify yourselves therefore, and be ye holy: for I [am] the LORD your God.*

...

27 *A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood [shall be] upon them.*

out of the land.

Saul evidently took action to cut off those that had familiar spirits and those that claimed to be wizards (having some special insight or knowledge in the unseen realm). When he did this is not revealed in Scripture.

4 And the Philistines gathered themselves together, and came and pitched in Shunem:

assembled together

camped

Niphal fut.

and ... pitched, וַיִּחַנוּ, Qal fut. of the verb יָחַן, tss. to tent, to pitch, to camp, to encamp, to abide, to rest in tents, to abide in tents. The noun form of this is in v.1, מַחֲנֵה.

Shunem appears to be in the lot of the tribe of Issachar, about 4miles southwest of Endor.

and Saul gathered all Israel together, and they pitched in Gilboa.

assembled all Israel

camped

(mount)

Mount Gilboa is about 5 miles southeast of Shunem. Shunem and mount Gilboa are on the valley of Jezreel. Shunem being on the northwest corner of the valley, and Gilboa southeast of there.

5 And when Saul saw the host of the Philistines, he was afraid,

מַחֲנֵה

host

army, camp, band

יָרָא

was afraid,

feared

and his heart greatly תָּרַד
trembled.
frayed (became worn and shredded), fretted, strained, irritated.

שָׁאַל, Qal fut.
6 And when Saul enquired of the LORD, the LORD answered him not,
asked

neither by dreams, nor by Urim, **nor by prophets.**
decision through means of a word of special
the intercessions of the high priest revelation

dreams, בְּחִלְמוֹת, the noun חֲלוֹם, and always tss. either *dream* or *dreamer*. (vss. 6, 15)

Saul created so much of his own troubles. He hated David. The champion of Israel finally fled from him into the land of the Philistines. Saul killed the high priest Ahimelech those that lived in Nob. (cf. 1Ss.ch.11) The only priest surviving this, Abiathar, escaped and has joined himself to David. And it's hard to imagine, given Saul's history, having any prior use for a word from the prophets to this time.

7 ¶ Then said Saul unto his servants, Seek me a woman **that hath**
[which is] a possessor of

that hath, בַּעֲלָה, a fem. noun 3 times in the OT: tss. *mistress* (2), *that hath* (Wigram, lit. 'a mistress of' a familiar spirit). The masc. noun בַּעַל, is tss. *man's, husband, owner, master, that hath* (and so possessor of).

בַּעֲלַת-אֹב, ,,

a familiar spirit, that I may go to her, and enquire of her.

enquire, Qal fut. of the verb שָׁרַף, tss. to require, to ask, to make inquisition, to seek, to seek out, to seek after, to inquire, to care for, to question.

And his servants said to him, Behold, [there is] a woman that hath a familiar spirit at Endor. [which is] a possessor of

Endor belongs to Manasseh. (cf. Jos.17.11)

Qal fut., לְבַשׁ

8 And Saul disguised himself, and put on other raiment, and he went,
to array, to cloth with clothes

disguised himself, Hithpael (reflexive act.) fut. of the verb שָׁפַח, tss. to search out (1Sa.23.23, Piel (intensive act.) pret.), to search for, to search, to make diligent search, and also to disguise (1Sa.28.8), to hide.

and two men with him, and they came to the woman by night:

Saul and two men with him went across the valley of Jezreel and came almost due north to Endor.

and he said, I pray thee, divine unto me by the familiar spirit,
give a divine sentence
soothsay

divine, Qal imper. of the verb קָסַם, tss. to divine, to soothsay, to be prudent, to; the masc. noun קָסָם, is tss. rewards of divination, divination, witchcraft, a divine sentence.

and bring me [him] up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards,

hath cut off, Hiphil pret. of the verb **קָרַח**, tss. *to make, to cut, to cut down, to cut off, to make a league, to hew, to destroy, to make a covenant, to chew, to perish, to free, to fail*; **1Sa.24.5**, Qal pret., *cut off*; **1Sa.22.8**, Qal infin., *hath made a league*, **1Sa.24.11**, *cut off*; **1Sa.23.18**, Qal fut., *made*, **24.4**; **31.9**, *cut off*; **1Sa.28.9**, Hiphil pret., *hath cut off*; **1Sa.24.21**, Hiphil fut., *wilt ... cut off*.

out of the land: wherefore then layest thou a snare for my life,

layest ... a snare, Hithpael (reflexive act.) part. of the verb **קָרַח**, tss. *to snare, to catch*. B-D-B Lexicon, 'the Heb. vb. appar. means *bring down with a [certain kind of] stick ...*' and so at **1Sa.30.9**, 'why art thou *striking at my life?*'

to cause me to die?

10 And Saul sware to her by the LORD, saying, [As] the LORD liveth, there shall no punishment

happen to thee for this thing.
(for iniquity) befall you

sware, Niphal (simple pass.) fut. of the verb **שָׁבַע**, tss. *to swear, to adjure, to charge, to change with an oath*; **1Sa.24.21**; **30.15**, *Swear*; **1Sa.24.22**; **28.10**, *and swear*.

happen, Qal fut. of the verb **קָרַח**, tss. *to befall, to meet, to happen, to light on*.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up

Samuel.
(for me)

12 And when the woman saw Samuel, she cried with a loud voice:

It is unknown if this woman had seen the prophet Samuel at some time in her life before he had died and therefore recognized him, but it is possible. Whatever we think of this episode it is certain that she knew who he was. Did Samuel really rise up in his spirit at this time? There is good reason to think that he did and if so it was only because the LORD allowed it. Is it

possible that the souls of the righteous might leave their place of rest and reappear in spirit to others? There is one other instance of this which occurred during the Lord Jesus' earthly ministry.

*Mt.17.1 ¶ And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
3 And, behold, there appeared unto them Moses and Elias talking with him.*

and the woman spake to Saul, saying, Why hast thou deceived me? for thou [art] Saul.

deceived, Piel (intensive act.) pret. of the verb **רָמָה**, in Piel this is tss. *to beguile, to deceive, to betray*; in Qal this is tss. *to throw, to carry*.

13 And the king said unto her, Be not afraid: for what sawest thou?

Do not fear

have you seen

אֱלֹהִים

And the woman said unto Saul, I saw gods ascending out of the earth.

judges, princes,
authorities

Here again is the Hebrew for gods, **אֱלֹהִים**, Elohim. (cf. 1Sa.26.19) The term gods can also refer to men and women that are in authority.

Ex 22:28 Thou shalt not revile the gods (אֱלֹהִים, judges), nor curse (LXX, speak ill of) the ruler (נָשִׂיא, prince, captain) of thy people.

אֱלֹהִים, Elohim, is called the plural of majesty, and is often tss. *God* (cf. Ge.1.1); many times it refers to princes or rulers of the people. (cf. Ex.12.12; 21.6, *judges*; 22.8, 9, *judges*; Deu.10.17; Jos.22.22; 1Sa.2.25, *judge*; 6.5; 28.13; 2Chr.2.5; Ps.82.1, 6; 95.3; 97.9; 135.5; 136.2)

First, notice that the woman of Shunem saw gods ascending out of the earth rather than descending from heaven or glory. That means there was a place in the earth to which one would descend first. With reference to the Lord Jesus, the apostle Paul describes both his descending into and ascending out of the earth.

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

So, this place is in the *heart of the earth*. This place the Lord Jesus called Abraham's bosom. (cf. Lk.16.23) It is also called hell.

Ps 139:8 If I ascend up into heaven, thou [art] there: if I make my bed in hell, behold, thou [art there].

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

At this time, and until the Lord Jesus ascended to the right hand of God the Father, after dying for the sins of His people on the cross of Calvary, the place of rest for all of the souls of the children of God which had died was located in the heart of the earth. (cf. Mt.12.40) Then, according to the Gospel of Luke, hell was divided into two parts, a place of comfort and a place of torment. (cf. Lk.16.26) After Christ satisfied God for the sins of His people, raised from the dead the third day, and made his final ascension into glory 40 days later, He took all of them that had died in faith with Him into glory. (cf. Eph.4.8) And these have been in glory ever since. Of course, those that have died in their sins are still in this place being tormented in the flame. (cf. Lk.16.25)

Second, this women of Endor saw gods ascending. She saw more than only Samuel ascending *out of the earth*. *Gods* refers to rulers, princes, judges, authorities, and in this case gods could refer to Samuel and the angels (also called princes, Dan.10.13) that likely bore him up in order to communicate

with Saul. As the angels bore the poor beggar of Luke ch.16 into Abraham's bosom why can't angels bring up Samuel to communicate with Saul?

Lk.16.22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried ...

14 And he (Saul) said unto her, What form [is] he of? And she said,
is his form or resemblance?

form, תִּצְרֹר, a masc. noun tss. resembled (resemblance), comely, countenance, form, visage.

An old man cometh up; and he [is] covered with a mantle.
ascends arrayed robe, coat

covered, עֲטָה, Qal part. Poel, tss. to array, to cover, to turn aside (marg. 'to veil').

mantle, מְעִיל, a masc. noun tss. a robe, a coat, a mantle.

And Saul perceived that it [was] Samuel, and he stooped with [his] face
knew

to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up?

troubled cause me to ascend

disquieted, Hiphil pret. of the verb רָגַז, tss. to tremble, to rage, to disquiet, to quake, to stand in awe, to fall out, to be afraid, to be wroth, to fret, to shake. The masc. noun רָגַז, tss. trouble, noise, rage, fear, wrath.

And Saul answered, I am sore distressed;
greatly troubled, oppressed, troubled

distressed, Qal pret. of the verb צָרַר, tss. to vex, to distress, to trouble, to afflict, to be bound, to be narrow, to oppress, to shut up, to besiege, to have pangs.

סִוַּר, Qal pret.

for the Philistines make war against me, and God is departed from me,

make war, Niphal part. of מָלַח, tss. to war, to fight (vss. 15, 16), to devour, to prevail, to put away (v.3), to overcome; v.1, to fight

and answereth me no more, neither by prophets, nor by dreams:

dreams, בְּחִלְמוֹת, the noun חֲלוֹם, and always tss. either dream or dreamer. (vss. 6, 15)

therefore I have called thee, that thou mayest make known unto me what I shall do.

Saul evidently didn't desire to hear from the LORD until he came into trouble. And to commit this act could only worsen his predicament.

When we come into trouble we can never expect any help by applying to means that are wrong or sinful.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

enemy, עֵר, a masc. noun tss. enemy, city.

What could the prophet say if the LORD hasn't a further word to add? All the prophet can do is repeat what has already been revealed.

Notice the state of Samuel even after dying. He has reason and recollection of those things which were when he was alive, and he understands things that are yet future to him, i.e., Saul's nearing death.

17 And the LORD hath done to him, as he spake by me: for the LORD hath for Him[self]

rent *the kingdom out of thine hand, and given it to thy neighbour,*
torn

hath rent, Qal fut. of the verb קָרַע, tss. *to rend, to tear, to cut out.*

[even] to David:

This is the first time that it has been stated to Saul in clear terms that the LORD has given the kingdom of Israel to David. And the Samuel *reminds* Saul why the LORD took the kingdom from him and gave it to David, about 35 years ago ...

18 Because thou obeyedst not the voice of the LORD,

(First, this refers to Saul's seeking to a witch instead of to the LORD.)

There are two things to which this act of obedience could be. Perhaps the same sin is in both. A failure to wait upon the LORD is in both instances.

First, Saul disobeyed the LORD by seeking to understand the will of God though wicked means. The LORD hasn't changed his mind about this even today.

Le 20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Second, Saul disobeyed the LORD by failing to wait according to the commandment of the LORD, that Samuel might come to offer the burnt offering.

1Sa.13.13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him

[to be] captain over his people, because thou hast not kept [that] which the LORD commanded thee.

In both instances Saul was disobedient, rash, and presumptuous.

Then it refers to Saul's sin for failing to destroy Amalek ...

nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

1Sa 15:28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, [that is] better than thou.

*1Chr.10.13 So Saul died for his transgression which he committed against the LORD, [even] against the word of the LORD, which he kept not, and also for asking [counsel] of [one that had] a familiar spirit, to enquire [of it];
14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.*

And if you remember, David wasn't even born at this time. But the LORD had already chosen that he should be king over Israel.

***19 Moreover the LORD will also deliver Israel with thee into the hand of the
give***

Philistines: and to morrow [shalt] thou and thy sons [be] with me:

Samuel tells Saul that tomorrow that he and his sons would be with him, meaning there where he is. The obvious meaning is that they shall die. The next meaning is that they would descend into the earth. Whether it means they all or some of them would be tormented or comforted there I cannot say.

the LORD also shall deliver the host of Israel into the hand of the Philistines.
give army, camp,
band

20 ¶ Then Saul fell straightway all along on the earth, and was sore afraid,
swiftly, hastily full stature exceedingly
quickly, speedily height feared

כִּי, masc. noun

because of the words of Samuel: and there was no strength in him;
power, might

for he had eaten no bread all the day, nor all the night.

21 And the woman came unto Saul, and saw that he was sore troubled,
exceedingly
dismayed, vexed

he was ... troubled, Niphal pret. of the verb בָּהֵל, tss. to be amazed, to be vexed, to be afraid, to be dismayed, etc.

and said unto him, Behold, thine handmaid hath obeyed thy voice, and I
listened

have put my life in my hand, and have hearkened unto thy words which thou
spakest unto me. listened

22 Now therefore, I pray thee, hearken thou also unto the voice of thine
listen

שׁוּם,

handmaid, and let me set a morsel of bread before thee; and eat,
put, lay piece

morsel, פֶּת, a fem. noun tss. piece, 1Sa.2.36, morsel, 28.22.

that thou mayest have strength, when thou goest on thy way.
power, might

23 But he refused, and said, I will not eat. But his servants, together with the
woman, compelled him; and he hearkened unto their voice. So he arose from the
pressed listened

compelled, Qal fut. of the verb פָּרַץ, tss. to spread abroad, to break forth, to increase, to compel, to press, to break down.

earth, and sat upon the bed.

bed, מִטָּה, a fem. noun, tss. *bed, bier*, and can refer to what we term a *couch*, something upon which one can recline.

24 And the woman had a fat calf in the house; and she hastened, and killed it,
calf of the stall

fat, מֵרֵגֶק, a masc. noun, 4 times in the OT, and tss. *fat, fatted, stall*.

and took flour, and kneaded [it], and did bake unleavened bread thereof:

25 And she brought [it] before Saul, and before his servants; and they did eat.

Then they rose up, and went away that night.

(by, during)