

the man of prayer (comp. chap. 7, 5, 8, 9). In anguish of spirit and pressed down with a new burden he turns unto Jehovah and casts the burden upon him.

7. The Lord said. Such earnest prayer does not wait long without a response from heaven. **Hearken unto the voice.** Be attentive to this cry, and let the people have their way in this thing. It was a voice of the people so loudly spoken that Jehovah himself would not have it unheeded. **They have not rejected thee, but...me.** The prophet is thus made to see that his God feels the ingratitude of the people more deeply than himself. When he comes to recognize that his own sorrow is only a small measure of God's sorrow in the same thing he himself becomes more God-like. The next verse helps to explain more fully in what sense they had rejected God.

8. All the works. A general reference to their disobedience, as is immediately stated. **They have forsaken me.** The murmurings and rebellions which occurred during the journey of the exodus are recorded examples. **Served other gods.** As was seen in the last lesson. See on chap. 7, 3, 4. So the condemning feature of this demand for a king was not that they saw reason for a new form of government, or felt the need of some change in public affairs, but the desire to be like the nations.

9. Hearken. Repetition of the command of verse 7. **Yet protest solemnly.** Testify in the most emphatic and earnest manner. The elders needed to know that the change they were seeking to effect was of a most grave and far-reaching character, and Samuel was the proper person to give them the solemn warning. Show them "the manner of the king." They had probably never fully considered the taxation and consequent oppression which a monarchy always requires. The manner of this form of government is well set forth in the following verses (11-18).

10. Samuel told. This prophet, like Moses, acted the part of a mediator between God and the people. He received the divine message, and then made it known.

11. This will be the manner. The word translated "manner" is elsewhere commonly translated "judgment." It here denotes what the king would claim as his lawful right. Verses 11-13 designate the claim he would make to their persons; verses 14-17 to their property. **Take your sons.** So it came to pass that when Saul became king, and "saw any strong man, or any valiant man, he took him unto him" (chap. 14, 32), and appointed him for such military service as he saw proper. **His chariots.** No chariots had as yet been used by the Israelites, but the northern Canaanites had employed them in their wars with Israel (Judg. 4, 15; 11, 6, 9), and a king who aspired to rank with those of other nations would be likely to provide himself with these signs of power and majesty. Such implements of national power would also require **horsemen**, and men to **run before the chariots** (see 2 Sam. 15, 1; 1 Kings 1, 5), and the king would naturally command the services of all whom he found suitable for such duties.

12. Captains. Chief officers over divisions of his armies. Such organization is a necessity in both civil and military affairs, but under the autocratic dictation of a king it may become a form of tyranny (comp. 2 Kings 1, 9-14). **To ear his ground.** An obsolete English phrase for plowing the soil. The Hebrew is, literally, "to plow his plowing," and corresponds with **reap his harvest**, so that by the two expressions the beginning and end of the agricultural work of the year is denoted. **Instruments of war.** Arms, military weapons of all sorts. **Instruments of his chariots.** Such equipment and utensils as were required in the

use of chariots, including also the different parts of the car, such as wheels, axle, bow-case, and spear-case.

13. Daughters. Women as well as men would be despotically taken for the monarch's service, and the court of an oriental prince was itself organized on a grand scale. **Confectionaries.** Whose work was to prepare precious ointments and perfumes. **Cooks.** Such as had the whole direction of preparing meat for the royal table. The Hebrew word means "slaughterers," and the chief cook, though a woman, and those under her may have had oversight of the animal from its slaughter to the time it was made ready for the table. **Bakers.** Those who prepared bread and cakes, as distinguished from such as prepared meats.

14. Fields....vineyards....olive-yards. Not only their persons but their property would a king appropriate for his own uses. One of the most heartless and tyrannical examples of this may be read in 1 Kings 21, 1-16, showing how Ahab possessed himself of Naboth's vineyard. Some one has said that kings' palaces were built on the ruins of the bowers of paradise. The monarch naturally takes the best of things for himself and his ministers.

15. The tenth. The tenth part, or tithe, of one's produce had been from the earliest times considered an appropriate offering for religious purposes (comp. Gen. 14, 20; 28, 22). The portion of the Levites, according to the law of Moses, consisted of "the tithes of the children of Israel" (Num. 18, 21, 24). Samuel notifies the people that another tenth will be claimed by the king. **Officers.** The Hebrew word here is the one for "eunuchs," and probably denotes "chamberlains," or servants of the royal bedchamber, a class of court-servants very common in the East. Because of their more delicate relations to the royal family they were distinguished from ordinary servants, and held a rank above them.

16. Men-servants. Domestic slavery existed from the earliest times among the Hebrews, and is recognized in the Mosaic legislation. Such servants, or bond-slaves, both male and female, were looked upon and treated as property, and so here are mentioned in connection with cattle. A monarchy would tend to multiply the evils of such servitude rather than diminish them. **Goodliest young men.** By a very slight change the word thus rendered becomes the word for "oxen," and this seems more suitable in this place. The choice young men would be included under "sons" in verse 11, and **men-servants** in this verse. By substituting one letter of a similar sound we read "oxen" instead of "young men," and this reading accords better with the next word, **asses**. The error probably arose from the carelessness of some ancient copyist. Not only their land and servants, but their cattle also would be arbitrarily taken for the work of the king.

17. Tenth of your sheep. This is mentioned as an additional tithe over that of verse 15. Not only a tithe of the produce of the field, but also of the small cattle, sheep, lambs, goats, kids, would be taken for the king's table. **Ye shall be his servants.** This is a general summing up of the whole matter. They will be reduced from free men to the condition of servants.

18. Ye shall cry out. So we find them after Solomon's death crying unto Rehoboam: "Thy father made us yoke grievous" (1 Kings 12, 4); but he only answered, "I will add to your yoke. My father chastised you with whips, but I will chastise you with scorpions" (1 Kings 12, 14). **Lord will not hear.** In the day when the bitter consequences of their action are felt, it will be too late to remedy the evil. Penitence