

Understanding The Old Testament Week 13: Deuteronomy Week 1

Deuteronomy 1 - Moses' Final Sermon Begins.

- Deuteronomy 1:1-3: The author records this as Moses' last sermon to the Israelites. Deuteronomy will recount many of the journeys from Exodus and Numbers, focusing on things they need to know going into the promised land for the conquest.
- Deuteronomy 1:4: The author places the date of Moses' words after the Transjordan conquest of Sihon and Og. See Deuteronomy 2-3 notes for more on Sihon and Og.
- Deuteronomy 1:5-46: Recaps the journey starting at the rebellion of the people of Israel when the spies went into the promised land and brought back a bad report.
- Deuteronomy 1:10: The Lord multiplying Israel "*today* as numerous as the stars in heaven" stands out. This is a fulfillment (at least partial) of Yahweh's promise to Abraham in Genesis 15:5; 22:17. The star language stands out in Deuteronomy. Stars are a common metaphor for the spiritual. The Heavenly hosts are often called "stars," including in Deuteronomy (Deuteronomy 4:19, Job 28:4; Isaiah 14:12-13; Daniel 8:10; Amos 5:26; Jude 13; Revelation 1:16, 20, 2:1, 3:1, 9:1, 12:4). The Lord promising to make Abraham's descendants has spiritual connotations. Firstly, Israel was born from a miracle. Abraham and Sarah were too old to have children; the Lord opened Sarah's womb. Secondly, Deuteronomy focuses heavily on the supernatural against the giants and foreign gods. Thirdly it foreshadows the adoption of Gentiles into Abraham's family by the blood of Jesus. Gentiles are not biological children but grafted in as if they are biological children, spiritual inheritors of the promises to God's chosen people.
- Deuteronomy 1:27-28: Moses points out the fear of the giant clans descended from the Nephilim as a primary fear of the rebellion against the Lord.
- Deuteronomy 1:42-45: After the Lord told Israel the current generation would pass away before Israel would inherit the promised land, they went up to fight the giants on their own only to be swiftly thwarted in their attempt. It is apparent in this narrative that Moses wants the reader to understand the fear of the giants and the inability to defeat them in their power. This leads into Chapters 2 and 3, where Yahweh leads Moses and the Israelites against giants on this side of the Jordan. Battles in which Israel was victorious showed them that the Lord would fight for them and bring them victory. No doubt showing the older generation their foolishness in doubting Yahweh and teaching the younger generation to trust the Lord for their battle against this supernatural enemy.

Deuteronomy 2 - Giant Problems.

- Deuteronomy 2:1-25: recounts Israel passing through the Transjordan
- Deuteronomy 2:3-8: Israel was commanded not to fight with the Edomites, the descendants of Esau.

- Deuteronomy 2:8-9: Israel is commanded not to fight with the Moabites, the descendants of Lot.
- Deuteronomy 2:19: Israel is commanded not to fight with the Ammonites, the descendants of Lot.
- Deuteronomy 2:10-12: There are two reasons Israel is not allowed to contend with the Edomites, the Moabites, and the Ammonites
 - First is their relationship with Abraham. Lot was Abraham's nephew, and Abraham interceded for Lot in Genesis 18 to be saved from the judgment upon Sodom and Gomorrah. Because of Abraham, Lot's descendants received many blessings from Yahweh. Esau was Abraham's grandson; while the blessing of Israel did not fall on Esau but on Jacob, Esau was still blessed to be a mighty nation.
 - Second, they dealt with the giants in their regions. The Edomites would be content with the Horites (verse 12), the Moabites with the Emim (verses 10-11), and the Ammonites with the Zamzummim (Verse 20). All of which are associated with the Nephilim/Rephaim/Anakim (verses 10-12 and 20-22). While none of these people groups are currently serving Yahweh, He is not at this time judging the nations, likely because of their former obedience and desire for them to return to Him. Israel is, after all, supposed to bring the nations back to Yahweh. While some would return to Yahweh (Ruth, for example, was a Moabite who turned to Yahweh), others would not, and eventually, judgment would be put on the descendants of Esau and Lot.
- Deuteronomy 2:26-37: The Israelites come to Heshbon, asking permission to pass through the land. Unbeknownst to them, Sihon is a Rephaim king of the Amorites. The Lord would harden Sihon's heart to make him come out to battle Israel (Numbers 21:23). His judgment against Sihon and the Amorites has now come. Israel will defeat Sihon's army and devote them to destruction (Deuteronomy 2:34).
 - See Amos 2:9 for Amorites as giants. See also Deuteronomy 29:7; 31:4. Joshua 2:10, 9:10, 12:2, 12:9, 13:10, 13:21-27; Judges 11:19-21; See Psalm 135:11, Psalm 136:19 for more on Sihon. Notice how this Amorite king transcends Numbers and Deuteronomy. The defeat of Sihon is found even in the Psalms, and understanding this passage informs the later events.
 - The Lord hardening Sihon's heart is supposed to take the reader back to Pharaoh, where He did not judge an innocent man but rather a tyrant who considered himself a god and poured out judgment against Pharaoh, Egypt, and their gods (Exodus 12:12; Numbers 33:4). This lets the reader understand there is more at play here. For more on hardening hearts, see Week 6 notes on Election, Salvation, and Hardened Hearts

Deuteronomy 3 - Giant Problems Continue—the place of the Snake and the Mountain of Rebellion.

- Deuteronomy 3:1-22: Much like the battles against Sihon, Israel will enter the land of Bashan, ruled by a giant named Og. Here they will face remnants of the Rephaim and devote them to destruction.
- Deuteronomy 3:11: With Og and his followers defeated, the biblical author informs us the Rephaim are no more in the Transjordan. The Lord has used the former Israelite generation's rebellion to remove the Rephaim from this land while also showing the Israelites that if He will defeat the giants in the Transjordan, He will defeat them in the promised land.
- Deuteronomy 3:13: tells us that Bashan was the “land of Rephaim.” Rephaim are the descendants of the Nephilim. *Rephaim* is the name given to demons in the OT.

The Amorites and the Bondage of Israel

Yahweh told Abraham (then named Abram) in Genesis 15 that his descendants would be servants in a land not their own for four hundred years. The reason given brings clarity with the understanding of a supernatural enemy: the Giants. Abraham's descendants were in bondage for so long because “the iniquity of the Amorites is not yet complete.” While we do not know all of the details, we can inform ourselves about a lot. Amorites, as we have shown before, are giants descended from the Nephilim (see also Amos 2:9). We also are told that Esau's (Abraham's grandson) descendants, as well as Lot's (Abraham's nephew) descendants took care of the Rephaim in their land. The 400 years were given so that the people living in the lands with the Rephaim could take care of their giants themselves; they would have known that this is forbidden at some point; they are all offspring of Noah and his family, who were the survivors of the flood aimed at wiping out the Nephilim and the evil people of Noah's day. The Lord had promised never to flood the earth again. To keep His promise, the giants must be taken care of by other means. Israel is the means that Yahweh will use to rid the land of Canaan of the giants.

Bashan, Place of the Snake and the Gates of Hell.

Og is king over the land called Bashan. Bashan was called the “Land of the Rephaim.” Bashan in Ugaritic is the word for snake. Bashan is the “place of the snake.” (Ugaritic is the name for Ancient Syrian. Bashan is in modern-day Southwest Syria. Ugarit was the Capital of Ancient Syria.) The region would become known as Caesarea-Philippi in Jesus' day. From the time of Moses to the days of Jesus, Bashan and the Mountain in Bashan, Mount Hermon, was considered a gateway to the underworld. This is the exact spot Jesus brought his disciples to when he told them, “The gates of hell would not withstand the church.” This was a region well known for child sacrifice.

In Jewish tradition, Mount Hermon is where the sons of God (angels) descended from Heaven in Genesis 6. While this is not stated in the Bible as a fact, we see Hermon and Bashan representing the powers of darkness and rival to Yahweh in the Bible (see Psalm 68:15–16, 22–23; Psalm 22:12–13).

- Deuteronomy 3:23-29: This passage recalls Moses being forbidden to enter the promised land. It also gives insight into our relationship with God. Moses gets a “no, but...” from the Lord. People often wonder why we should pray when the Lord is sovereign over everything. Many take this truth and interpret it to assume we have no free will and no role in salvation. We simply “play out the parts written for us.” This passage says otherwise. Moses is forbidden to enter the land, and Yahweh tells him even “stop speaking with me about this” (verse 26). However, Yahweh does allow Moses to go up on the mountain and see the promised land (verse 27). Yahweh’s plan did not change. Moses would not be allowed to enter the land; Joshua would lead the people. Nevertheless, the details did shift. Moses was allowed to see with his own eyes the promised land. The Lord will get His way every time. His plans will come to fruition, but that does not mean we do not have a part to play, it does not mean we do not have a choice, and it does not mean all the details are set in stone. We can move God’s heart.

Deuteronomy 4 - Moses reminds Israel of their journey and teaches them what they should do going forward.

- The following few sections will retell the journey thus far. The purpose is to remind Israel where they have been and to inform them how they should live going forward. Moses encourages Israel to learn from their mistakes and the mistakes of their fathers. Moses also warns Israel what will happen if/when they fall into idolatry.
- Deuteronomy 4:1-4: The command to neither add nor subtract from the commands of the Lord. We must be careful how we interpret the scriptures.
- Deuteronomy 4:5-8: The law of the Lord is good and will keep Israel unique from the nations. No other nation’s god is so near as Yahweh is to His people.
- Deuteronomy 4:9: We are to care for our soul diligently. It is common to forget and depart into other things. It is necessary to continually keep our eyes on Jesus and equally important to teach our children to do the same.
- Deuteronomy 4:19: Compare to Genesis 1. For more on allotment of other peoples to other gods see note on Deuteronomy 32.
- Deuteronomy 4:24: The Lord is jealous of our attention and affection. It can be compared to how most humans experience jealousy for the ones they love; however, fleshly jealousy is often self-centered and carnal. The Lord’s jealousy is holy and does not carry with it the fleshly ideas of jealousy. The Hebrew for Jealous in this passage is קנא (qanna) and is ONLY used for Yahweh in the scriptures. The word jealous is used 33 times in the ESV but uses other Hebrew words to describe everyone else’s jealousy.
- Deuteronomy 4:26-31: Yahweh calls “heaven and earth” as witness that should Israel fall into idolatry, he would exile them from the land. He also promises never to completely abandon His people, even while they are in exile. Something Ezekiel witnesses as the glory of the Lord leaves Israel and moves over Babylon, where the Jewish people are living (see Ezekiel 10-11).

- Deuteronomy 4:29: “You will seek Yahweh your God, and you will find Him if you search after Him with all your heart and with all your soul.” A promise to the Israelites and a promise to us today. We find Him when we seek Him with all our heart and soul. (See also Jeremiah 29.)
- Deuteronomy 4:32-40: The Lord recounts Israel’s deliverance from Egypt with a continued polemic against the Egyptians. Yahweh defeated the Egyptian gods with “a mighty hand and outstretched arm,” terms that were used to describe Pharaoh in Egypt.
- Deuteronomy 4:39: “elohim” or “god” is a term used in the OT to describe spirit beings in general. We must avoid being offended by the idea that there are other gods. However, the Bible does not teach polytheism or “theism” other than monotheism. Yahweh is the unique creator of heaven (including the other spirit beings) and earth. In verse 39, “know... that Yahweh is the God in heaven above and on the earth beneath, there is no other.” This is not a contradiction when Yahweh himself calls spirit beings gods. They are not like Him; they are created beings the same as we are. There is no one like Him, no one above Him, no one equal (see also notes on Deuteronomy 6:4-9).
- Deuteronomy 4:41-43: In relation to there being no one like Yahweh, we have details of Moses setting up the city of refuge system in the Transjordan for the two and a half tribes that will be living there. They are not allowed to worship other gods (see the previous verses in the chapter) just because they will not live in the land of Canaan. For more on the cities of refuge, see notes of Numbers 35.

Deuteronomy 5 - A reminder of the 10 Commandments and the Covenant between Yahweh and Israel.

- For more see notes on Exodus 20.

Deuteronomy 6 - The Shema

- Deuteronomy 6 continues teaching the Israelites (and us, by extension) about our relationship with the Lord. We are not to worship other gods nor provoke Yahweh to jealousy by serving other gods. .
- Deuteronomy 6:4-9 is popularly called the Shema. Shema means “hear or listen” and is called so based on the beginning of verse 4: “Hear (shema), O Israel: Yahweh our God, Yahweh is one. You shall love Yahweh your God with all your heart and with all your soul and with all your might. Jesus will quote this passage when asked: “what is the greatest commandment?”. The greatest commandment is that we love Him.
 - This passage does not contradict Christianity’s idea of the Godhead. We do not serve three God’s. We serve one God in three persons. Eternal Father, Son, and Holy Spirit. Co-creator, co-existent, co-equal. Much of the notes on the first five books of the Bible have been dedicated to showing the Godhead in the OT; it is not a theology that originates in the NT. The idea of a Godhead was not offensive to Jews until 100 AD, AFTER the exponential growth of Christianity. Jewish leaders seeking to preserve their religion banned teaching on the Godhead (sometimes called the Two Powers in Heaven) theology to prevent more Jews

from turning to Jesus as Messiah. Most Jews today are unaware that their OT and history hold this theology.

Deuteronomy 7 - Instructions for Israel after they enter the promised land.

- Deuteronomy 7:2 The Lord commands Israel to devote to complete destruction (harem - holy war) all those the Lord commands. As stated previously, those devoted to destruction are the giant clans.
- Deuteronomy 7:3–4: Israel is forbidden to intermarry with foreigners that would turn them away from serving their gods. Israel is free to marry those who become Israelites by serving Yahweh.
- Deuteronomy 7:17–21: It is not Israel themselves who win the battles. The nations they will face outnumber Israel, are likely better trained, and many of them are Nephilim. The Lord being in their midst will bring victory to Israel. It is the same with us. We face many battles in our lives. We must remember that the Lord is in our midst. We are His temple and must allow Him to win our battles.
- Deuteronomy 7:22–26: Yahweh’s timing is not always ours. He tells Israel he will clear the nations little by little lest they face more than they can handle. The Lord works this way today; by going little by little, the Lord teaches us to trust Him. He makes it so we must remain close to Him. This allows Him to test us, to see if we can be trusted with what He has for us. As the Israelites were commanded to destroy everything related to other gods, we must be quick to do so. While most are not worshipping Baal and Asherah, we easily fall into idolatry, worshipping money, ideology, and ourselves.

Deuteronomy 8 - Remembering what the Lord has done for you

- Deuteronomy 8 will go through several miracles the Lord did for Israel, the manna, the water from the rock. He tells Israel they went through hard times so the Lord could test them (verse 16). If Israel cannot worship the Lord when things are tough and they rely upon Him for everything, it is all the more likely they will not worship Him when they are wealthy from the land the Lord is bringing them. The Lord gives them the power to get wealth (verse 18), not their own hand (verse 17). Pride in one’s achievement without recognizing the source ultimately leads to worshipping other gods (verse 19), which leads to death (verse 20).

Serving other gods and idols

Deuteronomy makes it very clear that something is going on behind the scenes. It does not spell it out in extreme detail, but the author, inspired by the Spirit of God, repeatedly alludes to this war between Yahweh and the fallen spirit beings. Unsurprisingly, when Jesus comes on the scene, we see so much demonic activity exposed. It is also no surprise the verbiage the Apostles use in their letters. There is much more going on here than the worship of an idol made by human hands. Documents from the ancient world tell us that it was not the idol itself that was being worshipped. The idols were “homes” or “containers” for a spirit being, an ‘elohim’ to fill so that it

can be bartered with. Pagans would worship these idols and gods, performing unspeakable horrors and abominations to “open the mouth” of an idol so a spirit would be compelled to enter into it. Pagans would often bring the idols into battle to have their god fight for them. If the idol was destroyed, they did not think their god had died. They built another idol, performed the ceremony, and returned it to battle.

Christians today must be careful not to worship idols but also resist legalism in this area. We cannot worship an object as Jesus, but a cross does not hold Jesus. A picture does not hold Jesus. If we believe it does, the item should be removed. However, nothing forbids a cross, a picture, etc., if it is not worshipped. If that were the case, you would not be able to have a cross necklace; anyone with tattoos relating to the Lord would have to have them removed. We would probably not know what a cross looked like because we could not make them. Legalism loves to make itself seem mature and spiritual, but it ultimately leads to pride and spiritual death.

Deuteronomy 9 - Not Because of Righteousness

- Yahweh tells the people of Israel that when they face the giants, the Lord will destroy and subdue them. He makes it very clear that this happens not because of personal righteousness but because of the wickedness of the Anakim. The Lord then recalls the Golden Calf incident to point out the mercy that He has had on the Israelites.
 - Our righteousness does not make God owe us anything. Our righteousness on our best day is still filthy rags compared to His (Isaiah 64:6). We are made righteous only by the shed blood of Jesus. While personal righteousness does put us in the best position we can be in with the Lord, true righteousness comes from living in the person of Jesus by the power of the Holy Spirit, not by doing good works in our strength.

Deuteronomy 10 - Circumcision of Heart

- Deuteronomy 10:1-11 continues the previous chapter. It recalls when Moses broke the tablets because of the Golden Calf.
- Deuteronomy 10:12–16: Yahweh wants His people to love Him and serve Him with all our hearts and soul. “The heaven and the heaven of heavens, the earth and all that is in it belong to Him, yet He has set his heart on us.”
- Deuteronomy 10:16: While Israelite men were circumcised as a sign of election by the Lord, physical circumcision is nothing without a circumcised heart. Outward actions and appearance mean nothing if our love and motives are not genuine.
- Deuteronomy 10:17–21: Yahweh is God of gods, Lord of Lords, great, might and awesome. He is incorruptible, father to the fatherless, carer of widows
- Deuteronomy 10:22: This verse has noteworthy imagery. Recalling 70 Israelites going to Egypt, now “numerous as the stars of heaven. While this certainly does speak to the idea that Israel has multiplied into a nation, they are called the smallest of all the nations surrounding them (Deuteronomy 7:1). When you consider the context of Yahweh as the God of gods, the Lord of lords, the warning against apostasy and serving other gods along with the teaching of how the

Lord choose Israel to be His very own it paints a clear picture for us. 70 is the number of nations listed in the Table of Nations (Genesis 10) that Yahweh disinherited at the tower of Babel (Genesis 11; Deuteronomy 32). Psalm 82 tells us that the host of heaven (angels, elohim) was put over the nations. Their job was to rule the nations, enforce justice, and retain the truth of the knowledge of Yahweh. Instead, they became corrupt and received worship themselves. They led the nations into deeper sin and made themselves rivals of Yahweh. It is no accident that the Lord used 70 Israelites to become as numerous as the “stars of heaven” who would be used by Yahweh to carry out judgment against the gods of the nations and the Nephilim offspring of women and angels. He intended to remove the evil from the nations and bless those who repented with the knowledge of Yahweh to bring the nations back to Him. Israel was to replace these fallen angels as Yahweh’s representatives to the nations. As believers in the New Covenant, we are the replacement representatives to the nations on behalf of Yahweh, empowered by being the Tabernacle of God. Paul alludes to this when he says we will “judge angels” (1 Cor 6:3).

Deuteronomy 11 - Therefore, Love and Obey the Lord.

- Deuteronomy 11:1: Because of the call upon Israel they should “therefore love Yahweh your God and keep his charge...”
- Deuteronomy 11:2–13: Recalling what the Lord had done at several points in the exile, Israel is encouraged to serve the Lord so that He might bless the people in the land. Yahweh disciplines His people when they do not live rightly. We should do our best to learn from our past experiences and the experiences of others, especially those recorded in the scriptures.
- Deuteronomy 11:14–15: The Lord does bless those who love and serve Him. In this case, He promised to be their provider in the land.
- Deuteronomy 11:16–18: He also promised to rebuke and exile Israel if they turned away to serve other gods. The Lord will not share love with anyone else.
- Deuteronomy 16:21-22: We do not know the exact form Asherah took, but we know they were trees or pillars made of wood and stood up as objects of worship of several Canaanite goddesses.

Deuteronomy 12 - Instruction on Worship in the Promised Land

- Deuteronomy 12:1–4: Much of Deuteronomy is repetitive, but it is not repetitive for no reason. The author is communicating how serious it is that the Lord alone is worshipped. He will not, for any reason, share worship with other gods, whether other spiritual beings or made by man. This is the foundation of spiritual warfare: whom do we love and serve; Yahweh or someone or something else?
- Deuteronomy 12:5–7: The Lord was to be worshipped in specific ways only at particular places. The purpose was an oversight by the nation’s spiritual leadership to assure the worshipper they brought proper sacrifices.

- Deuteronomy 12:8-32: Most of these laws are repeated from previous passages, especially Leviticus. If it is repeated, it is important.
- Deuteronomy 12:23: Israel was forbidden from “eating the blood of animals.” While Israel lived in a pre-scientific era, they understood they died when someone or something lost too much blood. Blood rituals were widespread in pagan cults, especially consuming blood to “gain power.” As a polemic against this practice, Israel was to drain the blood and salt the meat before eating it.

Deuteronomy 13 - Continued Laws of Worship

- Deuteronomy 13:1–5: A false prophet is not necessarily one who prophesies something that does not happen, but it comes down to a matter of the heart. Why did this person prophesy falsely? One of the ways we can righteously judge is, does this person take away worship from the Lord. The Lord will test His people, and one of the ways this can happen is through false prophets (see 1 Kings 22:22). This does not excuse us from prophesying incorrectly. Even if we have no intent to do so falsely, we must strive to know the Lord’s voice and only speak what He says, nothing more.
- Deuteronomy 13:6–18: We are not to listen to those who would encourage us to serve anyone other than Yahweh.

Deuteronomy 14:1 - Unclean Food, Tithes,

- Deuteronomy 14:1-21: See notes for Leviticus 11.
- Deuteronomy 14:21: A particularly odd law. A mother’s milk is a source of life. To boil a goat in its mother’s milk would be to take something made for life and use it for death. This goes against Yahweh as the God of life. Pagan cults probably did this practice. It is implausible that the Bible prohibited something that had not been done before. The Lord is not in the business of giving men ideas on how to be evil. Instead, He corrects the evil they come up with on their own (Jeremiah 7:31, 19:5, 32:35)
- Deuteronomy 14:22–29: Laws for the tithe. The priesthood is unable to function without the support of worshippers. This was designed to allow the priests to thrive since they did not have designated land and jobs to support themselves, their families, and the Tabernacle.

Deuteronomy 15 - Laws for the Sabbath Year

- The Sabbath year was every seven years. It served as a reset for Israel's society.

Deuteronomy 16 - Laws for the Passover, Feast of Weeks, Feast of Books

- Deuteronomy 16:1-17: See notes for Leviticus 28-29.
- Deuteronomy 16:18–20: God is a God of justice. He hates when justice is perverted. It is a condemnation Yahweh had toward the people of Israel (Amos 5) and His heavenly host (Psalm 82).

Deuteronomy 17 - How to not worship Yahweh.

- Deuteronomy 17:1: Offerings to the Lord are not to have defects. If someone wants to bring a sacrifice to the Lord, it should not be the “leftovers” or that which is lesser than the others. This attitude is not whole-hearted worship of God. This law prevents the thinking that “this animal is not good for me anymore, will make less money, will not be able to reproduce, etc. I might as well sacrifice it.”
- Deuteronomy 17:2-7: The penalty for worshipping other gods is death. This may seem harsh, but the reality is that worshipping other gods always leads to death, particularly spiritually.
- Deuteronomy 17:14–20: Laws for kings. Any king set over the Israelite people had to be someone who feared Yahweh and loved Him. He was to remain humble and be a student of the word of the Lord.

Did Yahweh Really Not Want Israel To Have A King?

A common misconception from 1 Samuel 8, when Israel asks Samuel for a king, is that Yahweh did not want a king over them. This usually comes from the resistance of Samuel and Yahweh to put a king over the people in 1 Samuel 8, as well as Gideon’s (lying) statement that “I will not rule over you... Yahweh will rule over you” (Judges 8:22-23). One must wonder why Deuteronomy 17 allows Israel to have a king with no negative connotation. The only restrictions are summed up in the king must be one who fears the Lord and keeps His word. It is not that Yahweh did not want Israel to have a king over them; it is why they wanted a king in the narratives. In both Judges and Samuel, the people want a king for military reasons. After Samuel warns the people about having a king over them, their true motives are revealed: “But the people refused to obey the voice of Samuel. And they said, ‘No! But there shall be a king over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.’” - 1 Samuel 8:19–20. The problem is Israel did not want a king to rule over them to lead them to Yahweh. Samuel, whom Yahweh had used to win victory over the Philistines, was getting old. They feared they would fall into bondage again when Samuel died, and they did not have a strong leader over them. This is why Saul was chosen to be the first king. He was what the people wanted, a military leader. It would not be until Saul’s rebellion and the choosing of David to replace Saul as king that the Lord got the kind of king He wanted them to have.