

(on the mission) which Hashem sent me, and have brought back Agag Melech Amalek, and have destroyed Amalek with utter cherem destruction.

|21| But HaAm took of the plunder the tzon and bakar, the reshit of the cherem to sacrifice unto Hashem Eloheicha at Gilgal.

|22| And Shmuel said, Hath Hashem as great chefetz (delight) in olot and zevakhim, as in obeying the voice of Hashem? Hinei, to obey is better than zevach (sacrifice), and to pay heed than the chelev eilim (fat of rams).

|23| For meri (rebellion) is as the chattat (sin) of kesem (witchcraft, soothsaying, divination), and stubbornness is as heathenish iniquity and idolatry. Because thou hast rejected the Devar Hashem, He hath also rejected thee from being Melech.

|24| And Sha'ul said unto Shmuel, Chatati (I have sinned); for I have transgressed the commandment of Hashem, and thy words: because I feared HaAm, and listened to their voice.

|25| Therefore, now, pardon my sin, and turn back with me, that I may worship Hashem.

|26| And Shmuel said unto Sha'ul, I will not go back with thee: for thou hast rejected the Davar Hashem, and Hashem hath rejected thee from being Melech over Yisroel.

|27| And as Shmuel turned about to go away, he [Sha'ul] seized the edge of his me'il (robe, mantle), and he tore (it).

|28| And Shmuel said unto him, Hashem hath torn the Mamlechet Yisroel from thee this day, and hath given it to a re'a (neighbor) of thine, that is better than thou.

|29| And also the Netzach Yisroel (Eternal One of Israel) will not lie nor relent: for He is not an adam, that He should change His mind.

|30| Then he said, Chatati (I have sinned): yet honor me now, before the Ziknei Ami, and before Yisroel, and turn back with me, that I may worship Hashem Eloheicha.

|31| So Shmuel turned back after Sha'ul; and Sha'ul worshiped Hashem.

|32| Then said Shmuel, Bring ye to me Agag Melech Amalek. And Agag came unto him confidently. And Agag thought, Surely the mar hamavet (bitterness of death) is past.

|33| And Shmuel said, As thy cherev hath made nashim childless, so shall immecha be childless among nashim. And Shmuel cut Agag in pieces before Hashem at Gilgal.

|34| Then Shmuel went to Ramah; and Sha'ul went up to his bais at Giv'at Sha'ul.

|35| Until his [Sha'ul's] yom mot Shmuel came not again to see him: nevertheless Shmuel mourned for Sha'ul: and Hashem relented that He had made Sha'ul Melech over Yisroel.

T.N. This two-part work begins with the pollution of the religious worship by Eli's apostate sons who were kohanim during the time when the great prophet Shmuel (born ca. 1105 B.C.E.) was a child. 1Sm-2Sm ends with a foreshadowing of the purified Beis Hamikdash worship which was the Messianic vision of King Dovid (died ca. 970 B.C.E.). A subtle indication of this is the linen ephod worn both by little Shmuel (1Sm 2:18) and many years later by King Dovid (2 Sm 6:14; Ps 110:4). The ephod of the Kohen Gadol was an apron-

like garment with an ornamented vest containing the Urim and Thummim used to determine the will of G-d (sacred lots that were cast to determine whether to go to war, etc). The kehunah (priesthood) we see being purified as the story of I-II Shmuel unfolds looks forward to the perfect Moshiach-Kohen who is coming (Ps. 110:4). A man of G-d comes to Eli and prophesies to him about the kehunah (priesthood) of his ancestor Aaron (see 1Sm. 2:27f). Eli is told that he and his sons will be replaced by another Aaronic family, which turns out to be the family of Zadok. Eli's branch of the kehunah will be broken off and 'I will raise up for Myself a ne'eman (faithful) kohen' (2:35), says the L-rd. Zadok and his sons will replace Eli and his sons, just as Dovid the king after G-d's own heart will replace Saul the unfaithful monarch and will take his crown (1Sm 28:17; Rv 3:11). Although Zadok was the immediate fulfillment, Moshiach Yehoshua finally and completely fulfills 2:35 through Ps 110:4 and Zech 3:8; 6:11-12 and Isa 53:10. One of the reasons King Saul angered G-d is because he usurped the role of kohen (1Sm 13:8-15), thus showing his lack of respect for G-d's holy kehunah and for the king's covenant obligation to keep the Torah (see Dt.17:11-20). When he attacked and caused the death of the kohanim at Nob, that was the last straw, though he had already been condemned for rebelliously disobeying G-d in regard to the Amalakites (see 1 Sm 15:1-35; Ex 17:8-16; Dt 25:17-19). The only kohen to survive the massacre at Nob was Ahimelech's son Abiathar,