

## **230809-4 1Sa 11, Saul Proved to Be Israel's King—CThurman**

The 10<sup>th</sup> chapter began with Samuel anointing Saul as king of Israel. Perhaps to help Saul comprehend the reality that the LORD had chosen him to be king Samuel prophesied that there were several things that were going to happen to him when left to go home; meeting two men at the sepulchre of Rachel, meeting three men going up to Bethel, meeting a group of prophets coming down from the high place at Gibeah, and that the Spirit of the LORD would come upon him so that he might prophesy with them. Then Saul should know to begin making preparations to serve as Israel's king. When Saul left Samuel the LORD gave to him another heart to fulfil the office of king.

After this Saul's uncle, Ner, inquired as to his whereabouts, which Saul shared with him, except he kept the matter of the kingdom to himself.

Then came the time when the LORD would show to Israel their king. Samuel summoned for the representatives of the twelve tribes of Israel to come to Mizpeh. Of those the tribe of Benjamin was selected. And of the families of Benjamin the family of Matri was selected, and finally the man Saul was chosen. But he could not be found. He was hiding among the baggage. And when he was finally found they brought him forward and they could see that he was the tallest of them, from his shoulders and upward. Except for a few sons of Belial Israel was satisfied with Saul being their king, saying 'God save the king.' At this everyone returned to their homes; Saul, to his home in Gibeah. Though the king was selected very little changed for now.

This chapter begins with one of the reasons that Israel called for a king over them. The Ammonites were threatening those of their brethren on the other side of the Jordan River. They had come into the land a considerable distance, camped against the city of Jabeshgilead and threatened them.

*1Sa 12:12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God [was] your king.*

**1 ¶ Then Nahash the Ammonite** **came up,**  
(and king of the Ammonites, cf. 1Sa.12.12)

*Nahash*, נָחָשׁ, a masc. noun is always tss. *serpent* (31) in the OT. So *J-F-B Commentary on the Bible* and *Cruden's Complete Concordance*. Young's Concordance has '*oracle*', which would be of the Hebrew נִחַשׁ, *to enchant, to divine*.

***and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.***

Cut

*make*, of the verb כָּרַת, tss. *to make, to make a league, to cut, to cut down, to cut off, to hew, to perish, to chew, to free, to fail*.

*covenant*, of the fem. noun בְּרִית, *a covenant, a league, a confederacy*.

**A little history of Ammon** – In the Book of Judges we read that the Ammonites joined with Eglon, king of Moab and with the Amalekites to war against Israel. (cf. Jud.3.12, 13) And Israel became subject to the king of Moab for eighteen years, until the LORD raised up the judge, Eglon, who killed the king.

Later they vexed Israel again for a period of eighteen years. Then, they came so far into Canaan so as to fight against Judah, Benjamin and Ephraim.

Ammon complained that Israel had taken possession of land that belonged to them. But that was not true. Ammon had lost this stretch of land on the western side of the Jordan River in conflict with the Amorites. The truth was that Israel took possession of this land by overthrowing the forces of the Amorites (Amorite kings Sihon and Og).

For this time the LORD raised up the judge, Jephthah. (cf. Jud.10, 7, 8)

Now it has probably been about 150 yrs. since that Ammon came against Israel to war. Nahash threatened the city of Israel, Jabesh-Gilead; probably to settle the old grudge concerning whose land Gilead really is.

**A little history of Jabesh** – Jabeshgilead refers to the city of Jabesh (meaning ‘dry’) in the area known as Gilead. Gilead is the name by which the whole land of Israel on the eastern side of the Jordan River is called. I cannot tell for certain, but Jabesh might belong to the half tribe of Manasseh. But the tribe of Gad’s allotment is such that the city could belong to it. Nonetheless, Jabesh is located about 8 miles east of the Jordan River up the Brook Cherith.

Over 450 years ago, before the time of the judges the inhabitants of Jabeshgilead had been utterly destroyed because they failed to join with Israel during the civil war against the tribe of Benjamin. This was the occasion when the sodomites had murdered a Levite’s concubine. (cf. Jud.19.22-29; 20.12-14) This city Jabesh has now been resettled by others of the nation of Israel and they are being threatened by the king of Ammon, Nahash.

How things have changed since Israel came into this area! The eastern inhabitants, especially among Manasseh, were renowned for their military exploits. At the end of the 40-yr. sojourn, when Israel had descended into the plains of Moab it was a matter of weeks before Manasseh had slain the Amorites kings, Sihon and Og, and took possession of the entire eastern portion of the Jordan River valley now called Gilead. (cf. Nu.32.39-42; 17.1) Today, their adversary moves inland across the greater part of Gilead without any resistance and threatens one of Israel’s cities.

***2 And Nahash the Ammonite answered them, On this [condition] will I make [a covenant] with you, that I may thrust out all your right eyes, and lay it [for] a order***

***reproach upon all Israel.***

rebuke

(Very likely aback of Ammons action is the issue that this land was once their land.)

*that I may thrust out, of the verb נָקַר, to thrust out (1), to pick out (1), to pierce (1), to put out (2), to dig (1).*

and lay it, Qal pret. of the verb **עָשָׂה**, to make, to put, to set, to lay, to order, to appoint, to work, to ordain, etc.

*reproach*, a fem. noun tss. *a reproach, a shame, a rebuke.*

Clearly Nahash desired no covenant, but put before Jabesh very unpleasant terms for peace; putting out the right eye of all of Jabesh was a way to disable most of the inhabitants so that they could not fight. Consider how losing the right eye would affect them. Think of how losing our right eye would affect us. Most people are right-eye dominate.

**3 And the elders of Jabesh said unto him, Give us seven days' respite, that we**

Let us alone seven days

*respite*, a period of temporary delay

*give ... respite*, of the verb **רָפָה**, tss. *to abate, to draw, to wax feeble, to weaken, to consume, to slack, to let down, to be still, to forsake, to fail, to let alone, to give respite.*

**may send messengers unto all the coasts of Israel: and then, if [there be] no borders**

**man to save us, we will come out to thee.**

Why Nahash allowed for this delay is not revealed. But, as will be seen, he made a poor decision. A decision that works to the advantage of Israel to solicit for help and to prove their king.

**4 Then came the messengers to Gibeah of Saul,**

(Saul's home-town, 10.5, 10, 26; **11.4**)

It is time to prove that Saul is now king over Israel. The people did not resort to Saul, but to anyone that might be able to help them.

	<b>וַיְדַבֵּר</b> , verb		<b>וַיְדַבֵּר</b> , noun	
<b>and</b>	<b>told</b>	<b>the</b>	<b>tidings</b>	<b>in the ears of the people:</b>
	spoke, communicated		words, matter	

**and all the people lifted up their voices, and wept.**

*and wept, Qal fut. of the verb בָּכָהּ, tss. to weep, to mourn, to bewail.  
1.10; 30.4, Qal infin.; 1.7, 8, 10; 11.4, 5; 20.41; 24.16; 30.4, Qal fut.*

בָּקַר

**5 ¶ And, behold, Saul came after the herd out of the field; and Saul said,**  
oxen

**What [aileth] the people that they weep? And they told him the tidings**  
recounted (to) words

*told, of the verb סָפַר, tss. to number, to tell, to count, to reckon, to  
account.*

**of the men of Jabesh.**

**6 And the Spirit of God came upon Saul when he heard those tidings,**  
(mightily)

*came, of the verb יָצָא, tss. to come (1Sa.10.6; 10.10; 11.6; 16.13;  
18.10), to go over (2Sa.19.17), to prosper, to come mightily (Jud.14.6),  
to profit (Jer.12.1), to be good (Jer.13.10), to break out (Am.5.6).*

**and his anger was kindled greatly.**

Here is a Spirit-produced, holy fury? This is not a fruit of the Spirit of which we hear very much. But when the Spirit of God came upon Saul he became heated with anger. This threat against the natural, elect people of God, infuriated Saul. There can be anger without committing sin, 'Be ye angry and sin not?' (Eph.4.26a) Such was the anger which are Lord Jesus showed against the Pharisees. And in the day of His second coming He will show His wrath against all of His enemies.

*Mr 3:5 And when he had looked round about on them with anger,  
being grieved for the hardness of their hearts, he saith unto the man,*

*Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other.*

*Re 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb ...*

*Ps 2:12 Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him.*

We do not deny that there is such a thing as holy anger. However, we should consider how seldom this fruit is shown in the Scriptures among any of the children of God and take a lesson from that. Some brethren make liberal use of anger, which is quite shameful to them as a child of God.

בָּקָר

**7 And he took a yoke of oxen, and hewed them in pieces, and sent [them] team**

*yoke, צֶמֶד, a masc. noun tss. couple, yoke (a team), two, together, acres.*

*hewed them in pieces, נָתַח, to cut, to divide, to hew in pieces, to cut in pieces.*

***throughout all the coasts of Israel by the hands of messengers,***

The messengers obviously made great haste to cover the major parts of the the territory of Israel in order to communicate Saul's message in a timely manner.

***saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.***

Apparently, even as an old man Samuel continued his travels and was with Saul when the messengers came to Gibeah. (cf. v.9, and they said...)

***And the fear of the LORD fell on the people, and they came  
awe***

*the fear of, of the verb תַּיָּדָה, tss. to be in awe, to be afraid, to fear, to shake.*

When the king gives commandment people ought to fear God enough to obey him (cf. Ro.13.1-4), yes, provided that commandment does not violate any terms of God's word. And in instances where the king's commandment might contradict the word of God, then what should the child of God do? He should obey the Lord (cf. Dan.3.16, 17; Ac.5.29) AND willingly subject himself to the punishment due for disobeying the king's commandment.

***out with one consent.  
as one man***

As the nation of Israel was shocked at what the Levite had done to send the parts of his murdered concubine throughout the borders of Israel (cf. Jud.19.20) so this act of Saul came as a shock to Israel, spurring them into action. They feared the LORD enough to unite together around their king to fight against the Ammonites.

***8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.***

*when he numbered them, of the verb תַּקַּדָה, tss. to visit, to number, to appoint, to remember, to miss, to count, to charge, to enjoin, to punish, to be in want, to charge, to muster.*

Bezek is about seventeen miles due west of Jabeshgilead, which is on the other side of the Jordan River.

Note: Here is evidence that the narrator-editor of the Book of 1Samuel dates to the time *after* the division of the kingdom of Israel into two, a northern kingdom of ten tribes, and a southern kingdom of two: Israel and Judah. (1Ki.11.31, 35)

So, together 330,000 men came to the defense of Jabesh-Gilead.

**9 And they said unto the messengers that came,**  
(Saul & Samuel) (from Jabeshgilead)

**Thus shall ye say unto the men of Jabeshgilead, To morrow, by [that time] the sun be hot, ye shall have help.**

By *tomorrow* is meant tomorrow. Being only 17 miles away the messengers undoubtedly carried word back that ‘help is on the way.’

**And the messengers came and shewed [it] to the men of Jabesh; and they were glad.**

*and they were glad*, of the verb פָּנַח, tss. *to be glad, to rejoice, to be merry, to have joy, to be cheered.*

**10 Therefore the men of Jabesh said, To morrow we will come out**  
(to Nahash)

**unto you, and ye shall do with us all that seemeth good unto you.**  
(and your camp) to us according to all that is good in your eyes.

The men of Jabesh sent word to Nahash that they’d come out to him so that they might do with them as he please, but they did not tell him that they were going to come out against him with a great military force.

Disclosing to Nahash the full extent of their plan might have turned him away and averted warfare. But Israel did not provoke this fight; the Ammonites did. Fight now or risk Nahash returning later to suddenly attack so that they cannot solicit for help.

**11 And it was [so] on the morrow, that Saul put the people in three companies;**  
heads

*companies, ראש, a masc. noun tss. head, top, sum, principal, chapter, beginning, captain, chief, ruler, company.*



**and they came into the midst of the host** **in the morning watch,**  
camp (of the Ammonites)

*the host, מַחֲנֵה, a common noun tss. band, drove, camp, host.*

The night watch was divided into three *watches* of four hours each; 6:00p – 6:00a. The time of the morning watch was the last watch of the night that fell between the hours of 2-6:00am.

*Lk.12.37 Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*

*38 And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants.*

*Ps 130:6 My soul [waiteth] for the Lord more than they that watch for the morning: [I say, more than] they that watch for the morning.*

The phrase *morning watch* is only found in this text (1Sa.11.11) and Ex.14.24.

*Ex.14.24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians ...*

...

*27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.*

**and slew the Ammonites until the heat of the day: and it came to pass,**  
smote

*slew, of the verb נָכַח, tss. to punish, to smite, to slay, to kill, to strike, to give stripes, to beat.*

heat, חֶם, a masc. noun tss. *heat, hot, warm.*

**that they which remained were scattered, so that two of them were not left together.** were left dispersed

*they which remained & were left, of the verb שָׁאַר, tss. to remain, to be left, and with the noun the rest.*

*were scattered, of the verb פָּיַץ, tss. to disperse, to spread abroad, to retire, to scatter, to dash to pieces.*

It does not appear that Nahash, king of Ammon died during this conflict, but later in the days of King David.

*1Ch 19:1 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.*

**12 ¶ And the people said unto Samuel, Who [is] he that said, Shall Saul reign over us? bring the men, that we may put them to death.**

Those that rejected Saul as king and despised him were the sons of Belial.  
(cf. 1Sa.10.27)

**13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.**

worked deliverance

*salvation, תְּשׁוּעָה, a fem. noun, tss. deliverance, salvation, safety, help, victory.*

In spite of the nay-sayers, the LORD brought deliverance to Israel by means of their king.

**14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.**

renew, of the verb  $\text{שׁוּׁר}$ , tss. *to repair* (the waste cities [Is.61.4]), to renew (a right spirit [Ps.51.10]).

**15 And all the people went to Gilgal; and there they made Saul king**  
caused Saul to reign

*and ... they made ... king*, Hiphil (causative act.) fut. of the verb  $\text{מָלַךְ}$ , tss. *to reign, to make king*.

**before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.**

**Gilgal** – Gilgal is that first place where Israel came after crossing the Jordan River, bringing an end to their 40-yr. wilderness sojourn. (cf. Jos.4.19; 5.9, 10) Gilgal served as Israel’s major camp and headquarters during the years of the Canaan conquest. (cf. Jos.10.15, 43; 14.6; Jud.2.1; 3.19; 1Sa.7.16; 10.8; 13.4, 7; 2Sa.19.15) And until David this city seems to be treated as Israel capital city. After this, for a short time, Hebron, and then Jerusalem.

The LORD chose Saul to be Israel’s king. He anointed him king. And now He proved to Israel that he is their king. The whole nation came together and gave thanks to God for their new king.