

230816-4 1Sa 12, Samuel Warns Israel and Their King to Follow the LORD— CThurman

In chapter 11 one of the reasons was revealed why Israel desired a king. Not only was it because Samuel's sons walked not in his ways, but because Nahash, king of the Ammonites, had begun invading the land of Gilead. Nahash had now encamped against Jabeshgilead, which in turn sought for terms of peace. Nahash' terms were that he thrust out the right eyes of them all. So, the inhabitants of Jabesh requested seven days to see if any of their brethren would come to their aid. If not, then they would submit themselves to the Ammonites.

So Jebesh sent out messengers apprising Israel of their plight. But when those messengers came to Gibeah and Saul heard them he became enraged, hewed to oxen and sent them throughout Israel saying that this is what he would do to the oxen of anyone that didn't come up to fight against the Ammonites. And the fear of the LORD came upon them all to meet their king in Bezek. Then the messengers were sent to Jabesh saying that tomorrow they would have the help they sought for against the Ammonites. And the LORD gave Israel a great victory that day. At this Samuel called for all Israel to come up to Gilgal which led to the official coronation ceremony of the first king of Israel.

In the 12th chapter, in the midst of the celebration of the victory they had gotten over the Ammonites under their king, Saul, Samuel reminds them that it was a great evil for them to ask for a king. Furthermore, he calls for any witnesses showing that he had in any way covered his eyes to pervert judgment. In spite of the evil of asking a king, Israel should obey the LORD, and continue to follow after the LORD. Otherwise, the hand of the LORD would be against them, as it was against them in the past.

As we consider this new form of government under which the LORD subjected the nation of Israel, per their request, Samuel did not resign his duties as judge over Israel.

1Sa 7:15 And Samuel judged Israel all the days of his life.

But he does subject himself immediately to the king's authority over him. But the judges' office ceases after his death.

Chapter 12

1 ¶ And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made **a king over you.**

to reign over you a king.

Samuel listened to the people of Israel only because it was the revealed will of God that he should give them what they were asking for. What the people were asking for was sin against the LORD; rejecting the LORD to reign over them.

1Sa.8.6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

1Sa 12:17 [Is it] not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness [is] great, which ye have done in the sight of the LORD, in asking you a king.

And Israel's attitude toward the LORD remained unchanged, even when the Messiah, the Lord Jesus, came to them.

Lk.19.14 But his citizens hated him, and sent a message after him, saying, We will not have this [man] to reign over us.

...

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay [them] before me.

And the nations will be so until the Messiah returns the second time.

*Mt.23.37 O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!
38 Behold, your house is left unto you desolate.
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.*

2 And now, behold, the king walketh before you: and I am old and grayheaded;

grayheaded, of the verb בִּישׁ, grayheaded (2 [Job 15.10]),,

and, behold, my sons [are] with you:

You (Israel), me (Samuel) and my sons are all today subject to the newly appointed king.

and I have walked before you from my childhood unto this day.

3 Behold, here I [am]: witness against me before the LORD, and before his anointed:

(Saul)

anointed, of the masc. adj. מְשֻׁם, tss. anointed (36), Messiah (2); the verb מְשַׁם, is tss. to anoint, to paint, and so 'to smear.'

his anointed – This is the first reference to Israel's first king, *his anointed*, the anointed of the LORD. Testify against me before the LORD and your king (Saul) is evidence of Samuel's immediate subjection to Israel's new king. If he is guilty of perverting judgment he submits himself to the LORD and the king's authority to punish him accordingly.

whose ox have I taken? or whose ass have I taken? or whom have I defrauded?

taken, of the verb לקַח, (vss.3, 4) and tss. to take, to take away, to receive, to fetch, to have, to seize, to bring, etc.

Nu 18:21 *And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation.*

...

24 *But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.*

...

31 *And ye shall eat it in every place, ye and your households: for it [is] your reward for your service in the tabernacle of the congregation.*

4 *And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.*
abused
anything

5 *And he said unto them, The LORD [is] witness against you, and his anointed [is] witness this day, that ye have not found ought in my hand.*
anything

And they answered, [He is] witness.

6 ¶ *And Samuel said unto the people, [It is] the LORD that advanced*
maintained, provided

advanced, of the verb תַּעֲשֶׂה, also tss. to make, to do, to get, to shew, to take, to fulfill, to offer, to maintain, to provide, to bestow, to execute, etc.

Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 *Now therefore stand still, that I may reason with you before the*
present yourselves judge, plead
contend

stand still, Hithpael (reflexive act.) imper. of the verb נִצַּח, also tss. to resort, to remain, to present, to stand forth, to be set; 1Sa.10.19, present yourselves (Hithpael fut.); 1Sa.12.7, stand still (Hithpael

fut.); 1Sa.12.16, *stand* (Hithpael fut.); 1Sa.3.10, *and stood* (Hithpael fut.); 1Sa.10.23, *when he stood* (Hithpael fut.); 1Sa.17.16, *and presented himself* (Hithpael fut.).

may reason, Niphal (simple pass.) fut. of the verb טַעַן, also tss. *to judge, to contend, to plead, to rule, to defend*.

LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor,
(of the Canaanites) (the place called)

Hazor was the chiefest city of the Canaanites. (cf. Jos.11.10)

Jud 4:2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host [was] Sisera, which dwelt in Harosheth of the Gentiles. (Which led to the judge Deborah.)

and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

Jud 10:7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. (Which led to the judge Jephthah.)

Jud 3:12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

...

14 So the children of Israel served Eglon the king of Moab eighteen years. (Which led to the judge of Ehud.)

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth:

Baals Ashtaraths

but now deliver us out of the hand of our enemies, and we will serve thee.

recover

deliver, of the verb נָצַל, also tss. *to escape, to take, to recover, to save, to rescue, to be without fail, to take away.* (1Sa.12.10, 11, 21)

11 And the LORD sent Jerubbaal (Gideon), and Bedan,

Bedan – Nothing is revealed in the Scriptures about this man, evidently a judge of Israel. Like Shamgar there is nothing revealed but for the name and it changes nothing in the accounting of the history of Israel.

and Jephthah, and Samuel,

(the prophet refers
to himself)

and delivered you out of

recovered

the hand of your enemies on every side, and ye dwelled safe.

secure

safe, נָטַח, a masc. noun also tss. *boldly, secure, careless, without care, with confidence, securely.*

Samuel's reciting of this much of Israel's history ends by bringing them to the present time with the use of the pronouns *you, and delivered you out of the hand of your enemies, and and ye dwelled safe.* And then ...

12 And when ye saw that Nahash the king of the children of Ammon came

(*came*, Now a past event)

against you, ye said unto me, Nay;

(No more the LORD sending to us judges to deliver us.)

but a king shall reign over us: when the LORD your God [was] your king.

13 Now therefore behold the king whom ye have chosen, [and] whom ye

have chosen, of the verb **בָּחַר**, also tss. *to choose out, to appoint.*

הָיָה
have desired! and, behold, the LORD hath set a king over you.
requested, asked **נָתַן**
gave

have desired, of the verb **שָׁאַל**, also tss. *to ask, to request, to demand, to enquire, to beg, etc.*

שָׁמַע
14 If ye will fear the LORD, and serve him, and obey his voice,
hear

and not rebel against the commandment of the LORD, then shall both ye
mouth

rebel, of the verb **מָרָה**, also tss. *to be bitter, to disobey, to provoke.*
v.15

commandment, the masc. noun **פֶּה**, tss. *the tenor, the word, the appointment, to commandment, the mouth, the edge.*

and also the king that reigneth over you continue following the LORD your God:

שָׁמַע **מָרָה**
15 But if ye will not obey the voice of the LORD, but rebel against the
hear

commandment of the LORD, then shall the hand of the LORD be against you,
mouth

as [it was] against your fathers.

The law covenant was a conditional covenant. If Israel did right then the LORD would bless the nation. If they disobeyed, then the hand of the LORD came against them. The LORD faithfully administers this covenant. He has

never forsaken His covenant dealings with Israel. It is so for them to this very day. Israel cannot cease to be a nation before the LORD.

Jer.31.35 ¶ Thus saith the LORD, which giveth the sun for a light by day, [and] the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts [is] his name:

36 If those ordinances depart from before me, saith the LORD, [then] the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

Le 26:44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I [am] the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I [am] the LORD.

(cf. 2Ki.13.23; Jer.30.11; Ps.89.31-37; Amos 9.1-8)

Only once they are brought into the new covenant, through faith of the Messiah and His death for them, shall they be released from the old covenant.

Jer.31.31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their

inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

(cf. He.8.7-13)

רָאָה

16 ¶ Now therefore stand and see this great thing, which the LORD
present yourselves consider
(v.24)

stand, Hithpael (reflexive act.) fut. of the verb רָאָה, also tss. to resort, to remain, to present, to stand forth, to be set; 1Sa.10.19, present yourselves (Hithpael fut.); 1Sa.12.7, stand still (Hithpael fut.); 1Sa.12.16, stand (Hithpael fut.); 1Sa.3.10, and stood (Hithpael fut.); 1Sa.10.23, when he stood (Hithpael fut.); 1Sa.17.16, and presented himself (Hithpael fut.).

will do before your eyes.

Samuel now sets before Israel the following sign to prove to them the LORD's faithfulness to keep His word, that He will bless for obeying or curse for rebelling.

שִׁלַּח

17 [Is it] not wheat harvest to day? I will call unto the LORD, and he shall send
give

קוֹל

יָדַע

רָאָה

thunder and rain; that ye may perceive and see that your wickedness [is] great,
sounds know consider evil
voices

(R-L) לְשִׂאֵוֹל לְכֶם מֶלֶךְ

which ye have done in the sight of the LORD, in asking you a king.
to ask for yourselves

Evidently, at the time of the wheat harvest it was unusual to have thunder and rain.

Pr 26:1 As snow in summer, and as rain in harvest, so honour is not seemly for a fool. (cf. Am.4.7)

קול

18 So Samuel called unto the LORD; and the LORD sent *thunder*
sounds, voices

and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD
thy God, that we die not: for we have added unto all our sins
(not theirs)

[this] evil, to ask us a king.
for ourselves

Most reactions of this sort are not fruits of true repentance. It's a response of fear, but not repentance. From time to time we might witness this. Suddenly somebody near to someone that never attends a church service or rarely attends suddenly desires to turn a new leaf. But it will be short-lived. Do you know why? The response was motivated, not out of love for the truth of God's word, but out of fear alone. The fact of death hit close to home. Suddenly dying is real. That could have been me. But that fear will dissipate over time and things will return to normal in a little while.

20 And Samuel said unto the people, Fear not: *ye have done all*
(it is true that)

this wickedness: yet turn not aside from following the LORD,
evil depart not after

turn ... aside, Qal imper. of the verb סוּר, also tss. to depart, to go, to put away, to take away, to remove.

but serve the LORD with all your heart;

21 And turn ye not aside: for [then should ye go] after vain [things],
– depart not – nothing

vain, תהו, a masc. noun also tss. vanity, without form, waste, nothing, empty place, nought, wilderness.

which cannot profit nor deliver; for they [are] vain.
recover nothing

profit, of the verb יָעַל, also tss. to set forward.

deliver, of the verb נָצַל, also tss. to escape, to take, to recover, to save, to rescue, to be without fail, to take away. (1Sa.12.10, 11, 21)

22 For the LORD will not forsake his people for his great name's sake:
cast off

will ... forsake, of the verb נָטַשׁ, also tss. to suffer, to lie still, to leave, to leave off, to fall, to cast off, to spread abroad, to spread, to stretch out.

Ps.94.14 For the LORD will not cast off (נָטַשׁ) his people, neither will he forsake his inheritance.

because it hath pleased the LORD to make you his people.
For Jehovah resolved to make you for himself a

it hath pleased, Hiphil (causative act.) pret. of the verb יָאָל, also tss. to take upon, to begin, to be content, to be pleased, to be willing, to assay.

23 Moreover as for me, God forbid that I should sin against the LORD
Also Far be it from me

God forbid, הֲלֵלֵךְ, an interjection, also tss. be far, be it far, far be it, forbid. (1Sa.2.30; 12.23; 14.45; 20.2, 9; 22.15; 24.6)

Paul and Silas had been beaten for casting out a demon from a damsel that had brought much gain to her masters. Afterward these two disciples were cast into prison and locked their feet in stocks. Now it is my opinion that it might have taken them time to consider what the Lord was doing. But they might have begun to think about the goodness of God toward them in Christ. Whatever it was, we know that at midnight they began to pray and praise God in song.

Ac.16.25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

**25 But if ye shall still do wickedly, ye shall be consumed,
destroyed**

shall be consumed, Niphal (simple pass.) fut. of the verb כָּפַד, tss. to consume (1Sa.12.25), to destroy, to perish (1Sa.26.10; 27.1), to heap.

both ye and your king.

What is Samuel saying to the nation of Israel. It doesn't matter if you have a king or not, if you rebel against the LORD He will be against you just as He was against your fathers that were under the judges.

Can you see how that the LORD turns the evil desire of Israel unto their good and His glory? This shall find its ultimate fulfillment in God's only begotten Son, the Lord Jesus, becoming the King of Israel and the King over all.

Gen.49.10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be].

Lu 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

1Ti.6.15 Which in his (the Lord Jesus Christ's) times he shall shew, [who is] the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting. Amen.

Re 17:14 ... he is Lord of lords, and King of kings: and they that are with him [are] called, and chosen, and faithful.