

230823-4 1Sa 13, Saul's Impatience & a Nation Disarmed–CThurman

Israel celebrated their victory over Nahash, king of the Ammonites, and at the same time probably officially crowned Saul as their first king. But Samuel contended or pled with Israel that king or not they should continue to follow after the LORD. To do otherwise the hand of the LORD would be against them. The 13th chapter is a continuation this event that took place at Gilgal.

Chapter 13

1 ¶ Saul reigned one year; and when he had reigned two years over Israel,

REB – Saul was thirty years old when he became king, and he reigned over Israel for twenty-two years.

NIV – Saul was thirty years old when he became king, and he reigned over Israel forty-two years.

NASB – Saul was forty years old when he began to reign, and he reigned thirty-two years.

NEB – Saul was fifty years old when he became king, and he reigned over Israel for twenty-two years.

The Bible is the record of the truth of God's word. Jn.17.17b, *thy word is truth.* Ps.119.140, *They word is very pure ...* Ps.119.116, *They word is true from the beginning ...* Ps.12.6, 7, *The words of the LORD [are] pure words: [as] silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

The word of God should not be a medium for the historical preservation of error. The Bible is not a critical apparatus. It should contain only that which is true. The translators of these versions, and most of the other versions apart from the KJV Bible, have created within their pages a contradiction on this point concerning the reign of Saul, which Ac.13.21 states is forty years.

Ac 13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. (not twenty-two, thirty-two or forty-two)

The text of 1Sa.13.1 only speaks to how long Saul reigned before selecting these thousands to serve him as his military force.

2 Saul chose him three thousand [men] of Israel; [whereof]
(of which three thousand men)

two thousand were with Saul in Michmash and in mount Bethel,

Michmash is about 10 miles due west of Jericho. Mount Bethel sounds like the area that rises from Jericho to the area of Michmash. (cf. Jos.16.1, only other place where mount Bethel is mentioned.)

and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

Evidently, still in the context of Israel's gathering to Gilgal to *renew the kingdom*, greatly rejoicing over their victory against Nahash, king of the Ammonites, and being warned of Samuel to continue following the LORD, both king and nation, Saul takes this opportunity to choose out these thousands of men to serve as his military force.

Gibeah is about 5 miles SW of Michmash.

3 And Jonathan smote the garrison of the Philistines that [was] in Geba,
a position, station

garrison, גִּבְיָן, a masc. noun tss. a pillar, a garrison, an officer; the verb גִּבְיָן, is tss. to set over, to appoint, to set, to erect, to set up, to stand upright; v.23, garrison is tss. from the Hebrew גִּבְיָן, a masc. noun tss. again, a stand, garrison (marg. a standing camp), a station.

smote, Hiphil (causative act.) fut. of the verb נָכַח, tss. *to punish, to smite, to slay, to strike, to give strips, to beat*. *Smitten* in v.4 is Hiphil pret.

Geba is located between Michmash and Geba.

and the Philistines heard [of it].

The reign of Saul is in hard times. First the Ammonites threatened some of the Israelites on the eastern side of the Jordan River, and there is the Philistines, that have a strong presence on the western side. And Jonathan decides to give them a good poke in the eye by striking one of the Philistine positions in Canaan.

שׁוֹפָר

And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. ram's horn

4 And all Israel heard say [that] Saul had smitten a garrison of the Philistines, and [that] Israel also was had in abomination with the Philistines.
become a stench

abomination, Niphal (simple pass.) pret. of the verb נִבְאֵשׁ, tss. *to stink, to be in abomination, to abhor, to be loathsome, to be odious; so, repulsive*.

Saul was credited with the assault of Jonathan against the Philistines which didn't set too well with the Philistines.

And the people were called together after Saul to Gilgal.

Again, as we mentioned in 1Sa.11.15, Gilgal is continues to be a major camp and headquarters in Canaan for Israel until David until David becomes king. Then for a short time the city will change to Hebron, and then to Jerusalem. (see note at 1Sa.11.25)

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which [is] on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.

(south &)

or, by

So, evidently Saul and his men, and perhaps all the Israelites in this entire area evacuated Michmash and came to Gilgal.

6 When the men of Israel saw that they were in a strait,

strait, Qal pret. of the verb צָרַר, tss. *to vex, to distress, to trouble, to be in a strait, to afflict, to bound, to narrow, to be oppressed, to be besieged, to suffer pangs.*

(for the people were distressed,) then the people did hide themselves in caves,

distressed, Niphal (simple pass.) pret. of the verb נָגַשׁ, tss. *to exact, to oppress, to be a taskmaster, to be an exactor, to be an oppressor, to be a driver.*

did hide themselves, Hithpael (reflexive act.) fut. of the verb אָבֵא, tss. *to be secret, to hide, to hold.*

and in thickets, and in rocks, and in high places, and in pits.

thickets, חֹרֶם, a masc. noun tss. *thicket, thorn, brambles, thistle.*

rocks, סֵלַע, a masc. noun tss. *rock, stony, ragged rocks, Sela, strong hold.*

high places, צִרְיָה, a masc. noun tss. *an hold, an high place.*

pits, בּוֹר, a masc. noun tss. *pit, dungeon, cistern, well.*

7 And [some of] the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he [was] yet in Gilgal, and all the people followed him trembling.
trembled after him

trembling, Qal pret. of the verb דָּרַךְ, tss. to be afraid, to tremble, to be careful, to be discomfited, to fray away.

8 ¶ And he tarried seven days, according to the set time that Samuel [had appointed]:

tarried, of the verb יָחַל, tss. to wait, to hope, to tarry, to be pained.

This text informs us that 1Sa.10.8b was understood to be a commandment. When Saul desired to know the will of the LORD about a certain matter he was to wait for Samuel to come to him at Gilgal. Then the Spirit of the LORD would reveal His will to Samuel, and Samuel to Saul.

1Sa 10:8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, [and] to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

So, Saul desired to know the will of God concerning the siege of the Philistines against Israel and came to Gilgal. Here he waited *almost* the full seven days. *Almost.*

but Samuel came not to Gilgal; and the people were scattered from him.

were scattered, of the verb נִפְּץ, tss. to be overspread, to be scattered, to break, to discharge, to dash, to break in pieces, to beat in sunder.

The people followed their king. He fled, so they fled. He trembled, so they trembled.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came;

If Samuel comes within the seven days, no matter how late it is in the seventh day it is still within the appointed time. Saul almost waiting until the seven days were accomplished, and then failed at the last.

He was to *wait on the LORD*. It was not that the LORD was to wait on Saul. (Read Psalm 27)

Ps 27:14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Ps 37:34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see [it].

The crime of impatience gets so many of the children of God into great trouble and the lesson we must learn for it is costly, perhaps painful to bear. Certainly, there is a time for *action*, but there is also a time for waiting.

Ec 3:1 To every [thing there is] a season, and a time to every purpose under the heaven ...

and Saul went out to meet him, that he might salute him.

11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and [that] thou camest not within the days appointed,

appointed, מוֹעֵד, a masc. noun, tss. seasons, set time, time appointed, in the time, solemn days, feasts, solemn feasts, an assembly, solemn assembly.

When it comes to the truth Saul exhibits a propensity for *stretching* it to justify disobeying the clear commandments of the word of God.

1Sa.15.19 (Samuel said to Saul) Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 *And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.*

21 *But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.*

***and [that] the Philistines gathered themselves together [at] Michmash;
or, [to, by]***

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD:

supplication, Piel (intensive act.) pret. of the verb פָּלַץ, tss. in Piel to supplicate, to pray to be suited, to entreat.

I forced myself therefore, and offered a burnt offering.

forced, Hithpael (reflexive act.) fut. of the verb פָּקַד, tss. to restrain, to force, to refrain.

That Saul *forced* himself proves that he acted contrary to what he knew was right. To Saul, his need trumped the will of God. He reasoned that the errors of impatience and offering the sacrifice himself would be overlooked because he was offering it to the LORD.

Ho 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

*Nu.8.5 ¶ And the LORD spake unto Moses, saying,
6 Take the Levites from among the children of Israel, and cleanse them.*

...

11 And Aaron shall offer the Levites before the LORD [for] an offering of the children of Israel, that they may execute the service of the LORD.

...

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

...

19 And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

Jer.33.17 ¶ For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want (lack) a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

13 And Samuel said to Saul, Thou hast done foolishly:
played the part of a fool.

foolishly, Niphal (simple pass.) pret. of the verb לִסְכַּל, tss. to do foolishly, into foolishness, to make a fool, to play the fool.

Pr 18:7 A fool's mouth [is] his destruction, and his lips [are] the snare of his soul.

thou hast not kept the commandment of the LORD thy God, which he commanded thee:

The commandment appears to be a reference to 1Sa.10.8b, and waiting for Samuel to come to him to Gilgal.

... seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue:

continue, Qal fut. of the verb קָוַם, tss. to arise, to rise up, to be established, to stand, to be assured, etc.

The kingdom will succeed in the family of Kish. The dynasty is denied to the house of Saul. Saul's house is cut off from the royal lineage. But he is not presently rejected as king. (cf. 1Sa.15.23)

the LORD hath sought him a man after his own heart,

hath sought, Piel (intensive act.) pret. of the verb שָׁקַף, tss. to seek, to require, to enquire, to request.

and the LORD hath commanded him [to be] captain over his people, because thou hast not kept [that] which the LORD commanded thee.

captain, noun נָגִיד, tss. captain, ruler, leader, chief governor, prince. (1Sa.9.16; 10.1; 13,14, captain; 25.30, ruler).

commanded, of the verb פָּצַח, tss. to bid, to command, to charge, to order, to send a messenger, to appoint.

The kingdom shall come to the house of David. (cf. 1Sa.24.20; 2Sa.7.8-17)

גִּבְעָה

15 ¶ And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people [that were] present with him, about six hundred men.

מָצָא, v.19, 22

16 And Saul, and Jonathan his son, and the people [that were] present with them,

found

בְּגֵבָע

abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

Geba

Note the marginal reference stating the place as Geba, בְּגֵבָע.

17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way [that leadeth to] Ophrah, unto the land of Shual:

turned, of the verb פָּנָה, tss. *to respect, to turn, to look, to pass away, to regard*; (1Sa.10.9; 13.17, 18 [twice]; 14.47).

Ophrah about 7miles north-west of Michmash.

18 And another company turned the way [to] Bethhoron:

Bethhoron is 10 miles, almost due west of Michmash.

and another company turned [to] the way of the border that looketh to the valley of Zeboim toward the wilderness.

Perhaps the westward way from Bethhoron and the valley that leads to the River Kanah, the area is a forested area.

מְצָא, v.16, 22

19 Now there was no smith found throughout all the (black) worker (of iron)

smith, שֹׁרֵט, a masc. noun tss. *engraver, craftsman, smith, worker* (of wood, stone), *maker* (of idols), *a workman, an artificer, the skilful*.

land of Israel: for the Philistines said, Lest the Hebrews make [them] swords or spears:

Essentially, the Philistines had such authority over the nation of Israel that they disarmed them, making it very difficult for the Israelites to protect themselves.

‘No people can become or remain safe and prosperous who are dependent on other nations for mechanics, manufactured goods, and their means of transportation. This was illustrated in the great controversy and War Between the States. During the controversy there appeared a book by a renegade North Carolinian, entitled: *Helper’s Impending Crisis*, in which he

thus pictured the South's unpreparedness for war, and the certain disasters which would, in the case of war, necessarily overtake it. I never read it but one time, and that was when I was a child, but it was burned into my mind so that I can repeat it now:

“A Southern man gets up in the morning from between Northern sheets, having slept on a Northern mattress, resting on a Northern bedstead, washes his face in a Northern bowl, dries his face on a Northern towel, brushes his hair and teeth with Northern brushes, puts on Northern clothes; goes into his dining room and sits down at a Northern dining table covered by a Northern table-cloth, on which are Northern cups, saucers, plates, knives, forks, and in a Southern hog-country eats Northern bacon. Then he goes out and hitches his horse to a Northern plow; or to a Northern buggy; or having tied around his neck a Northern cravat (band, scarf [added]), he goes to pay his address to his girl, who is dressed in Northern dimity (dress) and calicoes, and when he comes to die, he is wrapped in a Northern shroud, his grave is dug with a Northern spade and mattock, and the only thing he has which is Southern is the hole in the ground where he is buried.” B. H. Carroll, *An Interpretation of the English Bible*, vol.2, pp.62, 63, Baker Book House, Reprinted 1973

This was the circumstance of Israel in that day. The Philistines had made it so that the Israelites had no means for manufacturing their own weapons. Later the Babylonians also took away the craftsmen and smiths of Israel so that they were rendered powerless to resist. (cf. 2Ki.24.14; Jer. 24.1; 29.2)

For us, instead of reading Northern, insert China. The writing is on the wall. It's only a matter of time when we become the oppressed by others within our own country. Increasingly our country, its citizenry, is being brought to a state of powerlessness to defend ourselves individually and nationally. We are losing both our craftsmen (the trades) and smiths.

20 But all the Israelites went down to the Philistines,

That is, the Israelites went down to the garrisons of the Philistines ...

to sharpen every man his share, and his coulter, and his axe, and his mattock.

(plow) (both the share and pick-ax
the coulter is a share)

sharpen, Qal infin. of the verb לְטַטֵּשׁ, tss. *to sharpen, to whet, to be an instructor.*

share, מַחְרֶשֶׁת, a fem. noun only this once in the OT.

coulter, אֵת, a masc. noun tss. *coulter* (2), *plowshares* (3); dictionary defines *coulter* as a plowshare.

axe, קַרְדִּים, a masc. noun always tss. with the English *ax* or *axe*.

mattock, מַחְרֶשֶׁה, a fem noun only twice in the OT, here in 1Sa.13, 20, 21, *mattocks*; i.e., a pick-ax.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

(three-pronged) fix cattle prods

a file, פְּצִיָּה, a fem. noun only this once in the OT.

פִּים, of the masc. noun פֶּה, tss. *mouth, appointment, word, tenor, commandment.* Margin has 'a file with mouths.'

forks, a masc. noun only this once in the OT, קַלְשׁוֹן.

sharpen, Hiphil (causative act.) infin. of the verb נָצַב, also in Hiphil tss. *to stablish*, so 'to set.'

22 So it came to pass in the day of battle, that there was neither sword nor

מִצָּדָא, v.16, 19

spear found in the hand of any of the people that [were] with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

garrison, מִצָּב, a masc. noun tss. a stand, a garrison (marg. a standing camp), a station. See v.3, נִצְיָב, a masc. noun tss. a pillar, a garrison, an officer; the verb נִצַּב, is tss. to set over, to appoint, to set, to erect, to set up, to stand upright.

The Philistines came to the way that led to Michmash in preparation to besiege the city itself, very likely to take Israel's king and the royal family. But while they were at it they plundered the neighboring area villages and towns.