

10/8/15

1Sam. 12-13

The Lord gave to Saul his first victory in battle against the Ammonites, the kingdom was reconfirmed at Gikal and the transition to the monarchy is complete.

The next chapter records is still part of chapter 11, which includes the renewal of the covenant, as Samuel acts as God attorney to bring the people before the divine heavenly courtroom. to charge them and call them to repentance.

* Verse 14 would be a better chapter break or just join the two together.

12:1-5 The occasion was used by Samuel to declare his blameless character as God's servant, giving the event the atmosphere of a divine courtroom.

- 1) Samuel declared his life-long service to the people. vs. 1-2
 - a) He had heeded their request for a king. vs. 1
 - b. He had live in the public eye all his life, under all scrutiny. vs. 2
 - 1) The contrast between Saul is not a mere description but a contrast of wisdom and proven character.

- 2) Their king, Saul, now was walking before the people and grayheaded Samuel had walked before the people from a child, at Shiloh.
- 2) Samuel declared his integrity in the service of God and the people. vs. 3
 - a. He challenged anyone to make a charge against him. vs. 3a-b
 - 1) First before God. vs. 3a
 - 2) Second before Saul the king. vs. 3b
 - b. He challenged them to accuse him on being ethically honesty on various areas. vs. 3c-h
 - 1) If he had stolen from anyone. vs. 3c-e
 - * The kings they just chose would take these things!
 - 2) If he had abused his power and authority on anyone. vs. 3f
 - * The king would do this guilty of these very things!
 - 3) If he had been greedy and perverted judgment. vs. 3g
 - * The king standing before them would be corrupt in judgments!
 - 4) If Samuel was guilty in any of these, he would make it good. vs. 3h
 - * The king that would rule over them would not make things right!

- 3) Samuel is declared innocent of any unethical conduct in his many years of service. vs. 4-5
- a) The people answered unanimously affirming his innocence. vs. 4
 - b) The prophet Samuel proclaimed they were not innocent before God but guilty. vs. 5a-b
 - c) The prophet also affirmed the witness of Saul, about his innocence. vs. 5c-d
 - d) The people responded. vs. 5e

12:6-11 The prophet Samuel reminded them of their rebellious history in the past, breaking covenant before the courtroom of God, having established his credibility. vs.

- 1) Samuel declares his proposition, that God had delivered them from Egypt, not Moses and Aaron. vs. 6
 - a. The instruments God used were human, Moses and Aaron. vs. 6a-b
 - b. But the deliverance was by God. vs. 6c
- 2) Samuel calls for them to hear how God was just with the people throughout their history. vs. 7
 - a) Samuel commanded them to be present themselves before God. vs. 7a-b
 - 1)) The word stand “yatsab” means to present or station oneself.

- 2)) They were presenting themselves before the Divine judge of heaven.
- 3)) The legal process has three parts: the charges and evidence, the examination of evidence and the verdict, in view of the evidence.
- b) Samuel declared the purpose, “That I may reason with you before the LORD.” vs. 7c
 - 1)) The word reason “shaphat” means justice and judgment.
 - 2)) In the context it means he was going to act as a lawyer, in litigation or trial before a judge to expound to them about justice.
 - 3)) The witness to what he was going to say was Yahweh.
- c) Samuel stated the topic, “all the righteous acts of the LORD which He did to you and your fathers.” vs. 7c
 - 1)) Samuel was going to vindicate the justice of Yahweh, regarding His treatment of the people.
 - 2)) Samuel included the time period, from the fathers to the present.
- 2) Samuel summarized their deliverance from Egypt and their arrival to Canaan, characterized by three things. vs. 8
 - a) Their oppression. vs. 8a
 - b) Their calling out to God. vs. 8b
 - c) Their deliverance. vs. 8c-d

- 3) Samuel declared the people were guilty of turning away from God. vs. 9-10
- a) They brought the oppression on themselves. vs. 9a
 - b) They were judged by God, allowing them to be conquered by their enemies. vs. 9b-f, Judges 4:2
 - c) They called out to God. vs. 10
 - 1)) Repenting. vs. 10a-c
 - 2)) Confessing their sin. vs. 10d
 - 3)) Pleading for their deliverance. vs. 10e
- 4) Samuel names some of the judges God used to deliver His people. vs. 11
- a) The LORD sent Jerubbaal Y@rubba'al, let Baal contend, who is Gideon "Gid'own", hewer, who delivered them from the Midianites. vs. 11a, Judges 6-9
 - b) Bedan, is believed to be Barak, Deborah's general. who delivered them from Sisera, after the order in Hebrews, or Abdon. vs. 11b, Judges 4-5, 11-12, Heb. 11:32
 - c) Jephthah was the judge, who delivered them from the Ammonites. vs. 11c, Judges 11:1
 - d) Samuel, who recently had delivered them from the hands of the Philistines, at Mizpah. vs. 11d, 1Sam. 7

- e) All these and others were used by God to deliver the people, in their obedience to God, to dwell in safety." vs. 11e-f
- 1)) The history lesson focuses on the people's desire to have a man, rather than trusting God.
 - 2)) The key was not the man but the man obedient to the word of God, according to the covenant!

12:12-15 The prophet Samuel reminded the people of their ongoing rebellion in the present history, breaking covenant.

- 1) The people again looked to a man, not God, in their oppression against the Ammonites. vs. 12
 - a) They placed their confidence in Saul, the earthly king, rather than Yahweh, their heavenly king. 1Sam 8:6, 19
 - b) This was the last chance for them to repent and call on God to deliver them, as in the time of judges, rather than looking to Saul!
- c. God had given them many chances to repent but this was the final one!
 - 1)) The first was when they asked for a king and Samuel told them the behavior of such a king. 1Sam. 8
 - 2)) The second was when they inaugurated Saul as king. 1Sam. 10

- 3)) The third and last was when the Ammonites attacked them. 1Sam. 11
- 4)) The people had again failed to realize that their freedom was not based on a man but on God, through the obedience of a man.
- 2) The people had settled for God's permissive will. vs. 13
 - a) The conclusion, "Now therefore, here is the king whom you have chosen and whom you have desired." vs. 13a-b
 - b) The consequences, "And take note, the LORD has set a king over you." vs. 13c-d
 - * The first 12 chapters belong to the period of judges, chapter 12 marked the end of the period of judges as they knew them, the monarchy is established now!
- 3) The people, despite their present self-willed rebellion, were given the conditions for freedom and life. vs. 14
 - a) The foundation, "If you fear the LORD."
 - b) The devotion, "And serve Him."
 - c) The submission, "And obey His voice."

- d) The uncompromising principle, "And do not rebel against the commandment of the LORD."
- e) The promise blessing, "Then both you and the king who reigns over you will continue following the LORD your God."
- f) The cursing, "However, if you do not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you, as it was against your fathers." vs. 15

12:16-19 Samuel called on God to confirm their guilt at the renewal of the covenant.

- 1) Samuel commanded the people to prepared themselves to witness the concluding verdict from God, "Now therefore, stand." vs. 16a-b
 - a) The word stand "yatsab" means to present or station oneself, as vs. 7.
 - b) The context again is the heavenly divine courtroom.
- 2) Samuel communicated the importance of understanding, what they would see, would be directly from the Divine judge of heaven, "And see this great thing which the LORD will do before your eyes." vs. 16b

- a) The word see “ra’ah”, means to inspect, and consider, with the idea behind it is to capture the significance and meaning of what is seen.
 - b) The great thing “gadol dabar“, could be translated “importance utterance, business or case.
- 3) Samuel conveyed that by the sign, Yahweh would confirm their guilt before God. vs. 17
- a) He told the people what he was going to do. vs. 17a-b
 - 1)) The wheat harvest was mid May to mid June and it did not rain, rain at this time would ruin the crop.
 - 2)) The sign would indicate the Divine judge of heaven intervening in nature to reveal His will.
 - 3)) The word thunder is literally voice.
 - 4)) Samuel with his prophetic authority proclaimed something God was going to do before it happens.
 - b) He told them the purpose of the Divine sign was to confirm their guilt before God. vs. 17c-d
 - 1)) “That you may perceive “yada” to know and see “ra’ah”, to inspect,

- and consider to capture the message. vs. 17c
 - 2)) The message and interpretation is given to them, in order that it not be left to various interpretations, “that your wickedness is great, which you have done in the sight of the LORD, in asking a king for yourselves.” vs. 17c-d
- 4) Samuel cried out to God to manifest the sign. vs. 18-19
- a) The petition and reply from God was thunder and rain that day. vs. 18a-b
 - 1)) God at Mount Sinai manifested thunder and lightning when the people entered into covenant with God but they told Moses they were afraid and did not want to speak to God, Moses could speak to God, then Moses could speak to them.
 - 2)) “Now all the people witnessed the thunderings, the **lightning** flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off.” Ex. 20:18
 - b) The response of the people, “and all the people greatly feared the LORD and Samuel.” vs. 18c
 - * They understood the message of their guilt!

- c) The petition and reply of the people to Samuel. vs. 19
- 1) They pleaded for intercession, they not being right with God. “Pray for your servants to the LORD **your** God, that we may not die.” vs. 18a-c
 - 2) They acknowledged adding to their sins by asking for a king. vs. 18d

12:20-22 Samuel communicated to the people that God would honor them if they honored the covenant.

- 1) Samuel gave his council of to the people. vs. 20-21
 - a) He comforted the people, telling them not to fear. vs. 20a
 - b) He exhorted the people, “You (is emphatic) have done all this wickedness; yet do not turn aside from following the LORD.’ vs. 20b-c
 - c) He instructed the people to serve the LORD with all their heart. vs. 20b-c
 - d) He warned the people, “And do not turn aside; for then you would go after empty “tohuw” worthless, formless. things which cannot profit or deliver, for they are nothing.” vs. 21
- 2) Samuel gave the commitment of God to His people. vs. 22

- a) Based on Yahweh’s steadfast covenant love, not to forsake them. vs. 22a
- b) Based on Yahweh’s character, “for His great name’s sake.” vs. 22b
- c) Based on Yahweh’s sovereignty, pleasing the LORD to make them His people. vs. 22c
- d) This is the “covenant formula” found 100’s of time in various forms, in the Old Testament. Ex. 34:6, Deut. 31:6, Josh. 1:5

12:23-25 Samuel consoled the people who would be faithful to the covenant.

- 1) Samuel would continue to be their High Priest and judge. vs. 23
 - a) He was committed to pray for them, rather than sin by not praying for them. vs. 23a-c
 - b) He was committed to instruct them the word of God, teaching them the good and the right way. vs. 23d
- 2) Samuel gave further council, vs. 24
 - a) Their wisdom was to fear the LORD.” vs. 24a
 - b) Their protection was to serve Him in truth with all your heart. vs. 24b
 - c) Their motivation was to be by considering what great things He has done for you. vs. 24c

- 3) Samuel warned those who chose to rebel and disobey the covenant. vs. 25
- a) The condition, “But if you still do wickedly.” vs. 25a
 - b) The consequences, “you shall be swept away, both you and your king.” vs. 25b
 - 1)) The phrase swept away “caphah” means to be snatched away in ruins, destroyed.
 - 2)) The penalty applies to both, the common person or leaders.

**13:1-23 The war against the Philistines
under the command of Saul.**

13:1-3 The military forces of Saul.

- 1) The time gap from the renewing of the covenant. vs. 1
 - a) Saul reigned one year. vs. 1a
 - b) Saul now at this point he had reigned two years over Israel. vs. 1b
- 2) Saul selected his army. vs. 2
 - a) Saul chose for himself three thousand men of Israel. vs. 2a
 - b) Two thousand were with Saul in Michmash and in the mountains of Bethel.” vs. 2b
* Seven miles north of Jerusalem.
 - c) One thousand were with Jonathan in Gibeah of Benjamin. vs. 2c

- d) The rest of the people he sent away, every man to his tent. vs. 2d
- 3) Saul was a vain leader. vs. 3
 - a) His son Jonathan attacked the garrison of the Philistines in Geba, and the Philistines heard the report. vs. 3a-b
 - b) Saul took the credit by blowing the trumpet throughout all the land, saying, “Let the Hebrews hear!” vs. 3c-e

13:4-7 The gathering to fight the Philistines.

- 1) The news Israel received. vs. 4
 - a) The wrong information reached all Israel. they heard Saul had attacked a garrison of the Philistines. vs. 4a
 - b) The right information, that Israel had also become an abomination to the Philistines. vs. 2b
 - c) The call to people to gather at Gidal with Saul. vs. 2c
- 2) The gathering of the army of the Philistines. vs. 5
 - a) The purpose was to fight with Israel,. vs. 5a
 - b) Their strength was thirty thousand chariots and six thousand horsemen, and people as the sand which is on the seashore in multitude. vs. 5b-c

- c) And they came up and encamped in Michmash, to the east of Beth Aven. vs. 5d-e
- 3) The discouraged condition of the army of Israel. vs. 6
 - a) The men of Israel saw that they were in danger (for the people were distressed), then the people hid in caves, in thickets, in rocks, in holes, and in pits. vs. 6
 - b) Some of the Hebrews crossed over the Jordan to the land of Gad and Gilead. vs. 7a
 - c) Saul, he was still in Gilgal, and all the people followed him trembling. vs. 7b

13:8-14 The resolution of Saul in view of the precarious situation.

- 1) The present scenario was that Saul waited for Samuel seven days at Gilgal, according to the time set by Samuel. But Samuel did not show up and the people were scattered from him. vs.8
- 2) The pride of Saul led him to be presumptuousness. vs. 9
 - a) He presumed on the priesthood, “Saul said, “Bring a burnt offering and peace offerings here to me”. vs. 9a-b
 - b) He intruded into the office of the priest, “and he offered the burnt offering. vs. 9c

- 3) The impatience of Saul was witnessed by Samuel. vs. 10
 - a) As soon as Saul had finished presenting the burnt offering, Samuel arrived. vs. 10a-b
 - b) Saul went out to meet Samuel to greet him. vs. 10c-d
- 4) The rebuke of Saul by Samuel. vs. 11
 - a) The condemning question, “Samuel said, “What have you done?” vs. 11a-b
 - b) The justification by Saul. vs. 11c-12
 - 1)) He blamed the people, “Saul said, “When I saw that the people were scattered from me.” vs. 11c-d
 - 2)) He blamed Samuel, “and that you did not come within the days appointed.” vs. 11e
 - 3)) He blamed the Philistines, “and that the Philistines gathered together at Michmash.” vs. 11f
- 5) The error of Saul’s thinking. vs. 12
 - a) He talked to himself, “then I said, ‘The Philistines will now come down on me at Gilgal.’” vs. 12a
 - b) He assumed authority, he did not have, “I have not made supplication to the LORD.” vs. 12b
 - c) He attempted to present himself as spiritual and sincere, “Therefore I felt

compelled, and offered a burnt offering.” vs. 12c-d

- 6) The rejection of Saul as king. vs. 13
 - a) He identified the act of Saul, “Samuel said to Saul, “You have done foolishly.” vs. 13a-b
 - b) He identified the act as disobedience, “You have not kept the commandment of the LORD your God, which He commanded you.” vs. 13c-e
 - c) He told Saul he dethroned himself, “For now the LORD would have established your kingdom over Israel forever. But now your kingdom shall not continue.” vs. 13f-14a
- 7) The choosing of the next kings. vs. 14b
 - a) He told Saul the LORD had sought for Himself a man after His own heart and commanded him to be commander over His people.” vs. 14c-d
 - b) He gave Saul the reason, “because you have not kept what the LORD commanded you.” vs. 14e

13:15-18 The ongoing war with the Philistines.

- 1) Samuel left Gilgal to Gibeah of Benjamin. vs. 15a

- 2) Saul numbered the people present with him, he had about six hundred men. vs. 15b
- 3) The armies of Israel and the Philistines were encamped about four miles from each other. vs. 16
 - a) Saul, Jonathan his son, and the people present with them remained in Gibeah of Benjamin. vs. 16a
 - b) The Philistines encamped in Michmash, 4 miles north of Gibeah. vs. 16b
- 4) The Philistines army attempted to surround Israel, north, west and south. vs. 17
 - a) Raiders came out of the camp of the Philistines in three companies. vs. 17a
 - b) One company turned to the road to Ophrah, to the land of Shual, vs. 17b-c
 - c) Another company turned to the road to Beth Horon. vs. 18a
 - d) Another company turned to the road of the border that overlooks the Valley of Zeboim toward the wilderness. vs. 18b

13:19-23 The ill-equipped condition of the army of Israel.

- 1) The Philistines had the only blacksmiths to be found throughout all the land of Israel. vs. 19a
- 2) The for the Philistines controlled the amount of weapons Israel possessed, said, “Lest the Hebrews make swords or spears.” vs. 19b-c
- 3) The commentary on up-keeping the tools of the farmers of Israel. vs. 20-21
 - a) All the Israelites would go down to the Philistines to sharpen each man’s plowshare, his mattock, his ax, and his sickle;
 - b) The charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads. vs. 21
* This continued till the days of David. 1Chron. 22:3
- 4) The badly equipped soldiers of Saul. vs. 22*
 - a) On the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Saul and Jonathan. vs. 22a-b
 - b) Only Saul and Jonathan his son had weapons. vs. 22c
- 5) The perimeter occupied by the garrison of the Philistines was out to the pass of Michmash to control their enemies in submission. vs. 23