

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

### I. THE ANOINTING OF KING SAUL. (10)

#### A. (v. 1)

1. ***“Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?”***

a. The Anointing:

- 1) Was used to set a person or object aside for God’s purposes. ([Exodus 23–33](#))
- 2) Signified the consecration of the king to God’s service.
- 3) Was the source of that Biblical concept of “the Lord’s anointed.”

#### B. (v. 2)

1. ***“...Rachel's sepulchre in the border of Benjamin at Zelzah...”***

a. *Rachel’s tomb* was near Ramah ([1 Sam. 7:17](#); [Jeremiah 31:15](#)) in the territory of Benjamin, not the traditional site just outside Bethlehem which is in the territory of Judah.

- 1) Rachel did not die in Bethlehem, but “*on the way to*” Bethlehem from Bethel ([Genesis 35:19](#)), and Ramah was North of Jerusalem.

#### C. (v. 5)

# THRU *the* BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

1. **“the hill”** - Heb. *“Gibeah”*
  - a. Probably Gibeah since the name Gibeah means “the hill of God” in Hebrew.
  - b. This town was called “Gibeah of Benjamin”, but became known as “Gibeah of Saul” because that was his hometown.
  
2. **“psaltry”** - Heb. *nevel* - “harp; stringed instrument”
  - a. An instrument with 10 strings ([Psalm 33:2](#); [144:9](#)) that was played with the fingers, and it had a loud hum ([Isaiah 14:11](#)) which was probably more in the bass register.
  - b. The Mishnah says that the strings of the Nevel were made of sheeps large intestines, whilst those of the Kinnor were made of the small intestines (Mishnah, Quinnim 3:6).<sup>1</sup>
  
3. **“tabret”** - Heb. *toph* - “drum; timbrel; tambourine”
  - a. Percussion instrument made with a wooden circle, covered with membrane and furnished with brass bells ([Exodus 15:20](#); [Judges 11:34](#); [Psalm 68:26](#); [Jer. 31:4](#)), the bezel or hollow in which the gem is set ([Ezek. 28:13](#)).
  
4. **“pipe”** - Heb. *chalil* - “flute”



<sup>1</sup> <https://ancientlyre.com/the-biblical-nevel>

# THRU *the* BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

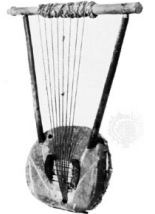
a. A wind instrument.

### 5. “*harp*” - Heb. *kinnor* - “*lyre; guitar*”

a. A guitar-like stringed instrument that was struck with a plectrum (guitar pick) or the fingers.<sup>2</sup>

1) It was made from the almug wood (1 Kings 10:12).

2) The ancient Jewish historian Flavius Josephus was witness to the Levites playing the *kinnor* in the Temple in Jerusalem, and he said that they had 10 strings, were made out of sheep guts<sup>3</sup> and electrum<sup>4</sup>, an alloy of silver and gold.



b. The LXX translates this with the Greek word *kithara*, where we get our English word “guitar”.



c. The founder of the *kinnor* was Jubal, the son of Lamech and Adah, a descendant of Cain (Genesis 4:21).

<sup>2</sup> <https://ancientlyre.com/the-biblical-kinnor>

<sup>3</sup> Antiquities vii.12.3

<sup>4</sup> Antiquities viii 3.8

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

6. “...and they shall prophesy:”
  - a. This could possibly include prophesying with their instruments.
    - 1) Cf. **1 Chronicles 25:1, 3** - “Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: ... Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.”
      - a) There are 2 possibilities here:
        - i. They spoke prophecies *with* the music. In other words, the music was an accompaniment with the spoken word of prophecy.
          - a. Many of the Psalms were prophecies (“the Word of God”) that accompanied music.
        - ii. Or, there was an anointing upon their playing of the instruments that moved their hearts by the Holy Spirit.
          - a. David Guzik: “Their service was connected with the dynamic of *prophecy* in the sense that it was inspired by God. Their ministry in music was not merely the product of good

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

musicianship; it was a gift of the Holy Spirit being exercised through them.”

- b. G.Campbell Morgan: “This work of praise is thrice described by a somewhat singular, and, in this connection, arresting word, ‘prophecy.’ The use of this word here is a revelation of the true value of the service of music in the sanctuary of God.”

### D. (v. 6)

1. **“And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.”**

- a. Those in the O.T. only knew the experience of the Holy Spirit coming upon them, but they did not have the privilege that we have in the N.T. of the indwelling of the Holy Spirit.

### E. (v. 7)

1. **“And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.”**

- a. “*thou do as occasion serve thee*” - Heb. lit. - “*do for you as your hand shall find*”
  - 1) In other words, Saul was to go about his normal business. He was not to act as if something has

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

taken place until his kingship is publicly confirmed.

### F. (v. 9)

#### 1. “...*God gave him another heart...*”

- a. Lit. “*God changed him for another heart*”
- b. There are 2 possible meanings:
  - 1) Regeneration.
  - 2) An act of enablement.

### G. (v. 10)

#### 1. “*And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.*”

- a. “*the hill*” = Gibeah (v. 5)
- b. “*the Spirit of God came upon him*”
  - 1) The anointing with oil (v. 1) was just an outward symbol that the Holy Spirit would come upon him, and it is here at this time that the Holy Spirit actually comes upon him.

### H. (v. 12)

#### 1. “*And one of the same place answered and said, But who is their father?...*”

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

- a. “*their*” = the prophets (v. 11)
- b. This guy was basically saying, “Those prophets have a normal dad too!”

### 2. “...*Therefore it became a proverb, Is Saul also among the prophets?*”

- a. This became a saying of the day... Kind of like our modern sayings to say, “Of course!”:
  - 1) “Is the Pope Catholic?”
  - 2) “Does a bear poop in the woods?”
  - 3) “Is water wet?”
  - 4) “Do pigs fly?”
  - 5) “Can fish swim?”
  - 6) “Do pilots take crash-courses?”
  - 7) “Do penguins have knees?”
- b. In other words, they’re saying that “If Saul could be a prophet, then anybody could!”

### I. (v. 14)

#### 1. “...*Saul’s uncle...*”

- a. This could be Ner. (1 Samuel 14:50)

### J. (v. 15)

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

### 1. **“And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.”**

- a. Saul's uncle may have heard about Saul's feast with Samuel, and felt that his meeting with Samuel had a lot more to do than just lost donkeys.

### K. (v. 21)

### 1. **“When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.”**

- a. “taken” - Heb. “*captured; seized; drawn by lot*”
  - 1) This is a Hebrew technical term meaning “to be drawn by lot”.
  - 2) They cast lots until there was a Tribal selection, then a clan selection, a family selection, and finally an individual selection.
    - a) Cf. **Proverbs 16:33** - “*The lot is cast into the lap; but the whole disposing thereof is of the LORD.*”
- b. “*and when they sought him, he could not be found*”
  - 1) **Q** = Was Saul being humble here?...
    - a) If so, he started out well, but we know that he will end up in prideful disobedience.
    - b) Or, this could be a sign of self-doubt about the calling, which comes out later.



# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

### L. (v. 22)

1. **“Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.”**

a. *“they enquired of the LORD”*

- 1) This means that they came to the High Priest, who had the Urim and Thummim ([Num. 27:21](#); [1 Sam. 28:6](#)), which means “Lights and Perfections”, and when they asked “yes or no” questions of the LORD, if the answer was yes, the little stone would light up, and if the answer no, it would not light up. Thus, they would discover God’s will.

### M. (v. 25)

1. **“Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD...”**

a. Here we have Samuel establishes the Constitution of the Kingdom:

1) By giving them ORAL instruction.

a) He told the people the “*manner of the kingdom*” (lit. “*behavior of royalty*”).

b) Samuel probably rehearsed to them what Moses wrote in the Law ([Deuteronomy 17:14-20](#)).

2) By giving them WRITTEN instruction.

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

a) He “*wrote it in a scroll,*” which is now an official national document (i.e. Constitution).

3) By laying it up before the LORD.

a) This means that he either deposited it:

i. Inside the Ark of the Covenant at Kirjathjearim.

ii. Or, in the Tabernacle which was at Nob.

### N. (v. 26)

#### 1. “***And Saul also went home to Gibeah;...***”

a. There was no national capitol or capitol building at this point, so he just went home to his own house.

#### 2. “***...and there went with him a band of men, whose hearts God had touched.***”

a. “*band of men*” - Heb. “*valiant men; troops; elite army*”

1) These were the first Secret Service<sup>5</sup> agents of the Israeli government (i.e. bodyguards) and the beginning of Saul’s army.

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<sup>5</sup> The Israel Security Agency (ISA), better known by the acronym Shabak, or the Shin Bet (a two-letter Hebrew abbreviation of “Security Service”), is Israel’s internal security service today.

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

b. *“whose hearts God had touched”*

- 1) These men were part of the Believing Remnant of that day, and they were willing to accept all this as the will of God and to become active for God’s sake.
- 2) Our desire today in the Church is to see people serve God, not out of compulsion, but as a response of heart touched by God.
  - a) Cf. **2 Corinthians 5:14** - Paul the apostle said, *“For the love of Christ compels us...”*. It was the love of Jesus Christ that drove him to serve the Lord the way he did, not just his love *for* Christ.
  - b) **KEY:** True service for the Lord is the result of a heart that has been touched by God.

### O. (v. 27)

1. ***“But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.”***

- a. These “*sons of Belial*” (“*worthless rebels*”) showed their rejection of Saul:
  - 1) Internally - *“they despised him”*
  - 2) Externally - *“brought him no presents”*
- b. *“But he held his peace”*
  - 1) Heb. lit. *“it was as though he had been deaf”*

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

- a) In other words, Saul ignored their attitudes toward him.

## II. THE AMMONITE WAR. (11)

### A. (v. 1)

#### 1. ***“Then Nahash the Ammonite came up,...”***

- a. Arnold Fruchtenbaum says that this probably happened in 1043 B.C.
- b. *Nahash* is referred to as the King of the Ammonites (12:12), and he will eventually become an ally of David (2 Sam. 10:1-2) when Saul comes against David.

#### 2. ***“...and encamped against Jabeshgilead...”***

- a. Jabeshgilead is the town where they found 400 virgins for the Benjaminites. (Judges 21:8-15)
  - 1) Because of what happened back in the time of Judges 21, there is a blood-relationship between the Benjaminites of Gibeah and the people of Jabeshgilead.

### B. (v. 2)

- #### 1. ***“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 reproach upon all Israel.”***

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

- a. *“that I may thrust out all your right eyes”*
  - 1) This is where we get that phrase “I’d give my right eye” for something.
  - 2) Nahash is wanting to poke out their right eyes so that they can’t fight in battle. They would be militarily useless since they could not aim their arrows or spears.

### C. (v. 3)

**1. “And the elders of Jabesh said unto him, Give us seven days’ respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.”**

- a. **Q** = From the context, it seems that Nahash granted their request. But, why would he grant their request?...
  - 1) Neither he, nor the men of Jabeshgilead, had heard about an election of a king just yet.
  - 2) Up until now, Israel had not had a central government, so Nahash wouldn’t have thought that a fragmented Israel would be much of a threat, especially within only seven days.
  - 3) From a military viewpoint, it was better to wait seven days than to engage in a lengthy and costly siege.

### D. (v. 4)

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

### 1. “*Then came the messengers to Gibeah of Saul...*”

- a. Since the people of Jabeshgilead were blood-related to the Tribe of Benjamin, it makes sense that they would come to the Tribe of Benjamin first.
- b. *Gibeah* was once known as “*Gibeah of Benjamin*” ([Judges 20:10](#)), so it was natural for them to come to this town of Benjamin first.

### E. (v. 5)

#### 1. “*And, behold, Saul came after the herd out of the field;...*”

- a. Evidently, Saul went back to work as a farmer because the office of a king was not of a royal status yet in Israel, however the Ammonite War is about to change all that for good.

### F. (v. 6)

#### 1. “*And the Spirit of God came upon Saul...*”

- a. The Holy Spirit comes upon a man/woman to empower him/her to accomplish a great task.
  - 1) Cf. [Acts 1:8](#) - Jesus said to His disciples, “*But ye shall receive **power**, after that **the Holy Ghost is come upon you**: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*”

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

### G. (v. 7)

1. ***“...sent them throughout all the coasts of Israel by the hands of messengers...”***

a. “messengers” - Heb. “**the** messengers”

1) There is a definite article in the Hebrew language, thus referring to the specific messengers of Jabeshgilead.

### H. (v. 8)

1. ***“...Bezek...”***

a. This is probably the same place where Adonai-Bezek ruled and was defeated ([Judges 1:4-7](#)), which most scholars identify as modern-day Khirbet Ibziq<sup>6</sup>.

### I. (v. 11)

1. ***“And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.”***

a. **NOTE:** Saul used military strategies from previous victories during the time of the Judges.

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<sup>6</sup> DMS 32° 22' 44" N, 35° 25' 46" E  
Decimal 32.378889, 35.429444

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

- 1) Saul used a strategy is similar to Gideon’s years earlier ([Judges 7:16](#)) by putting them in “three companies”.
- 2) Saul also used the same tactic as Abimelech ([Judges 9:31-35](#)) by having them come in “the morning watch”.
  - a) The “*morning watch*” was the 3rd watch of the night (3:00am–6:00am)
    - i. 1st watch = 9:00pm–12midnight
    - ii. 2nd watch = 12midnight–3:00am
  - b. “*they which remained were scattered*”
    - 1) Nahash ended up surviving and escaping with his life. ([2 Samuel 10:1-2](#))

### J. (v. 12)

1. “*the men*” = ([10:27](#))

## III. SAMUEL’S RETIREMENT AND FAREWELL ADDRESS. (12)

### A. (v. 2)

1. “*...and I am old and grayheaded; and, behold, my sons are with you...*”
  - a. “*I am old and grayheaded*”



# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

1) Samuel’s age was their first reason for wanting a king. (8:5)

b. “*my sons are with you*”

1) Samuel’s sons are *with* them, but they are no longer *over* them because they have a king, and they were the second reason for them wanting a king. (8:5)

**B. (v. 3)**

1. “***His anointed***” = King Saul

**C. (v. 9)**

1. “***And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.***”

a. God put the Jews under the hand of:

1) Sisera. (Judges 4:2)

2) The Philistines. (Judges 3:31; 10:7; 13:1)

3) The king of Moab. (Judges 3:12-14)

**D. (v. 11)**

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

1. **“And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.”**
  - a. “Jerubbaal” = Gideon
  - b. “Bedan” = possibly Barak or Abdon
    - 1) There is no *Bedan* mentioned in the book of Judges, but there are 2 possibilities:
      - a) The LXX and the Syriac version of this verse have the name “*Barak*”, who was mentioned in the book of Judges. Also, the Hebrew letters d and r are very similar, as well as the Hebrew letters n and k.
      - b) Another possibility is that it’s a shortened name for Abdon ([Judges 12:13-15](#)), with the letter A dropped out.

### E. Key Observations:

#### 1. The Six Main Points of Samuel’s Farewell Address:

- a. He emphasizes his own personal, ethical purity in his judgeship, that he was indeed the ideal judge that one could wish over a country.
- b. God was always able to raise up leaders at the right time to save Israel.
- c. They sinned by rejecting God as their King and choosing Saul as their king.
- d. God’s choosing of Saul:

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

- 1) Was by God’s permissive will.
  - 2) Was God’s judgement of the Nation.
  - e. Israel must now live under this king, but in obedience to the Law of Moses.
  - f. Samuel will no longer be their Judge, but he will continue as their Priest and Prophet.
- 2. With the end of Chapter 12, the official time of the Judges has now come to an end, and the period of the Monarchy begins.**
- 3. The Strategic Position of Samuel:**
- a. He is the last of the Judges, and the first in order of the Prophets.
    - 1) With him, the Judgeship that began with Moses and Joshua, and ran through the book of Judges, now ends.
  - b. He has both Civil and Religious Functions.
    - 1) These functions will now be divided between the King exercising Civil authority and the Priesthood functioning still in the Religious and Spiritual authority.
  - c. He was the transitional character between the Mediatorial Kingdom and the Monarchial Kingdom.
    - 1) From Moses to Samuel, God ruled His Theocracy through mediators (Moses, Joshua, Judges, Samuel).

# THRU BIBLE

## 1 Samuel 10–12 | “Saul Anointed King”

- 2) Samuel would be the last Judge, as well as a transitional character who anointed the first two kings of Israel, thus the beginning of the Monarchial Kingdom.
- d. Samuel was the stabilizing influence in the transition.
  - 1) By the time that Samuel dies, he will have anointed David, the true Theocratic king.