

1 Samuel 11 Commentary

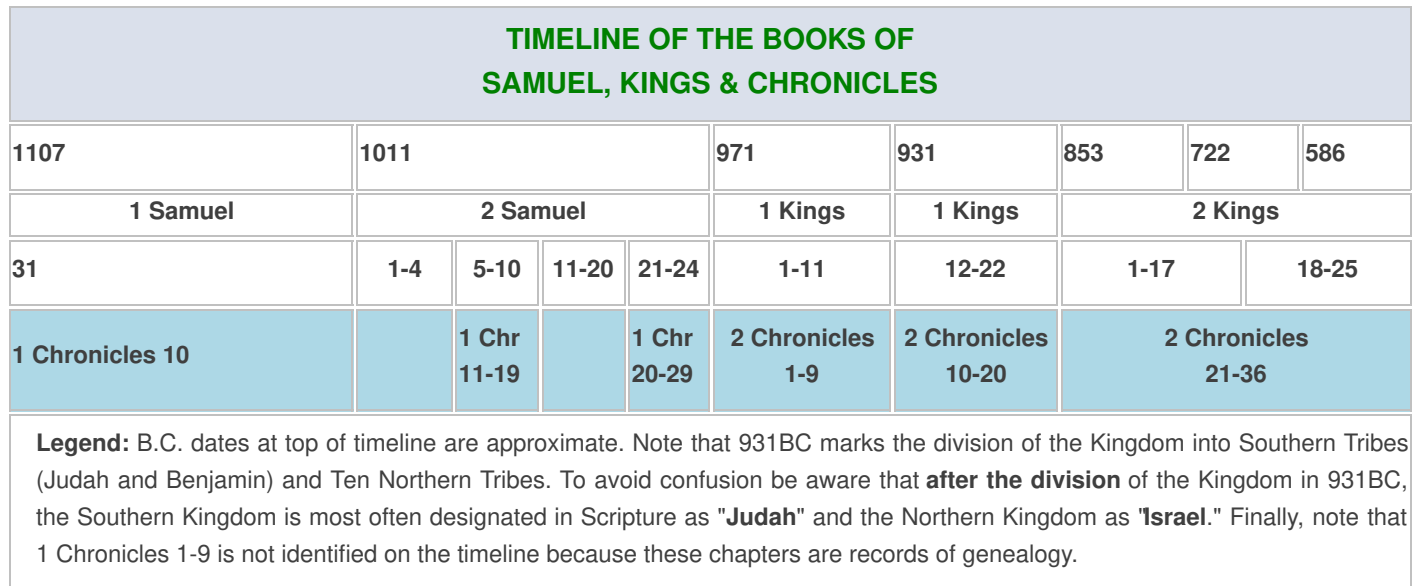
PREVIOUS

NEXT

CLICK VERSE
To go directly to that verse

- [1 Samuel 11:1](#)
- [1 Samuel 11:2](#)
- [1 Samuel 11:3](#)
- [1 Samuel 11:4](#)
- [1 Samuel 11:5](#)
- [1 Samuel 11:6](#)
- [1 Samuel 11:7](#)
- [1 Samuel 11:8](#)
- [1 Samuel 11:9](#)
- [1 Samuel 11:10](#)
- [1 Samuel 11:11](#)
- [1 Samuel 11:12](#)
- [1 Samuel 11:13](#)
- [1 Samuel 11:14](#)
- [1 Samuel 11:15](#)

Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Samuel Chart](#), from Charles Swindoll



[The Ryrie Study Bible](#)

[Click to Enlarge](#)

Map on Left [ESV Global Study Bible](#), on right [Jensen's Survey of the OT](#)
[CLICK TO ENLARGE](#)

1 Samuel 8	1 Samuel 9	1 Samuel 10	1 Samuel 11	1 Samuel 12
A King Requested	A King Chosen		King Goes Forth	The Kingdom Admonished

People request a king	Saul comes to Samuel	Saul Anointed	Saul's call to arms	Samuel's call to commitment
-----------------------	----------------------	---------------	---------------------	-----------------------------

1 Samuel 11:1 Now Nahash the Ammonite came up and besieged Jabesh-gilead; and all the men of Jabesh said to Nahash, "Make a covenant with us and we will serve you."

- **Nahash:** In the Vulgate this chapter begins thus: {Et factum est quasi post mensem,} "And it came to pass about a month after;" which is also the reading of the principal copies of the Septuagint; and is also found in Josephus, though it appears to be of little authority. 1Sa 12:12 Jdg 10:7 11:8-33
- **Jabesh-gilead** ([map](#)): 1Sa 31:11-13 Jdg 21:8,10-25
- **Make:** Ge 26:28 Ex 23:32 De 23:3 1Ki 20:34 Job 41:4 Isa 36:16 Eze 17:13
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

Jabesh-Gilead East of Jordan
(See also [map below for Ammon](#))

THE SERPENT ATTACKS ISRAEL IN THE EAST

1 Samuel 11 could be entitled Saul Aply Leads Victory Over Ammonites and Saves Jabesh-Gilead. Recall that the elders had stated one of the reasons they wanted a king was to "go out before us and fight our battles." (1Sa 8:20+) We see that desire fulfilled in this chapter.

Now **Nahash** (serpent) the **Ammonite** came up and besieged **Jabesh-gilead** ([map](#) - 22 mi S of Sea of Galilee, in territory of **Manasseh**); and all the men of Jabesh said to **Nahash**, "**Make** ([karath](#) - cut) a covenant ([beriyth](#);) with us and we will serve ([abad](#)" Lxx = [douleuo](#)) you." - Nahash the "snake" was a descendant of Lot (Ge 19:36-38). The **men of Jabesh** were ready to surrender to Nahash, seeking to cut a deal and be his slaves!

Cyril Barber In a single verse (1 Samuel 11:1) we see the effects of spiritual apathy. Whenever a nation's strong godward commitment begins to slacken, those who rely on political acumen instead of true godliness come to the fore. When they have taken over positions of leadership, those who stand for what is right soon find themselves among the minority. Before long they are outnumbered and outvoted (Proverbs 28:4, 12, 28; 29:2, 7, 12). The result is an inevitable deterioration in morale, followed by discouragement, and in time the destruction of the moral fiber of the people. We can see this sequence in the history of the people of Gilead in the years after the time of Jair (Judges 10:3-5) and Jephthah (Judges 12:7). Without godly leadership they were ready to give way to worldly pressures (Proverbs 29:18). Furthermore the elders of Jabesh-gilead were oblivious to the treasonous nature of their enemy's proposal. God was their rightful suzerain and they had no authority delegated to them to make a treaty with the Ammonites.

TECHNICAL NOTE - NET NOTE - 4QSam(a) and Josephus (Ant. 6.68-71 - see below) attest to a longer form of text at this point. The addition explains Nahash's practice of enemy mutilation, and by so doing provides a smoother transition to the following paragraph than is found in the **Masoretic Text**. The NRSV adopts this reading, with the following English translation: "Now Nahash, king of the Ammonites, had been grievously oppressing the Gadites and the Reubenites. He would gouge out the right eye of each of them and would not grant Israel a deliverer. No one was left of the Israelites across the Jordan whose right eye Nahash, king of the Ammonites, had not gouged out. But there were seven thousand men who had escaped from the Ammonites and had entered Jabesh-gilead." This reading should not be lightly dismissed; it may in fact provide a text superior to that of the MT and the ancient versions. But the external evidence for it is so limited as to induce caution; the present translation instead follows the MT. However, for a reasonable case for including this reading in the text see the discussions in P. K. McCarter, 1 Samuel (AB), 199, and R. W. Klein, 1 Samuel (WBC), 103.

Jabesh-gilead [EBD] a town on the east of Jordan, on the top of one of the green hills of **Gilead**, within the limits of the half tribe of Manasseh, and in full view of Beth-shan. It is first mentioned in connection with the vengeance taken on its inhabitants because they had refused to come up to Mizpeh to take part with Israel against the tribe of Benjamin (Jdg. 21:8-14). After the battles at Gibeah, that tribe was almost extinguished, only six hundred men remaining. An expedition went against Jabesh-Gilead, the whole of whose inhabitants were put to the sword, except four hundred maidens, whom they brought as prisoners and sent to "proclaim peace" to

the Benjamites who had fled to the crag Rimmon. These captives were given to them as wives, that the tribe might be saved from extinction (Jdg. 21). This city was afterwards taken by **Nahash, king of the Ammonites**, but was delivered by Saul, the newly-elected king of Israel. In gratitude for this deliverance, forty years after this, the men of Jabesh-Gilead took down the bodies of Saul and of his three sons from the walls of Beth-shan, and after burning them, buried the bones under a tree near the city (1 Sam. 31:11-13). David thanked them for this act of piety (2 Sam. 2:4-6), and afterwards transferred the remains to the royal sepulchre (21:14). It is identified with the ruins of ed-Deir, about 6 miles south of Pella, on the north of the Wady Yabis.

[Josephus Anitquities 6.5.1](#) and the [Dead Sea Scrolls](#) Manuscripts give a brief historical introduction about the mutilation.

"After one month, the war which Saul had with Nahash, the king of the Ammonites, obtained him respect from all the people; for this Nahash had done a great deal of mischief to the Jews that lived beyond Jordan by the expedition he had made against them with a great and warlike army. He also reduced their cities into slavery, and that not only by subduing them for the present, which he did by force and violence, but by weakening them by subtlety and cunning (ED: CF. MEANING OF HIS NAME = "SERPENT"), that they might not be able afterward to get clear of the slavery they were under to him: for **he put out the right eyes of those that either delivered themselves to him upon terms, or were taken by him in war; and this he did, that when their left eyes were covered by their shields**, they might be wholly useless in war. Now when the king of the Ammonites had served those beyond Jordan in this manner, he led his army against those that were called Gileadites; and having pitched his camp at the metropolis of his enemies, which was the city of Jabesh, he sent ambassadors to them, commanding them either to deliver themselves up, on condition to have their right eyes plucked out, or to undergo a siege, and to have their cities overthrown. He gave them their choice, Whether they would cut off a small member of their body, or universally perish. However, the Gileadites were so affrighted at these offers, that they had not courage to say anything to either of them, neither that they would deliver themselves up, nor that they would fight him; but they desired that he would give them seven days' respite that they might send ambassadors to their countrymen, and entreat their assistance; and if they came to assist them they would fight; but if that assistance were impossible to be obtained from them, they said they would deliver themselves up to suffer whatever he pleased to inflict upon them." NIDOTTE, vol. 2, p. 467, notes that the right eye was used for aiming weapons.

1 Samuel 11:2 But Nahash the Ammonite said to them, "I will make it with you on this condition, that I will gouge out the right eye of every one of you, thus I will make it a reproach on all Israel."

- On this: 2Ki 18:31
- thrust: Jdg 16:21 Ex 3:6 Pr 12:10 Jer 39:7
- reproach: 1Sa 17:26 Ge 34:14
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

NAHASH SEEKS CONDITIONAL SURRENDER

But - Term of contrast. The contrast is with the covenant the men of Jabesh sought to cut with the "Serpent" Nahash. It is not generally a good idea to cut a deal with a "serpent!"

Nahash (serpent) **the Ammonite** said to them, "**I will make it with you on this condition, that I will gouge out the right eye of every one of you, thus I will make it a reproach on all Israel** - NET = "and in so doing humiliate all Israel!" Notice the preceding verse says "**Make** ([karath](#) - cut) **a covenant** ([beriyth](#)) **with us** which in the ancient near east was usually ratified by cutting an animal in two and walking between it. Nahash implies the "cut" he will accept in order to enter (cut a) covenant with them is the cutting out of their eyes! The condition of gouging out the right eye was expressly to carry out against Israel an "[in your face](#)," act which would disgrace and humiliate the entire nation! Loss of one eye ruins depth perception and would make such a person a far less effectively adversary (warrior). [A physician at Duke health](#) says that "adults who lose the sight in one eye have declines in their abilities to accurately track moving objects, to judge distances, and to perceive depth." Clearly one eyed warriors would have a high fatality rate!

1 Samuel 11:3 The elders of Jabesh said to him, "Let us alone for seven days, that we may send messengers throughout the territory of Israel. Then, if there is no one to deliver us, we will come out to you."

- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

GIVE US 7 DAYS TO "SLEEP ON IT!"

The elders of Jabesh said to him, "Let us alone for seven days, that we may send messengers throughout the territory of Israel - Jabesh-gilead bargains for time to give Nahash a final answer. [Sleep on it](#) is an idiom meaning of you are trying to make a decision and you say that you will sleep on it, you mean that you will delay making a decision on it until the following day, but here the elders ask to sleep on Nahash's proposal.

Then, if there is no one to deliver ([yasha'](#)) us, we will come out to you - Capitulation to mutilation would occur if there was no one in Israel to save them. Clearly, Nahash was not concerned so he conceded to their requests.

Deliver (save, help) ([03467](#)) [yasha'](#) (See also [yeshua](#) from which we get our word "Jesus") is an important Hebrew verb which means to help, to save, to deliver. The root in Arabic is "make wide" which underscores the main thought of yasha' as to bring to a place of safety or broad pasture in contrast to a narrow strait which symbolizes distress or danger. **Yasha'** connotes protection that produces freedom from a present danger (2Sa 22:3, Job 5:4), salvation or deliverance in a religious sense (Ps 51:12), a title of God (Savior - 2Sa 22:47; 1Chr 16:35; Ps 18:46; Ps 24:5; Ps 25:5; Ps 27:9; Ps 65:5; Ps 79:9; Ps 85:4; Isa 17:10; 62:11; Mic 7:7 Hab 3:18), victory as an act or a result of conquering (2Sa 22:36; Ps 18:35) It is notable that almost 20% of the uses of yasha' are found during the dark days of Judges (dominated by the heart attitude of Jdg 21:25), which surely speaks of the undeserved lovingkindness of God! Uses in this section of 1 Samuel - 1 Sam. 9:16; 1 Sam. 10:19; 1 Sam. 10:27; 1 Sam. 11:3;

ELDERS - used of tribal leaders in the OT (cf. Ex 3:16; Num. 11:16). Later in the NT this term is applied to a group of leaders from Jerusalem who made up the high court of the Jews, the Sanhedrin (cf. Matt. 21:23; 26:57). In Jesus' day this seventy-member body was controlled by a corrupt priesthood (i.e., not Aaron's line but purchased from the Roman overlords).

ELDERS - ESV Study Bible Note ([borrow](#)) - The **elders of Israel** appear throughout the history of Israel. They were a group of senior tribal leaders entrusted with important decisions. They are mentioned from the time of the sojourn in Egypt through to the NT (e.g., Ex. 3:16; Num. 11:16; Josh. 24:31; 1 Kings 20:7; Ezra 5:5; Matt. 16:21; Acts 22:5). Other nations also had them (Nu 22:7). Cities also were governed by elders (e.g., Deut. 19:12; 1 Sam. 11:3; 16:4; 1 Kings 21:8). In Samuel the elders of Israel are instrumental in establishing a king. They ask Samuel for a king (1 Sam. 8:4); Saul is concerned with their opinion (15:30); they are leaders in choosing a king after Saul's death (2 Sam. 3:17; 5:3); and they are in Absalom's council (2 Sam. 17:4).
ESV Study Bible, The: English Standard Version.

Elder [EBD] a name frequently used in the Old Testament as denoting a person clothed with authority, and entitled to respect and reverence (Gen. 50:7). It also denoted a political office (Num. 22:7). The "elders of Israel" held a rank among the people indicative of authority. Moses opened his commission to them (Ex. 3:16). They attended Moses on all important occasions. Seventy of them attended on him at the giving of the law (Ex. 24:1). Seventy also were selected from the whole number to bear with Moses the burden of the people (Num. 11:16, 17). The "elder" is the keystone of the social and political fabric wherever the patriarchal system exists. At the present day this is the case among the Arabs, where the sheik (i.e., "the old man") is the highest authority in the tribe. The body of the "elders" of Israel were the representatives of the people from the very first, and were recognized as such by Moses. All down through the history of the Jews we find mention made of the elders as exercising authority among the people. They appear as governors (Deut. 31:28), as local magistrates (16:18), administering justice (19:12). They were men of extensive influence (1 Sam. 30:26-31). In New Testament times they also appear taking an active part in public affairs (Matt. 16:21; 21:23; 26:59).

Comparison of Gibeah and Jabesh-gilead in Judges and Samuel

Judges 19-21	1 Samuel 11
Takes place when Israel had no king.	Becomes the confirming event of Saul's kingship.
Gibeah becomes a city destined to be destroyed for her sins.	Gibeah becomes the city from which salvation goes forth.

Jabesh-gilead refuses to join in Israel's call for punishment against wicked Gibeah.	Jabesh-gilead is besieged and asks for help from Israel.
Benjamin becomes the object of attack.	Benjamin becomes the leader in this holy war.
Concubine cut up as call to arms	Oxen cut up as call to arms

Source: Adapted from [Stevenson](#)

1 Samuel 11:4 Then the messengers came to Gibeah of Saul and spoke these words in the hearing of the people, and all the people lifted up their voices and wept.

- to Gibeah: 1Sa 10:26 14:2 15:34 2Sa 21:6
- lifted up: 1Sa 30:4 Jdg 2:4 21:2 Ro 12:15 1Co 12:26 Ga 6:2 Heb 13:3
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries



See [Gibeah](#) ~3 Miles N of Jerusalem

Then - Marks progression in the narrative.

The messengers came to [Gibeah](#) of Saul - [Gibeah](#) of Saul is simply a way of saying Gibeah were Saul lived. [Gibeah](#) (see map above) was west of Jordan and Jabesh-Gilead (see Gilead on map above). Gibeah would serve as the first capital city of the monarchy.

And spoke these words in the hearing of the people, and all the people lifted up their voices and wept [bakah](#); Lxx = [klaio](#) - wail, lament) - Apparently a "town hall meeting" in the city of Gibeah aroused the emotions of the entire city. There was not just a little sobbing but a great wailing and bemoaning of their potential fate! Keep in mind that although Saul was king of Israel, the practical aspects of the monarchy had not yet taken root in the nation and God is orchestrating events in history (the [Sovereignty of God](#)) to cause a national crisis that would bring the monarchy to the forefront and begin to unite the nation under King Saul.

Wept ([01058](#)) [bakah](#) means to weep, bemoan, lament or wail, because of grief, pain, humiliation or even joy (Ge. 42:24; 43:30; Dt 21:13, Joel 1:5). **Bakah** can describe weeping as a response of contrition before the Lord (Dt. 1:45 - but see context as to why they were weeping and why it was too little, too late! = Dt 1:43-44; 2Ki 22:19 = King Josiah after discovery of Book of the Law in the House of God [2Ki 22:8] the reading of which caused Josiah to tear his clothes-2Ki 22:11). Weeping is often mentioned with fasting indicative of mourning (2Sa 12:21, 22 = David at loss of Bathsheba's child). There is a veritable "flood" of tears in Genesis, a reflection of the pathos that accompanied the entry of sin into the perfect creation (cp Ro 5:12). The first Biblical use of **bakah** is when Hagar **wept** for fear her boy (Ishmael) would die (Ge 21:16 - Lxx = [klaio](#) = weeping, wailing, lamenting). And so we see Abraham mourned and wept at Sarah's passing (Ge 23:2 - Lxx = [pentheo](#) = loud mourning as an outward expression of sorrow). Esau wept when he realized he had sold his blessing to Jacob (Ge 27:38 Lxx = [klaio](#)). Jacob wept for Joseph who he thought had died (Ge 37:35). Joseph wept (probably weeping for joy) when he saw his brothers (Ge 42:24, 43:30, 46:29 - Lxx = [klaio](#)). Even the Egyptians wept for 70 days in mourning Joseph's father's (Jacob's) death! (Ge 50:3 - Lxx = [pentheo](#)).

1 Samuel 11:5 Now **behold**, Saul was coming from the field behind the oxen, and he said, "What is the matter with the people that they weep?" So they related to him the words of the men of Jabesh.

- **from the field behind the oxen:** 1Sa 9:1 1Ki 19:19 Ps 78:71
- What aileth: Ge 21:17 Jdg 18:23 Isa 22:1
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

KING SAUL PLOWING IN THE FIELDS

Now behold, Saul was coming from the field behind the oxen, and he said, "What is the matter with the people that they weep?" - Saul was still working on the farm even though he had been crowned king. This surely shows some degree of humility as well as a willingness to wait upon the timing of the LORD. Saul had a good beginning. The weeping of verse 4 was surely accompanied by wailing and lamenting and Saul quickly discerned there was a problem with the people of Gibeah. What he did not know at this point was the problem was bigger than Gibeah and that God behind the scenes was moving the "chess pieces" to bring Saul into national prominence.

[Cyril Barber](#) As if by chance, Saul at this very moment was coming from the fields.

So they related to him the words of the men of Jabesh - The crisis of Nahash at Jabesh is revealed to Saul. Recall that in 1Sa 10:26+ we learned that "Saul also went to his house at Gibeah; and **the valiant men** whose hearts God had touched went with him." So how many men we do not know. Some commentators think he had a "standing army," but in view of his subsequent actions to call for soldiers from all 12 tribes, a standing army of any size seems very unlikely.

James Smith - Handfuls of Purpose - SAUL, THE COURAGEOUS 1 Samuel 11

"Blessed are those who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight."
—PROCTOR.

Although Saul had been already declared king (chap. 10:24), he had seemingly gone back to his old occupation, and was tending the herd (v. 5). This in itself was a notable proof of the dignity and strength of Saul's moral character. Had he been a small, shallow, fussy soul he would have reckoned that his promotion to the kingdom had lifted him above the menial task of a herdsman. Those who are conscious that God is with them can well afford to wait. "He that believeth shall not make haste." In this chapter we have brought before us a—

I. Sorrowful Message. Messengers came to Gibeah, and told how the city of Jabesh was besieged, and that Nahash the Ammonite would make a covenant with them, only on condition that he may thrust out all their right eyes for a reproach upon all Israel (vv. 1–4). No wonder the people wept at such humility and barbarous tidings. But will ever the people of God be able to make a covenant of peace with the enemies of God without suffering loss? Such compromising was contrary to the Word of the Lord (Exod. 23:32). The enemy of our souls, the world, is still ready to make a covenant with us if we are willing to part with our spiritual eyesight.

II. Divine Call. "The Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly" (vv. 5, 6). A man may be as much under the power of the Holy Spirit when his soul is hot with burning indignation as when it is melted with tender compassion. There are different manifestations, but the same spirit. The source of his anger was doubtless the reproach threatened to all Israel (v. 2). Does the call of God not frequently come by the awakening in the soul of some overmastering desire? Look at the case of Gideon (Judges 6:34), of Jephthah (Judges 11:29), and of Samson (Judges 14:6). If the Holy Spirit has kindled in the heart any burning desire, we may take it as the call of God to go in and possess that thing so desired.

III. Fearless Challenge. The hewing of the yoke of oxen, and the sending of the gory pieces throughout all Israel (v. 7) was like the blast of a trumpet from Heaven to a drowsy nation. "The fear of the Lord fell on the people." When a man is acting under the powerful influence of the Holy Spirit there are sure to be signs following. God's man is never awanting when the national crisis comes. It was so in the days of Luther and of Knox. It has always been God's way to single out men through whom He might reveal His will and power. Fearlessness will ever characterise that one who is being borne along by the mighty rushing wind of the Holy Ghost (Acts 4:13).

IV. Great Deliverance. The summons of Saul met with a willing and general response—"they came out with one consent"—for God

always works through the Spirit-inspired message. The relief of Jabesh was both timely and merciful (vv. 8–11). These besieged citizens were on the brink of becoming a life-long reproach to all Israel (v. 2) by being disabled for war and bearing on their bodies the marks of a shameful defeat. This Spirit-moved leader was able to roll away the reproach. What a mighty power for Christ and His cause a Spirit-filled life may be! Are there not many to-day who, like the men of Jabesh-gilead, are in jeopardy of losing their testimony for Christ, and bringing reproach upon the whole Church of God? O that that sacrifice, which was, as it were, “hewed in pieces” on Calvary’s Cross, might be preached with such freshness and power throughout all the land that the people of God would “come out with one consent” to the rescue of the oppressed and the salvation of the perishing.

V. Magnanimous Intervention. When the people proposed that all those opposed to the reign of Saul should be put to death (chap. 10:27), Saul said, “There shall not a man be put to death this day” (vv. 12, 13). It well becomes those who enjoy great privileges at the hands of God to extend great forbearance to those who may trespass against us (see 2 Sam. 19:22). It ill becomes the servants of Christ to use their spiritual authority or ecclesiastical position for the purpose of avenging personal insult. Remember Him, who though He was reviled, reviled not again. The time is coming when Jesus Christ will deal with those who have opposed His rule (Luke 19:37).

VI. Happy Result. “They made Saul king before the Lord in Gilgal, and there Saul and all the people rejoiced greatly” (vv. 14, 15). This was the public confirmation of the secret call of God. Every secret blessing will have its open coronation (Matt. 6:6). The place, made memorable for suffering and humiliation (Joshua 5:2), has now become the place of exuberant joy. Weeping may endure for a night, but joy cometh in the morning. Those who have received the special anointing must ultimately rise to special honour. The kingdom did not come to Saul because he wrought for it. It was the gift of God, and being obedient, he is now crowned with honour and glory. Blessed are all they that put their trust in Him.

1 Samuel 11:6 Then the Spirit of God came upon Saul mightily when he heard these words, and he became very angry.

BGT 1 Samuel 11:6 καὶ φέλατο πνευματικῶς οὐ πύσουλός κουσεν τὰ ματὰ τὰ καὶ θυμὸς ἐπέτατο ἰσχυρῶς

KJV 1 Samuel 11:6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

NET 1 Samuel 11:6 The Spirit of God rushed upon Saul when he heard these words, and he became very angry.

CSB 1 Samuel 11:6 When Saul heard these words, the Spirit of God suddenly took control of him, and his anger burned furiously.

ESV 1 Samuel 11:6 And the Spirit of God rushed upon Saul when he heard these words, and his anger was greatly kindled.

NIV 1 Samuel 11:6 When Saul heard their words, the Spirit of God came upon him in power, and he burned with anger.

NLT 1 Samuel 11:6 Then the Spirit of God came powerfully upon Saul, and he became very angry.

NRS 1 Samuel 11:6 And the spirit of God came upon Saul in power when he heard these words, and his anger was greatly kindled.

RSV 1 Samuel 11:6 And the spirit of God came mightily upon Saul when he heard these words, and his anger was greatly kindled.

YLT 1 Samuel 11:6 And the Spirit of God doth prosper over Saul, in his hearing these words, and his anger burneth greatly,

NKJ 1 Samuel 11:6 Then the Spirit of God came upon Saul when he heard this news, and his anger was greatly aroused.

NJB 1 Samuel 11:6 And the spirit of Yahweh seized on Saul when he heard these words, and he fell into a fury.

NAB 1 Samuel 11:6 As he listened to this report, the spirit of God rushed upon him and he became very angry.

LXE 1 Samuel 11:6 And the Spirit of the Lord came upon Saul when he heard these words, and his anger was

greatly kindled against them.

ASV 1 Samuel 11:6 And the Spirit of God came mightily upon Saul when he heard those words, and his anger was kindled greatly.

DBY 1 Samuel 11:6 And the Spirit of God came upon Saul when he heard those words, and his anger was kindled greatly.

GWN 1 Samuel 11:6 When he heard this news, God's Spirit came over him, and he became very angry.

BBE 1 Samuel 11:6 And at their words, the spirit of God came on Saul with power, and he became very angry.

- **Spirit of God:** 1Sa 10:10 16:13 Jdg 3:10 6:34 11:29 13:25 14:6
- **anger:** Ex 32:19 Nu 12:3 Mk 3:5 Eph 4:26
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Exodus 32:19+ It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and **Moses' anger burned**, and he threw the tablets from his hands and shattered them at the foot of the mountain.

Mark 3:5+ After looking around at them **with anger** (JESUS FILLED WITH THE SPIRIT MANIFESTS RIGHTEOUS ANGER), grieved at their hardness of heart, He *said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

Ephesians 4:26+ **BE ANGRY** ([present imperative](#) see [our need to depend on the Holy Spirit to obey](#) = THE ONLY WAY ONE CAN CONTINUALLY MANIFEST RIGHTEOUS ANGER IS BY BEING FILLED WITH THE SPIRIT!), AND yet **DO NOT SIN** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)); **do not let the sun go down** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) on your anger,

THE SPIRIT OF GOD INCITES SAUL'S ANGER

Then the Spirit of God came upon Saul mightily ([tsalach](#); Lxx - [ephallomai](#) - leaped upon!) **when he heard these words, and he became very angry** - Came upon mightily (ESV - rushed upon; NJB - seized on; CSB - suddenly took control) Became very angry = "and his nose [i.e., anger] burned greatly." As alluded to in the previous comments the [Sovereign God](#) was behind the scenes of this national crisis and now He directly enters the conflict by coming mightily upon Saul and inciting in him a righteous anger. In short God is orchestrating the events so that the newly crowned king is growing into his role as leader of the nation.

THOUGHT - What fills you (in this case comes upon you) will control you, so it is crucial that we be filled with the right spirit, the Holy Spirit (Eph 5:18+). E.g., in Luke 4:28+ we read "And all the people in the synagogue were **filled with rage** as they heard these things. and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff." They were filled with a spirit (not demonic, just a fleshly reaction) of rage which impelled them to attempt to kill Jesus. Mark it down - WHAT FILLS YOU WILL CONTROL YOU!

The **ESV** rendering that Spirit "**rushed upon**" reminds me of a great old [Keith Green song Rushing Wind](#). Take a moment and listen to the words if you have never heard it. You'll like it. Then obey Paul's command (Eph 5:18+) continually (implying we can be continually filled with/controlled by the Holy Spirit -- this is not a feeling but is a fact you take by faith in His trustworthy Word) calling for believers to be filled with the Spirit! Let the "Wind" ([pneuma](#)) rush in and fill your temple (1Cor 6:19+).

Robert Bergen has an interesting comment on **Spirit of God** - the narrator artfully casts a shadow over Saul's moment of glory by referring to the divine presence as "the Spirit of God," (**ED**: ALSO IN 1Sa 10:10, 19:23) not "the Spirit of Yahweh/the Lord." Though both phrases refer to the same being, this subtle change in language deprives Saul of direct association with Israel's covenant God. Five Israelites are mentioned as having "the Spirit of the Lord" come over them, but in Genesis to 2 Kings (Othniel - Jdg 3:10, Gideon - Jdg 6:34, Jephthah - Jdg 11:29, Samson- Jdg 14:6, 19; 15:14, and David - 1Sa 16:13) the only other person said to have "**the Spirit of God**" come over him is Balaam, a non-Israelite (cf. Num 24:2+) who ultimately brought harm to Israel (Nu 31:16+). (Borrow [1 & 2 Samuel - New American Commentary](#))

Comment - While Bergen's comment is interesting it is notable that Spirit of God is actually the first use in Scripture in Genesis 1:2, not to mention Bezalel in Ex. 31:3 and Ex 35:31, which carried out God honoring work and thus which would counter Bergen's premise. In 2Ch 15:1 the Spirit of God came upon Azariah and God used he message of Azariah, the son of Obed, to initiate a great revival under Asa, which would counter Bergen's argument. The prophet Ezekiel was carried by the Spirit of God to the exiles in Chaldea (Ezek 11:24). The Spirit of God descended on Jesus (Mt 3:16).

Spirit of God - Gen. 1:2; Bezalel = Ex. 31:3 and Ex 35:31; Num. 24:2; 1 Sam. 10:10; 1 Sam. 11:6; 1 Sam. 19:20; 1 Sam. 19:23; 2 Chr. 15:1; 2 Chr. 24:20; Job 33:4; Ezek. 11:24; Matt. 3:16; Matt. 12:28; Rom. 8:9; Rom. 8:14; 1 Co. 2:11; 1 Co. 2:14; 1 Co. 3:16; 1 Co. 7:40; 1 Co. 12:3; Eph. 4:30; Phil. 3:3; 1 Jn. 4:2

Cyril Barber Saul's leadership qualities deserve special consideration. A careful analysis of the text will reveal some interesting points in relation to his patience/timing; capacity for moral indignation; ability to size up a situation, develop a viable plan of action, communicate his plan in a convincing manner, and motivate others to follow him with confidence; his magnanimity or large heartedness in overlooking an offense; and, finally, his ability to enjoy the results of the victory with his men and give praise where due.

Related Resource:

- [Empowered by the Spirit of God- Holy Spirit in the Histicraphic Writings of the OT --D. Block](#)

Came upon mightily (06743) **tsalach** means to rush or rush upon, to break forth, to come mightily. As discussed below this verb describes the Holy Spirit's affect on persons, making them powerful (Jdg. 14:6, 9; 15:14; 1 Sa 16:13); or causing persons to prophesy (1 Sam. 10:6, 10; 11:6). It indicates the effect of an evil spirit as well (1 Sa 18:10). It has the sense of persons breaking out, rushing forward in battle (2 Sam. 19:17); and of God breaking out in acts of judgment (Amos 5:6). The Septuagint gives us a vivid word picture of the Spirit's coming upon someone mightily! In 1 Sa 10:6 (and 1Sa 11:6, 1 Sa 16:13) the Greek verb used to translate **tsalach** is **ephallomai** which means to leap or jump upon and was the verb used by Luke in [Acts 19:16](#) to describe the evil spirit leaping upon "sons of one Sceva"! In 1 Sa 10:10 the verb is **allomai** meaning to leap or spring up (used in Acts 3:8, Jn 4:14).

Tsalach - 10x - Usage: break forth(1), came upon him mightily(4), came upon mightily(1), came mightily(2), come upon you mightily(1), rushed(1). Jdg. 14:6; Jdg. 14:19; Jdg. 15:14; 1Sa 10:6; 1Sa 10:10; 1Sa 11:6; 1Sa 16:13; 1Sa 18:10; 2Sa 19:17; Amos 5:6.

1 Samuel 11:7 He took a yoke of oxen and cut them in pieces, and sent them throughout the territory of Israel by the hand of messengers, saying, "Whoever does not come out after Saul and after Samuel, so shall it be done to his oxen." Then the dread of the LORD fell on the people, and they came out as one man.

BGT 1 Samuel 11:7 κα λιβεν δ ο β ας κα μ λισεν α τς κα π σπειλεν ε ς π ν ριον Ισραηλ ν χειρ γγ λων λ γων ς ο κ στιν κπορευ μενος π σω Σαουλ κα π σω Σαμουηλ κατ τ δε ποι σουσιν το ς βουσ ν α το κα π λθεν κατασις κυρ ου π τ ν λα ν Ισραηλ κα β ησαν ς ν ρ ε ς

KJV 1 Samuel 11:7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.

NET 1 Samuel 11:7 He took a pair of oxen and cut them up. Then he sent the pieces throughout the territory of Israel by the hand of messengers, who said, "Whoever does not go out after Saul and after Samuel should expect this to be done to his oxen!" Then the terror of the LORD fell on the people, and they went out as one army.

CSB 1 Samuel 11:7 He took a team of oxen, cut them in pieces, and sent them throughout the land of Israel by messengers who said, "This is what will be done to the ox of anyone who doesn't march behind Saul and Samuel." As a result, the terror of the LORD fell on the people, and they went out united.

ESV 1 Samuel 11:7 He took a yoke of oxen and cut them in pieces and sent them throughout all the territory of Israel by the hand of the messengers, saying, "Whoever does not come out after Saul and Samuel, so shall it be done to his oxen!" Then the dread of the LORD fell upon the people, and they came out as one man.

NIV 1 Samuel 11:7 He took a pair of oxen, cut them into pieces, and sent the pieces by messengers throughout Israel, proclaiming, "This is what will be done to the oxen of anyone who does not follow Saul and Samuel." Then the terror of the LORD fell on the people, and they turned out as one man.

NLT 1 Samuel 11:7 He took two oxen and cut them into pieces and sent the messengers to carry them throughout Israel with this message: "This is what will happen to the oxen of anyone who refuses to follow Saul and Samuel into battle!" And the LORD made the people afraid of Saul's anger, and all of them came out together as one.

NRS 1 Samuel 11:7 He took a yoke of oxen, and cut them in pieces and sent them throughout all the territory of Israel by messengers, saying, "Whoever does not come out after Saul and Samuel, so shall it be done to his oxen!" Then the dread of the LORD fell upon the people, and they came out as one.

- **cut:** Jdg 19:29
- **Whoever:** Jdg 21:5-11
- **the dread:** Ge 35:5 2Ch 14:14 17:10
- **as one man,** Jdg 20:1
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Judges 19:29 When he entered his house, he took a knife and **laid hold of his concubine and cut her in twelve pieces**, limb by limb, and sent her throughout the territory of Israel.

Judges 20:6 "And I **took hold of my concubine and cut her in pieces and sent her throughout the land of Israel's inheritance**; for they have committed a lewd and disgraceful act in Israel.



Team of Yoked Oxen Threshing Grain

SAUL SENDS WARNING YAHWEH SENDS FEAR

One might subtitle this passage the sign of the axed oxen.

He took a yoke (team) of oxen (i.e., two oxen) and cut them in pieces, and sent them throughout the territory of Israel by the hand of messengers, saying, "Whoever does not come out after Saul and after Samuel, so shall it be done to his oxen." - Saul begins to take command of the nation and with a vivid object lesson issues a warning threatening death to the valuable oxen owned by who do not heed his call to arms. Filled with the Spirit he is clearly expressing his authority. It is notable that Saul includes Samuel's name in the threat, showing that he clearly respects Samuel's authority as a nationally recognized leader. Did he consult with Samuel before invoking his name? The text does not tell us. But clearly God is behind these events and therefore Samuel surely would have been in agreement.

[Wycliffe Bible Commentary \(borrow\)](#) The severe threat of Saul, along with his power to carry it out, put "the fear of God" into all Israelite farmers (ED: YES, BUT I THINK THE SPIRIT OF GOD WAS ORCHESTRATING THIS DREAD). A volunteer program swamped the draft board!

[Bob Utley](#) suggests "Saul summons an army by means of national pride, threats and religious loyalty. **Oncut them in pieces** Josephus (Antiq. 6.5.3) interprets this as a threat to cut the hamstring of work animals, as he did to his oxen, if the men of the tribes did not volunteer for military service. The [Masoretic Text](#), however, states Saul cut up both oxen and sent them to each of the tribes, similar to Jdgs. 19:29. He even adds Samuel's name to the threat.

TSK Note - The sending the pieces of the oxen was an act similar to that of the Levite, Jdg 19:29, where see the Note. An eminent Scotch writer describes the rites, incantations, and imprecations used prior to the fiery cross being circulated, to summon the rough warriors of ancient times to the service of their chief; and he alludes to this ancient custom, which in comparatively modern times, has been practised in Scotland; and proves that a similar punishment of death, or destruction of their houses, for disobeying the summons, was inflicted by the ancient Scandinavians, as recorded by Olaus Magnus, in his History of the Goths. This bears a striking similarity to the ancient custom of the Israelites. With the Highlanders, a goat was slain; with the Israelites, an ox. The exhibition of a cross, stained with the blood of the sacrificed animal, was the summons of the former, while part of the animal, was the mandate of the latter. Disobedience in one nation was punished with the death of themselves or oxen, and burning of their dwellings in the other.

Then the dread of the LORD fell on the people, and they came out as one man- Notice it is not the **dread of Saul**, but **the dread of the LORD** which impelled the unified response of men from all the 12 tribes. God's Spirit is hereby orchestrating unity in this budding monarchy. The **NLT** (which as a paraphrase is often very "interpretative" as in this case - and I think accurately) says "the LORD made the people afraid of Saul's anger." So the Spirit of God is exerting divine effects on the king and his subjects. God is building the power base of the kingdom.

Robert Bergen - Calls to involvement in geographically limited conflicts had been mostly unsuccessful in Israelite history (cf. Judg 5:16–17; 8:1; 12:2–3; 21:5); yet Saul's coercive threat proved effective, for "the terror of the Lord [paḥad yhwḥ; cf. Isa 2:10, 19, 21; 2 Chr 14:13 (Eng. 14); 17:10] fell on the people." The Israelites' anxiety may have been increased when they remembered the punishment inflicted on a city—ironically, on Jabesh Gilead—that had once refused a similar call to assemble (Judg 21:5). Saul's slaughter of his oxen may have symbolized his entrance into full-time kingship. (Borrow [1 & 2 Samuel - New American Commentary](#))

1 Samuel 11:8 He numbered them in Bezek; and the sons of Israel were 300,000, and the men of Judah 30,000.

BGT 1 Samuel 11:8 κα πισκ πτεται α το ς Αβιεζεκ ν Βαμα π ν νδρα Ισραηλ ξακοσ ας χιλι δας κα νδρας Ιουδα βδομ κοντα χιλι δας

KJV 1 Samuel 11:8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

NET 1 Samuel 11:8 When Saul counted them at Bezek, the Israelites were 300,000 strong and the men of Judah numbered 30,000.

CSB 1 Samuel 11:8 Saul counted them at Bezek. There were 300,000 Israelites and 30,000 men from Judah.

ESV 1 Samuel 11:8 When he mustered them at Bezek, the people of Israel were three hundred thousand, and the men of Judah thirty thousand.

NIV 1 Samuel 11:8 When Saul mustered them at Bezek, the men of Israel numbered three hundred thousand and the men of Judah thirty thousand.

NLT 1 Samuel 11:8 When Saul mobilized them at Bezek, he found that there were 300,000 men from Israel and 30,000 men from Judah.

NRS 1 Samuel 11:8 When he mustered them at Bezek, those from Israel were three hundred thousand, and those from Judah seventy thousand.

- **Bezek:** Jdg 1:4,5
- **the sons:** 1Sa 13:15 15:4 2Sa 24:9 2Ch 17:12-19
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

See Bezek - directly opposite Jabesh-gilead

SAUL MUSTERS HIS FIRST NATIONAL ARMY

He numbered them in Bezek; and the sons of Israel were 300,000, and the men of Judah 30,000- Notice on the map [Bezek](#) is about 10 miles directly opposite Jabesh-gilead and thus far enough away from being detected by spies of Nashan but within reasonable marching distance. This distance could be traversed by an army under the cover of darkness. From the map above note Bezek is in an elevated area, so the army would have to march down, cross the Jordan, and then march up an elevation to Jabesh-

gilead.

Cyril Barber on **Bezek** - This city was only about fifteen miles west of Jabesh-gilead. Since Bezek was situated in a valley surrounded by hills, the Israelites were able to meet there without the Ammonites becoming aware of what was taking place. At Bezek Saul was busy. It was one thing to summon Israel's fighting men to his side, but it was quite another to develop a workable plan, organize otherwise disorderly volunteers, and motivate them for the task ahead. Furthermore their weapons were conspicuous by their absence (1 Samuel 13:19–23); the Philistines had jealously guarded the secret of the iron-smelting process. The Israelites had farm implements at best: scythes, ox goads, and stakes. Any knives were probably of bronze.

While Saul is doing the counting of the soldiers, it was God Who had assembled them by placing terror in their hearts if they did not respond to Saul's cut oxen warning. Perhaps there is a play on words intended here as the army is gathered at Bezek which means lightning! Lightning strikes are fearful and destructive. Previous to this occasion, the largest army of Israelis ever recorded was 400,000 soldiers to fight against the tribe of Benjamin (Jdg 20:2, 17+).

TECHNICAL NOTE - NET NOTE - The LXX (Septuagint) and two Old Latin (Vulgate) manuscripts read 600,000 here, rather than the [Masoretic Text](#)'s 300,000. The LXX, two Old Latin manuscripts, and a Qumran (Dead Sea Scroll) manuscript read 70,000 here, rather than the [MT's](#) 30,000. Bergen adds "The LXX offers much higher counts: 600,000 for Israel and 70,000 for Judah; Josephus (Ant., 6.5.3) suggests 700,000 for Israel. The text of 4QSama, though fragmentary, supports 70,000 for Judah. Nevertheless, these numbers probably are not the ones in the autographic text: well-meaning transcribers in antiquity probably corrupted the numbers."

Utley adds "Josephus (Antiq. 6.5.3) gives a higher number. Judah – 70,000 all other tribes – 700,000 (the LXX has "600,000") It is surprising that Judah is listed separately.

MacArthur has an interesting note on why **Judah** is mentioned separately - This distinction made between Israel and Judah before the kingdom was divided indicates the book was written after 931 b.c. when the kingdom had been divided. (Borrow [MacArthur Study Bible](#))

1 Samuel 11:9 They said to the messengers who had come, "Thus you shall say to the men of Jabesh-gilead, 'Tomorrow, by the time the sun is hot, you will have deliverance.' " So the messengers went and told the men of Jabesh; and they were glad.

BGT 1 Samuel 11:9 κα ε πεν το ς γγ λοις το ς ρχομ νοις τ δε ρε τε το ς νδρ σιν λαβις α ριον μ ν σωτηρ α διαθερμ ναντος το λ ου κα λθον ο γγελοι ε ς τ ν π λιν κα παγγ λλουσιν το ς νδρ σιν λαβις κα ε φρ νθησαν

KJV 1 Samuel 11:9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad.

NET 1 Samuel 11:9 They said to the messengers who had come, "Here's what you should say to the men of Jabesh Gilead: 'Tomorrow deliverance will come to you when the sun is fully up.'" When the messengers went and told the men of Jabesh Gilead, they were happy.

CSB 1 Samuel 11:9 He told the messengers who had come, "Tell this to the men of Jabesh-gilead: 'Deliverance will be yours tomorrow by the time the sun is hot.'" So the messengers told the men of Jabesh, and they rejoiced.

ESV 1 Samuel 11:9 And they said to the messengers who had come, "Thus shall you say to the men of Jabesh-gilead: 'Tomorrow, by the time the sun is hot, you shall have salvation.'" When the messengers came and told the men of Jabesh, they were glad.

NIV 1 Samuel 11:9 They told the messengers who had come, "Say to the men of Jabesh Gilead, 'By the time the sun is hot tomorrow, you will be delivered.' " When the messengers went and reported this to the men of Jabesh, they were elated.

NLT 1 Samuel 11:9 So Saul sent the messengers back to Jabesh-gilead to say, "We will rescue you by noontime tomorrow!" There was great joy throughout the town when that message arrived!

NRS 1 Samuel 11:9 They said to the messengers who had come, "Thus shall you say to the inhabitants of Jabesh-gilead: 'Tomorrow, by the time the sun is hot, you shall have deliverance.'" When the messengers

came and told the inhabitants of Jabesh, they rejoiced.

- deliverance, Ps 18:17
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

THE "CALVARY" IS ON THE WAY!

They said - Who is they? The NLT says "so Saul sent the messengers." I think this is a correct interpretative paraphrase for 3 reasons - (1) 1Sa 11:8 "He" refers to Saul, (2) Lxx has "he said" (eipen - 3rd person singular) which is singular (he) not plural (they) and (3) the "prophecy" of deliverance "**by the time the sun is hot**" seems to be perfectly fulfilled in 1Sa 11:11 which records the "struck down the Ammonites until **the heat of the day.**" If this is indeed a fulfilled prophecy, it supports it was issued by a Spirit controlled man which Saul clearly was at this time. While one might posit this was Samuel, it seems unlikely he is literally giving the commands at this time (albeit he clearly is on the scene).

to the messengers who had come, "Thus you shall say to the men of Jabesh-gilead, 'Tomorrow, by the time the sun is hot, you will have deliverance (teshuah).'" - Who is **they**? This would refer to the unified armed forces. When the sun is hot suggests noon time is when Jabesh-Gilead will be delivered. How could they be so confident? Surely they sense that Yahweh is for them, so who can be against them. **Deliverance (teshuah)** is translated in Septuagint with [soteria](#) meaning deliverance and preservation and speaks of the ultimate coming King Who Zacharias prophesied would bring "**Salvation (soteria)** FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US." (Lk 1:71+)

So the messengers went and told the men of Jabesh; and they were glad- The message to the men contemplating losing their right eyes is good news and presumably well-timed (within the 7 day window they had given Nahash).

[Stevenson](#) - It is noteworthy that it would be at this same locale on the mountains of [Gilboa](#) that Saul would eventually fight his last battle. And when his body is mutilated and hung up on the wall of the city of [Beth-shan](#), it will be men of Jabesh-gilead who will rescue the body and give it a proper burial.

Deliverance (08668)(teshuah from [yasha'](#) - save, deliver, help) means liberty, welfare, salvation. David used the word salvation to describe the hope and welfare he had in the midst of strife due to his covenant with God (2 Sam. 23:5). God saves communities, as when He promised relief to Jerusalem (Isa. 62:11) as well as individuals (see Mic. 7:7).

Gilbrant - Built from the root yāsa, meaning "to save," "to deliver," "to help," teshû'āh means "help," "deliverance," "salvation." An Arabic cognate means "help" or "support." Teshû'āh is the result of God's activity on behalf of his people in many different settings, and it refers to deliverance in a general sense as well. The Lord gives deliverance in battles and war (1 Sam. 11:9; 1 Chr. 19:12). He provides the arrow of victory (2 Ki. 13:17). The Lord brings about or grants victory (1 Sam. 11:13; 2 Sam. 23:10, 12; 2 Ki. 5:1; Ps. 144:10). The Hiphil stem stresses the Lord as the source of victory and deliverance. The Lord is the source of victory and help in all spheres of life in general; sometimes it is something experienced presently (Ps. 40:10, 16); sometimes it is a reality to be patiently waited for (119:41, 81). God's help or deliverance can come at anytime (51:14; Jer. 3:23). The author of Proverbs speaks of a deliverance that comes from counsel, indicating a deliverance from foolish actions and works, as well as their consequences (Prov. 11:14). The deliverance provided through wise counselors is applicable in war, government and nearly all other spheres of life. The Lord's end-time actions of salvation and deliverance will come, and the results will be everlasting (Isa. 45:17; 46:13). ([Complete Biblical Library](#))

Teshuah - 34x in 32v - deliverance(6), help*(1), salvation(16), victory(11). Jdg. 15:18; 1 Sam. 11:9; 1 Sam. 11:13; 1 Sam. 19:5; 2 Sam. 19:2; 2 Sam. 23:10; 2 Sam. 23:12; 2 Ki. 5:1; 2 Ki. 13:17; 1 Chr. 11:14; 1 Chr. 19:12; 2 Chr. 6:41; Ps. 33:17; Ps. 37:39; Ps. 38:22; Ps. 40:10; Ps. 40:16; Ps. 51:14; Ps. 60:11; Ps. 71:15; Ps. 108:12; Ps. 119:41; Ps. 119:81; Ps. 144:10; Ps. 146:3; Prov. 11:14; Prov. 21:31; Prov. 24:6; Isa. 45:17; Isa. 46:13; Jer. 3:23; Lam. 3:26

1 Samuel 11:10 Then the men of Jabesh said, "Tomorrow we will come out to you, and you may do to us whatever seems good to you."

BGT 1 Samuel 11:10 κα ε παν ο νδρες λαβις πρ ς Ναας τ ν Αμμαν την α ριον ξελευσ μεθα πρ ς μ ς κα ποι σετε μ ν τ γαθ ν ν πιον μ ν

KJV 1 Samuel 11:10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do

with us all that seemeth good unto you.

NET 1 Samuel 11:10 The men of Jabesh said, "Tomorrow we will come out to you and you can do with us whatever you wish."

CSB 1 Samuel 11:10 Then the men of Jabesh said to Nahash, "Tomorrow we will come out, and you can do whatever you want to us."

ESV 1 Samuel 11:10 Therefore the men of Jabesh said, "Tomorrow we will give ourselves up to you, and you may do to us whatever seems good to you."

NIV 1 Samuel 11:10 They said to the Ammonites, "Tomorrow we will surrender to you, and you can do to us whatever seems good to you."

NLT 1 Samuel 11:10 The men of Jabesh then told their enemies, "Tomorrow we will come out to you, and you can do to us whatever you wish."

NRS 1 Samuel 11:10 So the inhabitants of Jabesh said, "Tomorrow we will give ourselves up to you, and you may do to us whatever seems good to you."

- **Tomorrow:** 1Sa 11:2,3
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

MEN OF JABESH SPREAD DISINFORMATION TO NAHASH

Disinformation is false information deliberately spread to [deceive](#) people.^{[1][2][3]} Disinformation is the strategic dissemination of false information with the intention to cause public harm.

Then - Then marks progression in narrative. The men of Jabesh are buoyed in their spirits and confidence which lead to their audacious maneuver of spreading "[disinformation](#)," to Nahash, the serpent! Their cunning was calculated to defeat the "Serpent's" cunning!

the men of Jabesh said, "Tomorrow we will come out to you (Nahash), and you may do to us whatever seems good to you - NIV has an interpretative rendering "Tomorrow we will surrender." (NRS "give ourselves up to you"). That may be what their message conveyed to the crafty "serpent" Nahash and his armies (**you** is plural in Hebrew), but it was surely calculated to be deceptive because the **men of Jabesh** had the confident expectation that help was on the way and victory over the enemy was assured! In short, the men of Jabesh now know deliverance is on the horizon and that it would not be just them coming out (and surrendering) to Nahash, but united Israel led by its new commander in chief, King Saul coming forth and defeating Nahash. This statement reminds us of Joshua's plan to deceive (ambush) and defeat [Ai](#) (Read Joshua 8:1-8+)

Cyril Barber - Nahash of course understood the message to mean that their appeal for help had failed. He believed that the people would surrender themselves to him. And being overconfident he may have recalled his scouts, for no one raised an alarm as Saul and his men made their way down to the Jordan, crossed the river, and converged upon the unsuspecting Ammonite camp while it was still dark.

Robert Bergen - By indicating that they would submit peacefully to the will of Nahash and his army after sunrise the next day, the Jabeshites encouraged the Ammonites to drop their guard and celebrate with abandon during the night—exactly when vigilance was most needed. (Borrow [1 & 2 Samuel - New American Commentary](#))

1 Samuel 11:11 The next morning Saul put the people in three companies; and they came into the midst of the camp at the morning watch and struck down the Ammonites until the heat of the day. Those who survived were scattered, so that no two of them were left together.

BGT 1 Samuel 11:11 καὶ γενθῆ μετὰ τὴν ἄριον καὶ θέτο Σαουλ τὴν λαὸν ἐς τρεῖς ρχῆς καὶ ἐσπορεύονταί μιν τὸ παρεμβολῆς φυλακτῶν πρωῶν καὶ τυπτόν τοις ὑοῖς Ἀμμων ὡς διεθερμύθη ἡ μάχη καὶ γενθήσαν οἱ πολελεῖμνοι διεσπρήσαν καὶ οὐχὶ πλεεφθήσαν ἕως τοῦ ἡμεῖς κατατῆσαι

KJV 1 Samuel 11:11 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.

NET 1 Samuel 11:11 The next day Saul placed the people in three groups. They went to the Ammonite camp during the morning watch and struck them down until the hottest part of the day. The survivors scattered; no two of them remained together.

CSB 1 Samuel 11:11 The next day Saul organized the troops into three divisions. During the morning watch, they invaded the Ammonite camp and slaughtered them until the heat of the day. There were survivors, but they were so scattered that no two of them were left together.

ESV 1 Samuel 11:11 And the next day Saul put the people in three companies. And they came into the midst of the camp in the morning watch and struck down the Ammonites until the heat of the day. And those who survived were scattered, so that no two of them were left together.

NIV 1 Samuel 11:11 The next day Saul separated his men into three divisions; during the last watch of the night they broke into the camp of the Ammonites and slaughtered them until the heat of the day. Those who survived were scattered, so that no two of them were left together.

NLT 1 Samuel 11:11 But before dawn the next morning, Saul arrived, having divided his army into three detachments. He launched a surprise attack against the Ammonites and slaughtered them the whole morning. The remnant of their army was so badly scattered that no two of them were left together.

NRS 1 Samuel 11:11 The next day Saul put the people in three companies. At the morning watch they came into the camp and cut down the Ammonites until the heat of the day; and those who survived were scattered, so that no two of them were left together.

- **next morning** Ge 22:14 Ps 46:1
- **in three:** Jdg 7:16 9:43
- **morning:** Ex 14:24
- **struck down:** 1Sa 11:2 Jdg 1:7 Mt 7:2 Jas 2:13
- **so that:** 1Sa 30:17,18 Jdg 4:16
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Judges 7:16 (Gideon) He **divided the 300 men into three companies**, and he put trumpets and empty pitchers into the hands of all of them, with torches inside the pitchers.

Judges 9:43 (Abimelech) So he took his people and **divided them into three companies**, and lay in wait in the field; when he looked and saw the people coming out from the city, he arose against them and slew them.

2 Sa 18:2 David sent the people out, **one third** under the command of Joab, one **third** under the command of Abishai the son of Zeruiah, Joab's brother, and one **third** under the command of Ittai the Gittite. And the king said to the people, "I myself will surely go out with you also."

Job 1:17 While he was still speaking, another also came and said, "The **Chaldeans formed three bands** and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you."

Saul Defeats Nahash at Jabesh-Gilead

SAUL DIVIDES TO ATTACK AT DAWN AND ROUTES THE ENEMY

The next morning Saul put the people in three companies (divisions) - Saul clearly is the commander and he has a specific battle plan in splitting his army into 3 divisions, so that if attacked one would not lose the entire army. Three divisions gave more military options, in this case the option to attack Nashan from 3 directions simultaneously adding to the confusion.

And they came into the midst of the camp at the morning watch and struck down the Ammonites until the heat of the day - Assuming the distance of 10 miles from Bezek to Jabesh-gilead is reasonably accurate, it would have taken Saul's army 2-3 hours to reach the enemy encampment and pull off a surprise attack. Sadly, there is no note that Saul sought the "Commander in Chief" for His instructions. God graciously still gave him the victory as would be foundation to the establishment of a newly birthed monarchy. As alluded to above, the fact that Saul's army arrived at dawn indicates they likely made a forced overnight march to

increase the likelihood of surprising the enemy. **Heat of the day** would correspond to verse 9 in which the men of Israel had predicted **Tomorrow, by the time the sun is hot, you will have deliverance.**

Those who survived were scattered, so that no two of them were left together- So that is a phrase to take note of as it always indicates result (or purpose) and in this case the result of Israel's attack was utter defeat and as the NLT renders it "The remnant of their army was so badly scattered that no two of them were left together."

Bob Utley - There were elements of military strategy. They believed YHWH was with them but they acted themselves also. Josephus (Antiq. 6.5.3) adds that not only was Jabesh-gilead relieved but Saul advanced and defeated all of Ammon....**Morning watch** - It is uncertain how many divisions of the night were common in this period. Most scholars think three divisions (i.e., Jdgs. 7:19). If so, this was about dawn.

MacArthur on morning watch - The last of the 3 watches (2:00-6:00 a.m.), this surprise attack was before dawn, before the Ammonites were prepared for battle. (Borrow [MacArthur Study Bible](#))

1 Samuel 11:12 Then the people said to Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

BGT 1 Samuel 11:12 κα ε πεν λα ς πρ ς Σαμουηλ τ ς ε πα ς τι Σαουλ ο βασιλε σει μ ν παρ δο ς το ς νδρα ς κα θανατ σομεν α το ς

KJV 1 Samuel 11:12 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.

NET 1 Samuel 11:12 Then the people said to Samuel, "Who were the ones asking, 'Will Saul reign over us?' Hand over those men so we may execute them!"

CSB 1 Samuel 11:12 Afterward, the people said to Samuel, "Who said that Saul should not reign over us? Give us those men so we can kill them!"

ESV 1 Samuel 11:12 Then the people said to Samuel, "Who is it that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death."

NIV 1 Samuel 11:12 The people then said to Samuel, "Who was it that asked, 'Shall Saul reign over us?' Bring these men to us and we will put them to death."

NLT 1 Samuel 11:12 Then the people exclaimed to Samuel, "Now where are those men who said, 'Why should Saul rule over us?' Bring them here, and we will kill them!"

NRS 1 Samuel 11:12 The people said to Samuel, "Who is it that said, 'Shall Saul reign over us?' Give them to us so that we may put them to death."

- **Who is he:** 1Sa 10:27 Ps 21:8 Lu 19:27
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

Related Passage:

1 Samuel 10:27 But certain worthless men said, "How can this one deliver us?" And they despised him and did not bring him any present. But he kept silent.

THE WORTHLESS MEN ARE "RECOMPENSED"

Then - Once again this marks progression in the narrative, based on the crushing defeat of (stepping on the head) of the "serpent," Nahash,

The people said to Samuel, "Who is he that said, 'Shall Saul reign over us?' Bring the men, that we may put them to death." - Notice they come to Samuel not Saul. The implication of the people's statement is that Israel's victory over Nahash with Saul as the commander sealed Saul's acceptance as king of all 12 tribes. So for the first time since the days of Joshua, Israel was now a united people, a status which would exist until the tragic error of Solomon (read 1Ki 11:1-12). The worthless men (1Sa 10:27+) had posed the question "How can this one deliver us?" to which Saul had given a dramatic reply in the form of utter defeat

of Nahash! The desire of the people was that these "[naysayers](#)" would not just be [tongue lashed](#), but would be executed! The wages of sin are always death (Ro 6:23+), sometimes in this life, but always in eternity. The worthless men's had sown rash seeds of derision and now were on the verge of reaping the fruit of the just reward of death.

William G. Blaikie wrote: From the first [Saul] had conducted himself admirably. He had not delayed an hour in taking the proper steps. Though wearied probably with his day's work among the herd, he set about the necessary arrangements with the utmost promptitude. It was a serious undertaking: first, to rouse to the necessary pitch a people who were more disposed to weep and wring their hands, than to keep their heads and devise a way of escape in their hour of danger; second, to gather a sufficient army to his standard; third, to march across the Jordan, attack the foe, confident and well equipped, and deliver a beleaguered city. But dangers and difficulties only roused Saul to higher exertions. And now, when in one short week he has completed an enterprise worthy to rank among the highest in the history of the nation, it is no wonder that the satisfaction of the people reaches an enthusiastic [climax].

1 Samuel 11:13 But Saul said, "Not a man shall be put to death this day, for today the LORD has accomplished deliverance in Israel."

BGT 1 Samuel 11:13 κα ε πεν Σαουλ ο κ ποθανε ται ο δε ς ν τ μ ρ τα τ πι σ μερον κ ριος πο ησεν σωτηρ αν ν Ισραηλ

KJV 1 Samuel 11:13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

NET 1 Samuel 11:13 But Saul said, "No one will be killed on this day. For today the LORD has given Israel a victory!"

CSB 1 Samuel 11:13 But Saul ordered, "No one will be executed this day, for today the LORD has provided deliverance in Israel."

ESV 1 Samuel 11:13 But Saul said, "Not a man shall be put to death this day, for today the LORD has worked salvation in Israel."

NIV 1 Samuel 11:13 But Saul said, "No one shall be put to death today, for this day the LORD has rescued Israel."

NLT 1 Samuel 11:13 But Saul replied, "No one will be executed today, for today the LORD has rescued Israel!"

NRS 1 Samuel 11:13 But Saul said, "No one shall be put to death this day, for today the LORD has brought deliverance to Israel."

- **Not a man shall be put to death this day**, 1Sa 14:45 2Sa 19:22
- the Lord: 1Sa 19:5 Ex 14:13,30 Ps 44:4-8 Isa 59:16 1Co 15:10
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

SAUL SHOWS MERCY AND FORGIVENESS

But - In the previous verse they addressed **Samuel** but here **Saul** speaks so he must have been standing in his presence. This also supports that he is assuming his regal role as the leader in Israel supplanting the role Samuel had carried out.

Saul said, "Not a man shall be put to death this day, for today the LORD has accomplished deliverance in Israel- Saul demonstrates a godly and God honoring beginning, even attributing the victory to Jehovah. At this point, Saul seems to understand the important spiritual principle of God's sovereignty and man's responsibility, which ultimately gives the glory to God not to men. As Paul said in Romans 11:36+ "For from Him and through Him and to Him are **all things. To Him be the glory forever. Amen.**" Amen!

THOUGHT - We all do well to remember this basic principle that any (all) of the victories (spiritual or otherwise) in our lives as God's children are in some way ultimately the result of the good hand of our LORD upon our lives. Such a mindset cultivates a continual attitude of gratitude (cf 1Th 5:18+) and is good heart preparation for when the trials invariably come. Having a continually grateful mindset helps us to consider it all

joy when we encounter various trials, for we recognize our God is in control and that His trials are not to destroy us but to make us more like His Son. Amen?

As an aside the old expression is "what a difference a day makes" means the next day there is a change of sentiment, etc, and it would be several days future in the life of Saul, whose wise, merciful, benevolent beginning sadly deteriorated to the point that he was willing to put his own son Jonathan to death even in the face of Jonathan's heroic effort and Israel's victory. And so we read in 1 Samuel 14 of a total "role reversal," so to speak! Here in 1 Samuel 11 the people wanted to put the worthless men to death, but Saul granted them a reprieve. In that future day it is the people who "said to Saul, "Must Jonathan die, who has brought about this great deliverance in Israel? Far from it! As the LORD lives, not one hair of his head shall fall to the ground, for he has worked with God this day." So the people rescued Jonathan and he did not die." (1 Samuel 14:45+)

G Campbell Morgan - There shall not a man be put to death this day; for to-day the Lord hath wrought deliverance in Israel.—1 Sam. 11.13.

It would seem as though Saul, going down to his house at Gibeah, did not take up the active responsibilities of his king-ship until the Ammonite invasion stirred within him, as the Spirit of God came upon him, a sense of responsibility. He, at once, in the presence of danger, and under the constraint of the Spirit, gathered the people and led them to victory. The closing sentences of the previous chapter reveal the fact that there were certain men who did not agree to his appointment. In the day of his victory the people suggested the punishment of these men. The possibility of greatness in Saul is manifested in that he refused thus to mar the days of God's victory. When we contrast this attitude of the man with that of the days when, the evil spirit being upon him, he sought by every means in his power to destroy David, we realize how great was his fall. At this time he had a true outlook. He took no credit to himself for his victory. He knew that deliverance had come by the act of God. Therefore what right had he to put men to death because they were not loyal to him? The sense of God corrects all the things of a human- life. Where it is acute, there is no room for the passion of revenge. There is not even a care to fight for one's own rights. To realize the Divine government is always to be patient and magnanimous in one's dealings with other men; and let it never be forgotten that such magnanimity will do more to make a throne secure than all the methods of oppressive tyranny. (Borrow [Life applications from every chapter of the Bible](#))

Brian Bell notes that Saul Began Well - During his first 2 years he is a man of God, humble, zealous for the honor of God and the salvation of His people.

1. First, he is elected by the sovereign choice of God as prince over God's people; From the very beginning he reveals his true humility.
2. Second, Saul is transformed by the Spirit of God. He was made "another man". He was given a "new heart". The Spirit of God came upon him mightily. He prophesied under the power of God's Spirit. All who knew him before his conversion were amazed at his spiritual transformation.
3. Third, he displays an amazing trust in God to glorify Him as His appointed king. He refuses to exalt himself.
4. Fourth, he reveals his zeal for the name of Yahweh & the salvation of His people in his victory through the power of the Holy Spirit over the Ammonites.
5. Fifth, he refuses to take vengeance upon those who opposed him. He chooses to glorify the Lord instead.
6. Sixth, because of Saul's exemplary conduct, all Israel reaffirms its covenant with God. a) Saul brings the whole nation back to God. Here is a king after God's own heart who will bring nothing but blessings to the people of God...well, for 1 more chapter!

1 Samuel 11:14 Then Samuel said to the people, "Come and let us go to Gilgal and renew the kingdom there."

- **let us go:** 1Sa 7:16 10:8
- **renew:** 1Sa 10:24 5:3 1Ch 12:38,39
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries



See Gilgal just north of Jericho & East of Ephraim

SAMUEL SEIZES THE DAY

Then Samuel said to the people, "Come and let us go to [Gilgal](#) (see map above) and renew the kingdom there." - The time was right, the moment was ripe. [Carpe Diem](#) means seize the day" which is exactly what Spirit filled Samuel did on this day of Israel's victory. Samuel uses the phrase **Renew the kingdom** meaning to make a reaffirmation of Saul's right to be king of the kingdom. The first presentation of Saul as their king was at Mizpah, where Samuel had "said to all the people, "Do you see him whom the LORD has chosen? Surely there is no one like him among all the people." So all the people shouted and said, "Long live the king!" (1 Samuel 10:24+) Therefore this ceremony at [Gilgal](#) would be a renewal ceremony acknowledging full acceptance of Saul as Israel's king. Do you think the worthless men (1Sa 10:27+) now chimed in "Long live the king?" (That's rhetorical!) As explained below, [Gilgal](#) is not only the place where Saul was crowned king but was also where the crown was removed from him!

One other thought on **renew the kingdom** - Recall that in Exodus 19:6 God declared "you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel." In context the present text would refer more to the human king/kingdom.

[Stevenson](#) - [Gilgal](#) was located on the western bank of the Jordan River. It was here that Joshua and the Israelites first camped after crossing the Jordan River. They had built a monument here of 12 memorial stones. And it was here that the Israelites had renewed the covenant, circumcising all of the men in the camp. This was a place of...Victory, Celebration, Memorial, Rededication. TRAGICALLY WOULD ALSO BE the scene both of Saul's coronation, his rebuke and his ultimate rejection as king.

[Gilgal](#) was a very important city in Israel's early history - [GILGAL - gil'-gal \(gilgal, "circle"; Galgala\)](#): The article is always with the name except in Josh 5:9. There are three places to which the name is attached (our focus is only in the first one discussed in this note): The first camp of Israel after crossing the Jordan (Josh 4:19; 5:9,10; 9:6; 10:7; 14:6; 15:7; Dt 11:30). According to Josh 15:7 it lay to the North of the valley of Achor, which formed the border between Judah and Benjamin. Here **12 memorial stones taken from the bed of the river were set up by Joshua**, after the miraculous crossing of the Jordan; and here (Josh 5:5 ff) the people were circumcised preparatory to their possession of the land, when it is said in Josh, with a play upon the word, "This day have I rolled away ([galal](#) - Gilgal = derived fr Heb. verb galal "to roll") the reproach of Egypt from off you." (Josh 5:8) Whereupon **the Passover was celebrated** (Josh 5:10) and **the manna ceased** (Josh 5:12). To **Gilgal the ark returned every day after having compassed the city of Jericho** during its siege (Josh 6:11). Hither the **Gibeonites came to make their treaty** (Josh 9:3 ff), and again (Josh 10:6) to ask aid against the Amorites. **Gilgal was still the headquarters of the Israelites after the battle with the Amorites** (Josh 10:15); **again after Joshua's extensive victorious campaign in the hill country of Judea extending to Kadesh-barnea and Gaza** (Josh 10:15 ff); **and still later upon his return from the great battle at the Waters of Merom** (Josh 14:6). At the conclusion of the conquest (Josh 18:1), the headquarters were transferred to **Shiloh** on the summit of the mountain ridge to the West.

Gilgal reappears frequently in subsequent history. **Samuel** (1 Sam 7:16) made it one of the three places **where he annually held circuit court**, the other places being Bethel and Mizpah. The Septuagint text adds that these were holy places. The place continued as one of special resort for sacrifices (1 Sam 10:8; 13:8,9,10; 15:21), while **it was here that Samuel hewed Agag to pieces before the Lord** (1 Sam 15:33), **and that Saul was both crowned (1 Sam 11:14,15) and rejected as king**. It was at Gilgal, also (2 Sam

19:15), that the **people assembled to welcome David as he returned from his exile beyond Jordan during Absalom's rebellion**. The early prophets refer to **Gilgal as a center of idolatry** in their day (Hos 4:15; 9:15; 12:11; Am 4:4; 5:5). Micah (6:5) represents Gilgal as at the other end of the Dead Sea from Shittim.

Gilgal - 38v - Deut. 11:30; Jos. 4:19; Jos. 4:20; Jos. 5:9; Jos. 5:10; Jos. 9:6; Jos. 10:6; Jos. 10:7; Jos. 10:9; Jos. 10:15; Jos. 10:43; Jos. 12:23; Jos. 14:6; Jos. 15:7; Jdg. 2:1; Jdg. 3:19; 1 Sam. 7:16; 1 Sam. 10:8; 1 Sam. 11:14; 1 Sam. 11:15; 1 Sam. 13:4; 1 Sam. 13:7; 1 Sam. 13:8; 1 Sam. 13:12; 1 Sam. 13:15; 1 Sam. 15:12; 1 Sam. 15:21; 1 Sam. 15:33; 2 Sam. 19:15; 2 Sam. 19:40; 2 Ki. 2:1; 2 Ki. 4:38; Hos. 4:15; Hos. 9:15; Hos. 12:11; Amos 4:4; Amos 5:5; Mic. 6:5

F B Meyer - 1 Samuel 11:14 Come, let us go to Gilgal, and renew the Kingdom there.

It is good to have days and occasions for renewing the kingdom. Already Saul had been anointed king. It was a recognized matter that he should inaugurate the days of the kings, as distinguished from those of the judges. But his great victory at Jabesh-Gilead seems to have wrought the enthusiasm of the people to the highest pitch, and to have presented a great opportunity for renewing the kingdom. They went to Gilgal to do this, because there, on the first entrance into Canaan, Israel had rolled away the reproach of uncircumcision, which symbolized their lack of separation.

Jesus is our King. The Father hath anointed Him, and set Him on His holy hill; and we have gladly assented to the appointment, and made Him King. But sometimes our sense of loyalty and devotion wanes. Insensibly we drift from our strenuous endeavor to act always as His devoted subjects. Therefore we need, from time to time, to renew the kingdom, and reverently make Him King before the Lord. Go over the old solemn form of dedication; turn to the yellow leaves of the diary; bring under His scepter any new provinces of influence that have been acquired; tell Him how glad and thankful you are to live only for Him. Let this be done at Gilgal, the place of circumcision and separation, with the Jordan of death flowing behind, and the Land of Promise beckoning in front. There is a sense in which we can consecrate ourselves only once; but we can renew our vows often.

Blessings abound where'er He reigns; The prisoner leaps to burst his chains; The weary find eternal rest, And all the sons of want are blest.

Brian Bell - Come, let us go to Gilgal - NIV "Come, let us go to Gilgal and there reaffirm the kingship."

1. Gilgal was the 1st place the people had camped after being led into Canaan by Joshua.
2. Gilgal was the place where they set up the 12 stones taken from the dry bed of the Jordan River as a testimony to what the Lord had done for them (Josh 4:1-11)
3. Gilgal was also the tabernacle site during the early conquest of the Land.

Samuel was in effect making it a 2nd Ebenezer! For here was another reminder of the way in which the Lord Helped them!...This morning do you need to reaffirm the kingship, Jesus as King of your life? Do the Crises God permits in your life strengthen your faith? Do you use the Victories He gives to glorify Him & help others? On this Independence Day is there anything you need to declare your Independence from? (sin) 1. Is there Someone you need to declare your dependence to? (God) 2. Someone to pledge your allegiance to? (God)

1 Samuel 11:15 So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they also offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

- **before the Lord:** 1Sa 10:17
- **sacrificed:** 1Sa 10:8 Ex 24:5 1Ch 29:21-24
- **rejoiced greatly:** 1Sa 8:19 12:13-15,17 Ho 13:10,11 Jas 4:16
- [1 Samuel 11 Resources](#) - Multiple Sermons and Commentaries

THE CORONATION DAY ENDS ON A GREAT BEGINNING

So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal -Saul now was clearly the consensus king of the nation. God had order his steps to arrive at this point by bring victory over an enemy God had aroused.

MacArthur - The process of entering the kingship was the same for both Saul and David: 1) commissioned by the Lord (1Sa 9:1-

10:16; 16:1-13); 2) confirmed by military victory (1Sa 10:17-11:11; 16:14-2Sa 1:27); and 3) crowned (1Sa 11:12-15; 2Sa 2:4; 5:3). (Borrow [MacArthur Study Bible](#))

There they also offered sacrifices of peace offerings before the LORD - Given the hand of the LORD in the firm establishment of the first human monarchy in Israel, it was only fitting to offer to the LORD Who had orchestrated the entire process. This was a time of thanksgiving for Leviticus 7:13+ says 'With the sacrifice of his **peace offerings for thanksgiving**, he shall present his offering with cakes of leavened bread.

And there Saul and all the men of Israel rejoiced greatly - Saul and Israel sensed the fact that Yahweh was now at peace with them, and now the nation was united with the result being great joy, as it always is when we know we are right with our Creator and at unity with our brethren!