



THE MAKING OF A
KING

A Bible Study
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After Samuel had privately anointed Saul to be King, he still called all the people together and “inquired of the Lord” as to who the King should be.

By Lot through the Urim and Thummim



While verses 17 through 21 does not revealed the process used, verse 22 says “therefore they enquired of the Lord further” indicating that they had inquired of Him previously. Samuel had “inquired of the Lord” to see who the King would be and he further “inquired of the Lord” because the man upon whom the lot fell (Saul) was not present.



The exact nature of the Urim and Thummim is unknown, although some scholars speculate that they consisted of a pair of flat, marked stones used by the priest as sacred lots to determine the will of God. They could give a positive answer (Judges 18:5; 20:23, 27-28; 1 Samuel 14:41-42; 23:2-4, 9-12; 30:8; 2 Samuel 2:1; 5:19), a negative answer (2 Samuel 5:23), and occasionally, no answer (1 Samuel 14:36-37; 28:6).



- On the high priest's ephod (an apron-like garment) lay a breastpiece ֶpouch inlaid with 12 precious stones engraved with the names of the 12 tribes of Israel – that held the Urim and Thummim (Ex. 28:15–30; Lev. 8:8)



“It appears that, in order to find out the proper person who should be made their king, they must determine by lot:

1. The *tribe*.
2. The *thousands* or *grand divisions* by families.
3. The *smaller divisions* by families.
4. The *individual*.



When the lot was cast for the *tribe*,
Benjamin was taken; when for the
thousand, the division of *Matri* was taken;
when for the *family*, the family of *Kish* was
taken; when for the *individual*, *Saul*, the
son of Kish, was taken.”

Verse 21



The presentation (10:17–24): At Mizpah Samuel introduces Saul to the people as their king, although Saul must be brought out from his hiding place among the baggage!



The parchment (10:25): Samuel writes the king's responsibilities in a book and deposits it in the Tabernacle.



The positions (10:26–27): Some support Saul and become his constant companions; others oppose him and refuse to bring him gifts.



The Hebrew rendering of this passage is still more striking. 'He was as though he had been deaf' - he pretended not to hear. He did hear; every word had struck deep into his soul, but he made as though he were deaf. It is a great power when a man can act as though he were deaf to slander, deaf to detraction, deaf to unkind and uncharitable speeches, and treat them as though they had not been spoken, turning from man to God, leaving with God his vindication, believing God that sooner or later will give him a chance . . . of vindicating the true prowess and temper of his soul." (Meyer)

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CHAPTER 11

- Saul's Victory at Jabesh Gilead

(1-2) Nahash the Ammonite gives an ultimatum to an Israelite city.

Why did the Ammonites attack Jabesh?

“Probably to revenge and to recover their former great loss by Jephthah, Judges 11:33.



Even though Israel had defeated Ammon before, this time they say:

Make a covenant with us, and we will serve you:

(Have you ever fought a battle and won but then when the challenge to fight the same battle came again, you felt too weak to fight?)



Israel, like every Christian must learn how to rely on the power of the “Second Wind”

Second wind is a phenomenon in distance running, such as marathons or road running (as well as other sports), whereby an athlete who is too out of breath and tired to continue suddenly finds the strength to press on at top performance with less exertion.



- Some scientists believe the second wind to be a result of the body finding the proper balance of oxygen to counteract the buildup of lactic acid in the muscles. Others claim second winds are due to endorphin production, while still others believe it to be purely psychological.



- When the men of Jabesh Gilead asked Nahash for a covenant, he agrees to settle peacefully with them - *if all the men of the city will have their right eyes gouged out.*



- The name **Nahash** means *serpent* or *snake*!



(3) The answer of the elders of Jabesh
Gilead

Hold off for seven days

(Give me time to get my second wind)



if there is no one to save us, we will come out to you: The men of Jabesh Gilead are in a difficult spot. They are horrified at the demand of Nahash, but they also know they have no other choice. **If there is no one to save them,** Nahash can do to them as he pleases, and losing an eye seems better to them than losing their lives.



All of this is a set-up for God
to publicly endorse Saul as
King

(Whenever God puts us between
a rock and a hard place, he's
about to make a public
announcement)



(4-5) Saul hears of the plight of Jabesh Gilead.

So the messengers came: As the messengers spread out over all Israel, they came to Gibeah, Saul's home city. Upon hearing of the plight of Jabesh Gilead, **all the people lifted up their voices and wept.** This was exactly the reaction Nahash was hoping for!



- Some of these messengers were from the crowd who did not want Saul to be the King in the first place.

(Whenever God endorses us, He does so in the presence of those who spoke against us).



Saul had been anointed King but after his private anointing by Samuel, Saul had gone back to Gibeah and was working in the field.

Coming behind the herd from the field

(True anointing can do “field-work” before it does “throne occupancy”).



The field was the place of humility
The throne is the place of exalting
The field must precede the throne

Humble yourselves therefore under the
mighty hand of God, that he may **exalt**
you in due time: (1 Peter 5:6)



(6-8) Zealous for Israel's cause, Saul angrily gathers an army.

Then the Spirit of God came upon Saul: It was time for Saul to act, and God was with Saul. He did not come to entertain him or to thrill him. He came to equip him for service, so that he could *do* something for the LORD.



- (9-11) The defeat of Nahash the Ammonite.



- Saul's coronation.
(12-13) Saul shows mercy to his former opponents.



- (14-15) Saul is accepted as king by the entire nation.