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King Saul, Amalek, Samuel, Philistines, Israel, God's choice, David, Kingdom of God, Messiah, Judgment, Urgency, Rebellion, Destruction, Redemption, Blessing.

SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:00

Hi, Shalom and welcome to via hafte Israel, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zahra Avraham Institute based in Israel, although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson,

Baruch Korman 00:41

The Bible has made it very clear that King Saul is not a godly man. He is selfish, he is prideful, and as we saw last week in our study, that no matter where he turns, he behaves in a wicked way. And now we're going to see the reason why God, although Saul, is the People's Choice, he should never be thought of as God's choice. Look with me, if you would, to First Samuel and chapter 15. That is First Samuel and chapter 15. Now in this passage, we're going to see the failure of Shaul. We're going to see why God and we know that it's coming, why God is going to reject Shaul as king over Israel, and why there's going to be a replacement. And of course, we all know who that replacement is. It is David, the son of Yeshi or Jesse. So again, look with me to our passage today, First Samuel, chapter 15, and we're going to begin in verse one. Now in this passage of Scripture, we see that God, through Samuel, gives Sheol clear instructions on what he should do, how he should handle this conflict with the Philistines. And now we're seeing that God is going to move on to another enemy of Israel, and we're talking here about Amalek. And Amalek was a evil people that wanted to bring hardship upon the children of Israel. When Israel came up from Egypt, what did they do? Well, if you look sometime at the book of Exodus, in chapter 17, you see that Amalek attacked the older individuals, those who were weak, those who were sick. Why? Well, they knew that they could not defeat Israel, but nevertheless they wanted to inflict suffering on the people of God, and this desire to inflict suffering is very similar to Satan. We know that the name Satan means the adversary. And what does he enjoy? He enjoys bringing adversity upon people. In other words, he delights in the suffering and the hardship and the tragedy that people encounter in this world. Look with me, as I said to verse one of First Samuel, chapter 15, where we read and Samuel said to Shaul me, the Lord has sent to anoint you King over His people, and then notice over Israel. Now, what is this teaching us? A very simple truth. It teaches us the

people of God are the people of Israel. Now that's why our organization is called love Israel, because if we have the mindset that God wants us to have, we're going to do something. And what is that we're going to agree with God. And God says many things about the children of Israel. He calls Israel His glory, very significant. He says that Israel is like the pupil of his eyes that he has ingrained Israel upon the palms of his hand. All of this shows the importance of the nation of Israel. And therefore, if what's important to God is important to us, we are going to be lovers of Israel. Why? Because God has a purpose with the children of Israel. When that remnant of Israel comes to faith, what a joyful day that will be. Why? Because Messiah taught us something in Matthew. Chapter 23 now Messiah. He is Kingdom minded, and he wants us to be Kingdom minded, and we need to realize something, the kingdom of God. And I'm talking about the millennial kingdom that Messiah will rule over for that 1000 years. It will not be established until that remnant of Israel comes to faith. So you should love Israel. You should be praying for the spiritual condition of Israel, that their eyes would be opened and that they would receive the gospel. Why all of this is necessary for the kingdom of God to be established, and we too should be committed to the kingdom, Kingdom truth, Kingdom character, and we should want desperately that kingdom to come. So we see here in this chapter that it tells us in verse one that Samuel said to Shaul me, the Lord has sent to anoint you to be King over His people, over Israel. And then he says something, we have a very important word. Now, most Bibles will translate it. Now that's nothing wrong with that. That is an accurate translation, but it's not the normal word for now that we use in modern Hebrew it's a different word. It is the Hebrew word ATA with an Ain. And what does that mean? Well, it means now, but with an extra sense of urgency. So whenever we encounter that word in the Hebrew Bible, it speaks about something that is important and something that should be done with urgency, that is without any delay. Now he says, Now hear the voice, and the voice has to be the words of the Lord. Now move to verse two. Now I'm going to share with you that there's probably some differences in how I'm translating this and what we see in perhaps your English translations. But I'm doing it very literally. It says, Here, look at verse two. Thus your Bible probably says, says, but it's not, it's in the past tense. It literally says, Thus said the LORD of hosts. And then we have a word. This word is a word which shows that God is thoroughly committed. It can be the word for redeeming. It can be the word for a punishment. But what it says here is that God is fully committed to bring out what is necessary, what's in line with His will and His character. And here, what is he going to do? He says, I have visited. It's not I will. When I was going over this passage with my wife, her Bible says I will do something. I will punish perhaps, but that's not what it says in the Hebrew language. It is in the past tense. Why? Because what God is promising, we should see it as though it's already done. That is why the past tense is being used here. So he says, I have visited, in this context is for the purpose of destroying bringing judgment upon I have visited what Amalek has done to Israel when he put to him on the way of coming up from Egypt. Now that's what we talked about when Amalek chose to wage war, but did not go to the front of the battleground, but he waited, and he waited until the stragglers, those who were weak, those who were old, those who were injured, those who were sick and he attacked the rear of the camp. Why? Because he loves to cause suffering. And we see something in the book of Deuteronomy. We see that there is a special commandment never to forget Amalek and to do what to wipe them away, and Amalek represents those who want to thwart and hinder the will of God from becoming a reality. So we see here that God is remembering and God is going to bring retribution, a righteous retribution, not a prideful one like Saul once, but a righteous one upon amlak because of what he placed upon him. Upon the children of Israel, when the children of Israel went up from Egypt. Now look at verse three. We see that same word. For now with a sense of urgency. So it's being repeated

Now you shall strike. And it's actually in the past. Everything is in the past here showing that this should already be done. He says, and you have struck Amalek, when you have done so, when that has been completed, he says something else. We have a very important word in the noun form. It's harem. What is that? It speaks about a biblical commandment to utterly destroy, to leave nothing left, to destroy everything. So he says here, and you shall utterly destroy all which is to him. And then he warns Shaul, as the king, as the leader, and you shall not have pity for him. So no pity, no mercy, no forgiveness, but rather, you are to destroy everything that is to him. And notice that it becomes very specific,

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the killing from man unto woman unto child. And this word is a very young child. And then we have another word, yonek, which is a nursing child. So all the children, you are to kill, every man, every woman. And then it goes on to say, also from the ox and from the sheep and from the camel and from the donkey. So in other words, leave nothing. All of it must be devoted to God, meaning offered up destroyed. Nothing is to be spared. That is the word of the Lord. Now let's look at verse four, and Saul heard so Saul heard the people. Well, that's not what he's supposed to do. He's supposed to hear who. He is supposed to hear God and obey God. But the Scripture tells us, but Shaul heard the people, and it says that he did something that he counted them at a place called to laim, and he found out he took the census. In other words, he found out that there was 2000 foot soldiers, or excuse me, 200,000 foot soldiers and 10,000 from the tribe of Judah. Now, why is that there? Well, we're told there's 200,000 foot soldiers, simple soldiers, but there's 10,000 from the tribe of Judah. Why is that important? What is being told to us? Well, we know something. We know that Messiah is from the tribe of Judah. We learned that from from Genesis, chapter 49 and verse 10. But we know that that show is from the tribe of Benjamin, and this is another way of informing you and me the reader, that Shaul is inadequate. He is not God's choice. God never said that the leader that the king would come from the tribe of Benjamin. So why do we have a king from the tribe of Benjamin? Very simply, because the people chose Shaul. It was their desire. Why? Because he was so tall, because he looked in their eyes what a king should look like, but he did not meet the qualifications of God. That's what we are being told here at the end of verse four. Let's press on to verse five, and Shaul came unto a city of Amalek. So he comes. This is King Shaul. He comes to a city of Amalek. And what did he do? Well, the Scripture says va yerev be nachal, which means he entered into a conflict at this nachal. Now I believe, if I remember right, my wife's Bible says, in the valley, it's not a valley, it is a dry river bed, a nachal. And what we find here is that there's a battle at this location. And this is telling us something, because these dry riverbeds, when do they become full of water in the winter time, and water relates in the Bible to blessing and life. So what we find here is that there was a battle there. Why? Because this is the place where there's a warfare going on between the children of Israel and between Amalek, and it's all over blessing. What does God want to do? He wants to bless His people with everlasting life. This is the battle that's going on now. Verse. Six. And Shaul said to and he's speaking to a man a Canaanite. Now it's not a Canaanite, but a Canaanite. It's a different group of people. And what does he say? He says to this one, go turn aside, meaning you need to make a change. Go down into the midst of Amalek, lest you be gathered up with him. Now, what is Sheol doing? He's threatening this one. He says, I want you to go a different place. You join Amalek. Why? If you don't, I'll gather you up with him now she will know something. He knows that God's going to give victory to the children of Israel. He's confident that God has already promised that. That's why the past tense is used so frequently here. It's as good as done. But we see something he tells him, and you do? You have done? Hesed that is grace, loving kindness

with all the children of Israel when they came up from Egypt. So this group of people, and this man is a representative of they were gracious, they were kind, they were helpful to the children of Israel, when the children of Israel came up from Egypt. And this is all connected to redemption. This shows us that the purpose here is that Saul was supposed to lead the people in order to demonstrate redemption to the nations. And what else does it say here? Well, keep reading the end of of this verse, verse six, this man, excuse me, this man. Can he turned aside into Amalek so he did what King Shaul commanded him to do. Look now to verse seven and Saul struck Amalek, and he did so from Havilah, coming into a place called Sure, which is before Egypt, meaning very close near the border of Egypt. So what we have here is indeed a battle going on between Amalek who wanted to stop the children of Israel as they came up from Egypt. What do we find? God now remembered that, and he was going to bring a righteous judgment, a proper vengeance, upon Amalek because of amalek's character, because he did not agree and did not want to work and and be part of the purposes of God, and therefore, notice what happens in Verse eight we read here,

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and he caught agog, the king of Amalek. So the subject here, obviously would be Shaul. So let's read it that way. And Shaul caught a Gog, the king of Amalek, and he caught him. The Bible says, alive and all the people. What did he do? Well, all the people he utterly destroyed with the edge of the sword. Now, that was the right thing to do, to kill all the people, every man, every woman, every child, even a very, very young child. Now, why would God say such a thing? Let's understand the Bible properly. The reason is this, many nations would go to war. Why would they go to war for profit? One of the things we have talked about is the spoils of war. So when an army defeats another people all their wealth, the victors would take, we all know the expression to the victors go the spoil, meaning the possessions of that defeated people. It is the victors that take possession of them, but God is saying something. He's telling the people I don't want you to behave in this way. You don't go to war because it's profitable. You only go to war when I command you to do so. And in this case, in order to demonstrate, to bear witness, that these wars that God was leading the children of Israel to wage was not for profit. It was for righteousness. It was for judgment of those people who did not want the will of God to be fulfilled. So we see here that Shaul did a horrible sin. It says here he caught a god. The King of Amalek alive, but all the people he utterly destroyed with the edge of the sword. Look now to verse nine, Shaul had pity and the people upon a God. Now what do we see? We see here that the people and Shaul have entered into agreement. But here's the problem, this agreement is against the word of God. What did God say? There's no question about this. God said to utterly destroy, to see maharim and utter destruction upon every animal, every person, whether that person is young or old, whether it's a child or a woman, makes no difference. Everyone had to be destroyed. This was a harem. This is a devoted destruction unto the Lord for a specific purpose. But notice what happens. Look again at verse nine, but Shaul had pity and the people concerning agog and concerning and we have a word here. Metaph metav means the best things. And it says, Concerning the metav, the better things of the flock, of the cattle, of the fattening, meaning the fat calves, and concerning the sheep and all the good they did not want to utterly destroy them. So these good things they did not want to destroy. They held back. Why? Because the people had become like King Saul, not submissive, not obedient, not committed to the things of God, but committed to their own desires. In other words, Saul as king, his character flaws, being prideful, being selfish, being rebellious. That's what pride and selfishness will cause us to be, not only paranoid, as we learned in the previous lesson, but also we will

be disobedient. Why? Because we put ourselves first, and if we're first, we're not going to humble ourselves before the Lord. What are we going to do? We are going to behave sinfully, and that's what Shaul and the people of Israel are doing. They did not spare the best of the flock and the cattle and the fattened calves and the sheep, all the things which were good they did not want to utterly destroy. But in contrast to that all, and we have the word malach, what is that? The workmanship of the the Amalek? Those individuals that were just common workers, it says those things they they despise, those things that were not good in their eyes, things that they did not value, those things, and also the worthless things, these things, what did they do? They destroyed them. So what do we have? Very simply, we have, under King Saul's leadership, the people acting rebellious, they did not do what God had told them to do. Now, God was faithful. In fact, God, he's always faithful. Whatever God says you can believe. In fact you should believe it. The Bible says God does not lie. So what God commands you to do? Do? Implement it into your life. If you do, it will go well. But what we're seeing right now is a critical moment in the king administration, how the King led the people, and because of this, what's going to happen? Well, we don't have to guess. We know the kingdom is going to be ripped away from King Sheol. Why? Because God's king isn't a selfish, prideful and rebellious individual and a true king over Israel, hears from God, hears from the prophets of God, and implement those words into their life, rather than being like the people making decisions that are pleasing to them. That's what King Saul did. He sided with the people. He ought not do that, because he's supposed to lead the people in the ways of God. So we find here those things that were inferior, those things that were. Worthless, those things that people were willing to destroy, but the better things of the flocks and the cattle and the animals, they weren't willing to destroy them. They wanted them for themselves. Why? Because they were not thinking according to truth, but they were thinking based upon their own selfish desires what was pleasing to them. Understand something we are never, ever, ever called to be man pleasers, and that includes not to please ourself when we do what is right in our own eyes. The Bible teaches us something. The Bible says when we do what's right in our own eyes, it is evil in the eyes of God. What should that teach you? Never trust your own instincts. Never rely upon your own intellect. Never trust in what you see as a source for making decisions. If you do that, you are going to fail miserably and you are going to suffer loss, as we'll see. Shaul is going to lose the kingship God is going to give it to another one who is a man after the heart of God. What does that mean to be a man after God's own heart, as David was, well, heart has to do with thinking. The Bible says, As a man, thinketh in his heart, therefore learn something we are called to always. And I want to emphasize that we are called to always agree with God. Understand that. So we need to take our thoughts and replace our mind with the mind of Christ, so that we agree with God. That's what we're called to do. When I am committed to my will, when I am loyal to myself, when I make decisions that are pleasing to me, I am going to always, always, always fail God. And what's the outcome of that? Well, when I do my will, what I'm doing is this, I am bringing shame and humility and destruction upon myself. It is only when I humble myself and choose the will of God, agreeing with God, understanding his will is the best will his thoughts should be my thoughts. Only then am I going to be transformed and I'm going to agree with God, and I'm going to do the purposes of God. That is what a true believer is called to do. So let's be different. Let's not be like the world. Let's be like King David.

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Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of loveisrael.org again, to find out more

about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week, may the Lord bless you in our Messiah, Yeshua, that is Jesus, as you walk with Him, Shalom from Israel. You.