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Saul's foolishness, God's commandment, human perspective, discernment, Samuel's rebuke, Philistines' threat, faithlessness, obedience, kingdom loss, military strategy, battle preparation, fear of God, mind of Christ, Messiah's example.

SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:00

Hi, Shalom and welcome to via hafta Yisrael, 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 Zera 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 00:42

We are going to learn today the consequences of shaul's Foolish heir, and why did he make such an error? Because he was not committed to God's plan, God's purposes, God's will, but rather he looked at things from a human perspective. And there's a very important principle, when we look at things from a human perspective, we will always lack discernment, and we will make foolish decisions that are dishonoring towards God, fails to glorify Him, and in the end, we will suffer loss. We're going to see exactly that conclusion in the words of Samuel, the prophet. So with that said, take out your Bible and look with me to First Samuel and chapter 13. First Samuel, chapter 13, and we're going to look at verse 11, and remember what had happened. Saul had just acted in his own thoughts, taking the parole of a priest by offering up the burnt offerings and the peace offerings, something that is forbidden for him to do. Why God did not command a typical Israeli to do that one of the children of Israel, rather, he gave such an assignment to whom, to the priests. So look with me, as I said to first, Samuel, chapter 13 and verse 11, where it says, And Samuel speaking, Samuel said, What have you done now we see shaul's response. And Saul said, because I saw the people were scattering from me, and you did not come at the appointed days and the Philistines were gathering at Michmash. Now what we see here is something that is untrue, because what Shaul is saying is incorrect. He says to Samuel, you did not come at the appointed days. That is false. Samuel came on the seventh day. He came at the right time. It was simply that Saul felt the pressure, because the people were scattering from him. They were lacking faith. They did not see a godly leader. And we see something even more telling in the Scripture. It was because of Saul's faithfulness or faithlessness that the people scattered when he took the initiative upon himself to do what to offer up those burnt offerings and peace offerings which were

forbidden for him to do. And because of that, we're going to see, in a more precise way, what Samuel the prophet said to him, look with me, if you would, to the second part of verse, verse 12, where it says, And he said, Now the Philistines will go down against me at Gilgal before the Lord, I have not entreated. So he says here, I was concerned about something. I knew that the Philistines were coming down and they were coming against me, and I had not entreated the Lord. Now that is a word, which means to pray to Him and to seek his blessings. In some ways, that's a very good thing to do, obviously. But here's the problem, what did he do? It says, Therefore, I was compelled. This is not true. He wasn't compelled to do what he said, which was, I offered up the burnt offering. Never do something that God does not permit you to do something that he has said forbidden for you. So we see here that Saul was not. Not speaking truthfully. He was trying to cover up what he had done by making an excuse. What type of excuse he saw that the Philistines were coming down against them at this location? At what place look at the end of verse 11, Michmash, and he goes on and said, Now the Philistines, they will come down against me at Gilgal, before the Lord, I have not entreated, and therefore I was compelled, and I offered up the burnt offerings. What does he mean when he says, I was compelled. Well, he was compelled by what his eyes saw. He was looking at this not from the position of faith, not based upon what God had said, but rather he was looking at his situation from a human perspective, and therefore, he feared the enemy rather than trusting in God, that our God, the God of Israel, is a delivering God. What type of God is He? He is a saving God. And we see foundationally, that King Shaul did not believe that. Now let's move on to verse 13, Samuel is going to get very precise in this verse, when he says, Samuel said to Shaul, you have been foolish. Now he has acted foolishly. Why? What does that mean to act foolishly? Well, we don't have to guess. We don't have to speculate, because the word of God is going to tell us exactly. Look again, and Samuel said to Shaul, you have acted foolishly. And what is acting foolishly? You have not kept the commandment of the Lord your God, who He has commanded you, because now and notice there's a change, because you have not kept the commandment of God now, and that word now, biblically speaking, is now, with a sense of urgency, there's going to be a change. What does that change? Well, look carefully at our verse in the middle of verse, verse 13, where it says, For now the Lord, he would have established your kingdom upon Israel, ad Olam, meaning forever. That's what God was willing to do to King Sheol. But what's the problem? He behaved foolishly. What causes us to behave foolishly when we look at things from our vantage point and we trust in our perspective rather than trusting in the perspective of God, God knows all things. God, He is omniscient, meaning he knows everything. When does God know everything? He always knew everything. Therefore, it is wise for us to obey God. And if King Shaul would have done so, then Saul's kingdom would have been established until when, well, remember that expression, ad Olam? The word olam is an adjective. It's normally translated in the sense of all space or all time. What we're speaking about here is something that is eternal or forever, and I've shared with you this word for forever is the best adjective that describes the kingdom of God. So what? What Samuel was saying to King Shaul if you would have obeyed if you would not have acted foolishly, if you would not allow your perspective to be the influence in your life, rather, what should be the influence in our life? Well, Samuel has already told us it is the commandments of God when we say yes to God's instruction. When we implement his Word in our life, it is wise, and what is it going to do? It will lead to blessing. But when we allow our circumstances and how we see our circumstances to be the key to our decision making process, we are going to behave every time foolishly and what God was willing to do, we're going to suffer and hear this carefully. We are going to suffer loss. And that's what happened to Saul.

He suffered loss because he was going to not. Establish that kingdom with him, but God was going to rip it away from from Shaul. Look now to our next verse, verse 14,

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and now your kingdom, it will not be established. Why? It says for the Lord has sought for himself or of himself. What type of man, a man according to his heart. Now, what does that mean his heart? Well, I've shared with you many times that that word heart relates to thinking. Why do I say that? Because the Bible speaks about thinking as a man thinks in his heart. So we see thinking and heart goes together. What God is saying through Samuel is this that God is seeking someone who thinks as God thinks. How do we think as God thinks when we implement God's instructions, his word into our life. That is what we're called to do. So we read here and now, your kingdom will not be established. For the Lord has sought for himself a man according to his heart. The Lord has commanded him to be such a person who is is committed to thinking the way that God thinks. It says that God has commanded him to be. And this word here, nagid, has to be with a commander, one who speaks and the people will obey. It says a commander over His people, for you have not kept what He has commanded. That is the Lord has commanded you. Now if you pay attention, we see numerous times in these first few verses of this section where Samuel has said to Sheol, you have not kept the commandment of the Lord if we want to have God's perspective, we receive it by obeying God's instruction when we and we are in desperate need of having God's perspective seeing things that God sees them so we can make wise decisions and have discernment, it is only when we are walking in obedience, and obedience is tied to humility, it is only when we are humble and walking in obedience are we going to see things and have the mind of Christ so that we do what is pleasing to God, and that's what A disciple of Messiah is called to do, be pleasing to his Lord, and do the things that that he would do. And how do we know what, what, what Messiah would do? Very simply, when we look at the Scripture, we see something. Messiah never sinned. What does that mean? He never violated God's word, and that is an example that we need to take seriously in our life. Well, look with me, if you would, to verse verse 15, and Samuel got up and he went up from Gilgal to the Hill of Binyamin. Now, some will say, give at Benjamin, that's fine. That's what a hill is, give. Ah, and Saul did something. It says, Saul counted the people, and he found the ones with him were approximately 600 men. So we see here that there were only 600 men still with Saul. Now we know earlier on, we were told last week that there were, at one time, 2000 men with him, but apparently 1400 had departed because of Saul's faithlessness and because of his sin and his foolishness in acting as a priest when he had no right to do so. So we read here about these 600 men that were with him. Look now to verse 16, and Saul and Yonatan, his son and the people that were found with them. What were they doing? They were dwelling in Geva of Binyamin. Now this is in that same general area of Binyamin, the hill of Binyamin, but we read as we continue on in verse 16, but the Philistines camped at where in Michmash, verse 17. Now here again, it's very important that we pay attention to the words of the text, and we have here the second word in verse 17 is a word ha meshchit. Now that word appears. Appears elsewhere in the Scripture as the destroyer. Now here we're talking about the Philistine army that were set and committed to doing something, and that is destroying the people of God. That's what we learn from that verse. And it says here, the destroyer went out from the camp of the Philistines. And how did they go out? Notice, in three groups. Now literally, it says in three heads, one head turned to the way of ophrah, to the land of shoe Al, it says, and one group, one of these heads will turn to the way of bethoron, and the one head will turn to the way of the border that looks upon the Valley of sivoim. So we have three different places,

and what's happening is this, we see that the enemy is dividing itself. Why? Well, it wants to divide and conquer. It is going to three locations. Now, if you're good in geography, you're going to notice something based upon where Shaul and his men are, including his son. What they're doing is this. They are dividing themselves into these three groups for a reason, in order to cut off the places where Shaul and Yonatan can flee to in order that they capture them, and what do they want to do? They want to put them to death. And we're going to learn another frightening detail from Saul's standpoint in a moment. So we see that they turn to these three different ways, and ultimately that last group notice it says to the valley of the siboiim, which is towards the wilderness or desert. The word is mid bar, verse 19. Now in verse 19, we see something. It says, Here ye harass. Now that word is a artisan, or maybe it's translated in your Bible. And this is fine a blacksmith, someone who was working with metal. And it says here a blacksmith was not found in all the land of Israel. Why not? For the Philistines had said, lest the Hebrews, they will make a sword or spear. So we find that the Philistines wanted to make sure that the children of Israel had no weapons, and we're going to learn something in a moment. Move on to verse, verse 20. It says, and all of Israel would go down where they would go to the Philistines. Why to polish, and this probably means to sharpen, every man, his and we have different words, his plowshare, then we have a word for his hoe, meaning to work in dirt for farming purposes, and his ax. And we have a word here for again, it's the same word for plowshare, but it probably means some other utensil that was used for plowing in the field, verse 21 now, in verse 21 we need to pay very close attention to the words, because it says here and it came about. And then we have a word that world word has to do with something that is dull or blunt. Now we know something, if we're talking about hoes or Plowshares or axes, we want them to be sharp, but we see here that there was a dullness. And it says here the next word is Pim. Now if you look, some will say, Bibles will say a PIM is a mount of a shekel. That is not true. If we do a good study of the origin of that word. It's from the Hebrew word PE and it means an edge. What it's saying is simply this.

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It was that there was a dullness to the edge the edge of a sword, an edge of a spear, an edge of a plowshare, an edge of a hoe or whatever, an ax. And it says here that these things, the plowshare, the hoe and a three pronged fork, an axis. And it says here some. Thing that they would do. It says that they would would set. And this is word for placing. They would place. And the next word is goads. What is that? Now, that word represents a tool that is used for sharpening equipment. So this is what you would would put that that metal, whether it is a plowshare or a sword or a spear or an ax or some other type of metal instrument, you would would sharpen it upon this this element, this word that's used at the end of verse 21 look now to verse 22 where it says, And it came about on the day of the war. Now that's the word milchama is the Hebrew word for war. So it says, here it came about on the day of the war, that it was not found a sword or a spear in the hand of all the people which were with Saul and with Yonatan. But then it goes on and says, As we keep reading at the end of verse, 22 but there was found to Saul and to Yonatan, his son, meaning they had these weapons, and these were the ones that were called to lead the rest of the people into battle. But just think about this. And this is why he said it was a fearful thing, because you look and there was approximately 600 men with Saul and Yonatan, his son, and we find that only those 600 had weapons to fight in this battle. What did we learn? Well, we learned earlier on that the enemy, the Philistines, they had 30,000 chariots, and we see that they had a great number of horsemen as well, and therefore the children of Israel were greatly outnumbered by the Philistines. Now you can see why Saul was so fearful, and why he felt the need in his flesh to offer up

these burnt offerings and peace sacrifices in order to entreat that is to request God to assist him, in order that God would bring about victory. But here's the problem, he did not do it according to the scriptural way he was called to wait. Now, who was he called to wait for? The man of God. We see over and over in the scripture that Samuel, nothing is written negative about him. He is a man of God. He does things correctly. And therefore Samuel, what does his name mean? His name Shemuel means the name of God, referring to the character of God. And here's the takeaway, if Sheol was so committed to God's presence for this battle, why wouldn't he wait for the man of God to come. And he came. He says, I'm going to come on the seventh day. He did not as early as as Saul would have liked, because Saul was focusing in on the people who were scattering away from him. We've already talked 1000 and 400 had departed from him, and this caused him a great deal of alarm and fear. But he should have feared God, and if he would have feared God, what does the Bible say? The fear of God is the beginning of wisdom. But what did Samuel say concerning Saul? You have acted foolishly? And again, such an important truth. Whenever we look at things and make our decisions based upon our perspective, what we think is right, how we interpret the situation, we are always going to lack discernment, and we are going to behave in a way that we're going to suffer loss, in this case, the loss of the battle, but also Shaul lost his kingship because he behaved foolishly. Why? Because he was not committed to the commandment of God. Let me ask you, are you committed to the commandments of God? What we encounter in his word makes no difference. Old Testament, New Testament. Whatever God says for you to do. Be quick to do it. Be committed. Admitted to it, and if you are, you are going to find that through that obedience, we're not saved by obedience, but through that obedience, we will have a different perspective. What perspective the mind of Christ? Well, let's move on to our last verse, verse 30, where it says we have a different word. Now, there's a word that I translated a few times last week, the garrisons of the Philistines. This means this, this military group or an outpost, or a place where the best soldiers were, but we have a different word. In this case, same root, but a different form of it. This is a word matsav, and this means a military outpost. This is, again, these good soldiers that are going to be the ones that lead lead into battle. And it says here, and this military outpost of the Philistines went out, and it says here to the passageway of Michmash, meaning they were going, where they were going. They were going to where we found Shaul was located earlier, before he went to Gilgal. And what was that telling the people? It was telling them that they were going to go and they were going to bring destruction on everything that belonged to the children of Israel. And what gave them the authority to do that one thing? And what was that? It was the foolishness of Saul, because he was not committed to the instructions of God. He did not base his decisions or securing God's presence based upon obedience to the Word of God. What did he do? He was greatly influenced by what he was great influenced from his own perspective, meaning he looked he made the decision, and he acted in a way that he felt compelled to do, compelled, compelled by the flesh. Whenever we are operating, not according to the Word of God, we are going to be operating in the flesh. And what can we expect? We can expect defeat. We can expect that the enemy will conquer us because of our disobedience. So we need to be people that learn how to obey, to trust in God. In doing so, we will grow and have that perspective that is pleasing to God, one that's rooted in the mind of Christ, so that we serve God and we accomplish His will, His purpose, and that God is well pleased with us. That is what we're called to do as the people of God.

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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 and 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.