

# 1\_samuel\_chapter\_12\_part\_1 (1080p)

Wed, Sep 03, 2025 9:11PM • 28:32

## SUMMARY KEYWORDS

Samuel's speech, Israel's rejection, human king, God's authority, faithfulness, assimilation, unique call, God's righteousness, covenantal relationship, law of Moses, Messianic belief, redemption, faith and righteousness, El Shaddai, Jehovah God.

## SPEAKERS

Intro Voice, Baruch Korman

### Intro Voice 00:00

HOST, Shalom and welcome to via 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 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 00:41

we saw at the conclusion of our last study that Sheol was made king over Israel. And now in this chapter, a new chapter, chapter 12 of First Samuel. We're going to see a speech that Samuel, the Prophet, made before the people so that they would understand what they have asked for and what will be the outcome of having a king over them instead of serving the Lord directly. With that said, take out your Bible and look with me to First Samuel and chapter 12 again, First Samuel and chapter 12, we read in the first verse, And Samuel said to all Israel, Behold, I have heard your voice. Now it's important here, because Samuel is acknowledging something that he is responding, and God has agreed to it that the people would receive what they have asked for. But we're going to find out this is not going to go well for the people of Israel. Samuel knows this, and we're going to see at the conclusion of our study that this is a rejection of God, because they asked for a king, and they did not realize that it was the Lord, God of Israel, who was indeed their king. They had a king, not a human one, but the Lord as their king. Move on to the second part of verse one, where it says, For all which you have said to me, and what did they say, I will make a king over you. This is what they wanted, a king and why? Well, we've talked about it several times. This is a matter of assimilation. They wanted to be like the other nations, rather than to acknowledge and to submit to the unique call that God was placing upon the children of Israel. Verse two, and now behold the king. He walks before you, for I have become old. I have gray hair, and my sons, behold them. They are with you, and I have walked before you from my youth unto this day. Now what Samuel is getting ready to say is that he has been a faithful leader, and why? Because he is under God's authority and what God has called him to do, Samuel has carried this out. But again, they are rejecting Him. They are rejecting God. Why? Again, because they don't want to

be that unique people, a peculiar people, as the word of God says, but rather, they want to be like all the other nations. And this is a tragic air that they are making. Look now to verse three, behold, answer me. And that's literally what it says, answer me before the Lord and before His anointed. Now he's going to mention the Lord's anointed twice in this passage, and who's he referring to? He is referring to Sheol, the new king, the one who was just made king at Gilgal, and the nation was renewed. Well, what we see is this, this term for renewal speaks about what God was willing to do. God wasn't against the people. God didn't set them up for failure, but he gave to them the king that looked according to their image of a king, and we're going to see that when the people get what they want, it doesn't go well for them. And that's a message for us as well. We need to understand that our ways are not the best ways. Who has the best ways for us? God. Does, and we need to submit to God. We need to obey God, and we need to implement his word into our life. That is the formula for success. So Samuel saying here that he's testifying before the people, and the people need to answer him, meaning respond to him that he has been a faithful leader of Israel under the authority of God, and therefore he asks keep reading. In the middle of verse three, he says, whose ox have I taken, or whose donkey have I taken, and who have I oppressed and who? And this next word is a very strong word. It's also a word that literally means to break into pieces, and here we might understand it as, who have I dealt harshly with, meaning that his nature is not someone who was oppressive, someone who dealt harshly with the people, but he was a loving ruler, and he exemplified the character of God in his leadership over Israel. And then he says, And he uses a word COFA, which is ransom in this case, but we can understand it as a bribe. And he says, from whose hand have I taken a bribe that my eyes would ignore such a person? Meaning, have I have a history of taking bribes from people in order that I can ignore that one who's before me and judge in an improper way? And the answer is no. He says here, if I have done any such thing, I will restore to you, meaning, he wants to show that he has been a godly leader, that he has led the people under the admonitions of the Lord, and have not behaved in any personal way to cause himself to become wealthy or to oppress or to deal harshly with others, that he has been a faithful leader. Move on, if you would. To verse four, they said, No, you have not oppressed us. You have not dealt harshly with us, and you have not taken anything from a man, meaning no bribe. And therefore verse five, and he said unto them, The Lord is a witness against you, and a witness of his anointed one, that is Shaul who is being made king. And he says, this very day, for you have not found in my hand anything. And they said, a witness, meaning, yes, both the Lord and His anointed one, they are witnesses concerning the fact that you have not oppressed, you have not dealt harshly that. You have not taken a bribe, you have not done anything that. And the implication is, this is how human leaders behave. They grow corrupt. But Samuel, he did not exemplify any of this corruption. He was faithful to God, and that faithfulness was demonstrated before the people. That's what's being emphasized here. But get ready. What he's saying is this a change is coming. You're not going to have a godly leader now. This is a degree of prophecy, Samuel is warning the people, because they have rejected God and rejected Samuel, that in the end, things are not going to go well for the children of Israel. Move now to verse six, and Samuel said to the people, the Lord who made who the Lord who made Moses and Aaron and the one who brought your fathers up from the land of Egypt. Now what is that a reference to one of the most important truths in all the Bible, that the God of Israel is a redeeming God. Let's look at that verse again, verse six, where Samuel said to the people, the Lord who made Moses and Aaron, the one who brought up your fathers from the land of Egypt. And now, and notice, it's very important for Samuel to demonstrate that he has been a righteous leader, a godly influence in the life of the people. He says, Take a stand, and I will be judged with you before the Lord concerning

all of the Lord's righteous deeds. So it's speaking here about how God was righteous. Now Samuel saying, I want to be judged among you before the Lord in regard to what God has righteously done. Look at the end of verse seven,

#### **Baruch Korman 10:15**

who made with you and made with your forefathers. So it's saying here that there's a history of God's faithfulness. And the message of Samuel is this, as he was faithful, and I'm speaking about God has been faithful over this history of Israel, Samuel is saying, I'm just one aspect of God's faithfulness. So over and over, what Samuel is wanting to emphasize is that he has been a godly leader, a righteous influence in that nation, and the people acknowledge that. Look, if you would to Verse eight, he's giving more about God's righteous behavior in regard to the children of Israel over this history, verse eight and when Yaakov came from Egypt, what happens? Well, they were being oppressed. After Yaakov, this is Jacob, went down to Egypt with 70 other individuals, literally 75 other individuals. What happened? They became oppressed by the Egyptians. And it says here, your forefathers cried out to the Lord, and what did he do? He who is faithful, He sent the Lord sent Moses and Aaron for what purpose? And they meaning Moses as Aaron, under the Lord's provision, brought out your fathers from Egypt, and he caused them to dwell in this place. What place? Well, where are they? In the land of Israel? God has demonstrated his faithfulness. God has kept his promises to the people. And now what is the context for Samuel's speech, he wants to say, Now, you are rejecting God. We'll come to that in a moment. What did the people do? Very quickly, look now to verse nine, and they forget the Lord their God. And it was because that they forgot the Lord, their God, noticed the outcome, and he sold them into the hand of Sisera, the leader of the army of cuts, and into the hand of the Philistines and into the hand of the king of Moab.

#### **Baruch Korman 12:41**

And what happened? They didn't have peace, but they had war, and it says and they fought against them. It didn't go well for the people. Why? Because they were distant from God. They were not walking in faithfulness, as Samuel had led them to do. And therefore, what happened? Look now to verse 10, and they cried out unto the Lord. Now this is a stronger word. It's not the normal word for crying or calling, but we've talked about this word before. It's literally the word for screaming. And the message here is that this word is used to show the intense suffering that the people had. Why? Well, the context is clear, because they had forgotten God. And what Samuel saying is this day in you choosing a king, a human king, you're rejecting the one true King, and we're speaking about the Lord, God of Israel. You are rejecting Him, and in the same way, it's not going to go well with you. The people are not demonstrating faith. They are not submitting to the Lord's chosen one. For the people, they've rejected that one. And who is that one, Samuel. And Samuel is saying, I have a history of not demonstrating corruption but but being part of God's righteous activity among you. But what's happening that people don't want to continue in this way. They want a change. And again, the motivation of this change is to be like other nations, and this is moving them away from the call of the Lord upon them. Why? Well, so many times we see in the scripture that God has made Israel to be a light to the nations, not to be like the nations, but to be light. And that word light, in this context, relates to Revelation, to be a source of revelation for the nations that they might learn the truth of God. Now I'm going to pause for a moment and go off on a tangent that is of great significance. So. Now I consider myself a messianic believer, meaning a Jewish believer that is wanting to submit to the Word of God.

Now there is that expression that I made mention of just a moment ago, that Israel was called to be a light to the nations, and light, as I said, relates to Revelation. So the revelation that God gave to Israel, uniquely, he wanted that revelation also to be given to the nations. That's the proper understanding of that. That term a light to the nations. And that has some serious implications that are frequently ignored today. And what I mean by that is this, within the Messianic movement today, there is a growing tendency that is false. And what is that they want to say that the law of Moses is only for Jewish believers, not those believers who are not Jewish. This is not true. Why God has one standard for his covenant people, and we all need to affirm something. It doesn't matter whether you are Jewish or Gentile when you come to know God through the gospel, and by the way, that is the only way to know God. The only way to experience him is through that gospel message. When you do what becomes the foundation of your life? Well, the answer is simply this truth. And what is truth? This book and this book, and here's the key, all of this book is relevant for one who is in a covenantal relationship with God. Now, when we talk about the law, the law is not an instrument of salvation. The law does not save. The law cannot change us. But what does the law do? Well. We should study it. Why? Because the more you understand the law of God, His commandments, what does it speak to you? Paul gets it right. Paul understood this. When we apply the law to our life, meaning, we take the truth of it, we learn it, and we apply it to our life. You know what it tells me? It tells me I am unrighteous. It tells me that if I look to works as the basis of my salvation, I'm not going to be saved. I'm not going to have a relationship with God. I need to follow what the law teaches, and what is that faith? Where does it teach that a very well known passage, Genesis, chapter 15, and verse six, where Abraham is the example, and it says, Avraham believed in the Lord, and it was accredited to him as righteousness. What is the message of the Torah? Very simple, it is faith that leads to righteousness. We have to have faith if we're going to be seen as righteous and declared righteous by God in His presence. It's faith. And therefore, we want to utilize all of God's word, including the laws of God, because they show me, they reveal to me that I'm a sinner, that I am unrighteous, that I'm in need of a redeemer, that there is one that God has sent into this world to make me righteous, and that is indeed our Lord and Savior, Messiah, Yeshua, Jesus, Christ. So this is the message of the law of God, that the law does not save it is not an instrument that makes us righteous, but the law confirms how unrighteous we are and how much in need of a Savior we are. This is what we learn from God's word, not just the law, but also the prophets. Let's continue. It says here verse 10, once more, and they, they screamed to the Lord, and he said, when it says he, it means the people. The people said, we have sin, for we have left the Lord and we have served the Bali that is those idols and the asteroids, which are also a form of idolatry. But now save us from the hands of our enemies. And what do the people say? And we will serve you. So they understand something. They understand that that God is the Savior. That's what we learn in the law of God, he is Savior, not ourselves. It's not our works that justify us. Fact, the Bible says, and Paul echoes it, that by the works of the law, no one will be justified. That is no one will be made righteous. Move on to to. Verse verse 11, the people are making a commitment. Save us from our enemies, and we will serve you. That's what they ought to be doing. Verse 11, and the Lord who is gracious, merciful, forgiving, it says. And the Lord sent, and they're talking about judges that moved within Israel's history. And we're talking about men such as Yoruba el and badan and yiftach and shwell, these individuals again, yeru, Baal, badan, yiftach and shwell. And what happened through these men, it it says and he saves you from the hand of your enemies all around meaning that expression may save Eve tells us that what God did, it didn't matter who the enemy was, didn't matter how numerous they were, didn't matter what what weapons they had. God is greater, and God despite who the enemy was, God saved the people. He heard the

cries of the people, being that merciful God, he responded to them, and what did he do? He brought victory to the people. And notice the outcome. Look at the end of verse 11, and you dwelt safely. Now it's interesting, because this word safely is the same root for the word insurance today in modern Hebrew, and what it tells us is this, there's a very important biblical truth. It is when we submit to God when we follow his instructions, when we behave in faith, that is the best form of insurance that we can have for any unpleasant occurrence in our life. Because when we are in that covenantal relationship, and how do we get into that covenant, the same way that Abraham did by faith, when we are men and women of faith, and faith leads us to what? Well, the word faith, emunah, in Hebrew, is derived from the same Hebrew word EMET, which means truth. What is faith? Faith is walking in the truth of God, and that's what faith leads us to do, to embrace God's truth, all of his truth, and where's his truth found one place in this book, in the Bible. That's how we encounter the truth of God. Well, look at our last verse, verse 12, and what happened? He wants to cause the people to remember where this all began. Look at Verse 12,

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and you saw nachash, the king of the children of Ammon, the Ammonites, coming unto you, and you said to me, no, for a king, He will reign over us. This is how they began. They saw an enemy that intimidated them. And what do they want? They wanted a human king, one that they could see with their eyes, one that they could go and come before they wanted to be like all the other nations. And what we see here is that it's Israel that God was calling uniquely, that he wanted to demonstrate what faith produces in the life so that other nations could see the faithfulness of Israel and also want that same king. What king? The Lord, God of Israel. But here, what we find is that the people didn't turn to God. They are making a grave heir. And what is that they are trusting in a human being they have chosen Shaul. Now the reason why they chose him is because he looked as a king should look. It's been emphasized and we talked about it how he was taller than all the other people from his shoulders up above, he was taller, and they believed that this large man was going to lead them and provide safety for them. It's not man that can provide safety. It is not man that can provide victory. It is not man that can deliver Israel from their enemies. Who has the history of that? Well, what Samuel has been saying is it's God. God raises up individuals that God uses in order to bring his blessings upon his people. What people, his covenant people? So Look again at verse 20. 12, he says you saw nachash, the king of the children of Ammon, coming unto you, and you said to me, no, that's a wrong thing to say with God. You don't say to God, no, you ought to say yes for a king, and they mean a human king will reign over us. And how does this verse conclude? Notice the end of verse 12, but the Lord is your God, and who is he? He is your King. The air that we make is when we choose a human being instead of the Lord God Almighty. Now, one of the ways that God is spoken of in the Scripture is with a wonderful term, and that term is El Shaddai. What does that mean? El meaning God Shay that die enough, El Shaddai is the God who is always enough. But here's the message that term El Shaddai understands God in our current situation, doesn't matter what it is, God is enough, but God through the work of redemption, we see something. We see that in the book of Exodus, chapter six and verse two, God, through this work of redemption, was going to reveal a new name. And what is that name? Yud, hey. Vav, Hey. Those four letters that oftentimes we say in English, Jehovah God. What is that? Jehovah God speaks about the God who was, is and will be. It speaks about God who transcends all things that's greater than all things that is not limited in any way. That's the God that we can have access to through through faith and the way to experience the blessings of God, the promises of God, we have to

enter into a covenantal relationship, that new covenant, that key covenant, that covenant of peace, as the Bible calls it, is only able to be entered into by faith, the same faith that Abraham had, the same faith that all those who serve God in a proper way demonstrated faith is the foundation of Scripture, both the Old Testament and the New Testament, both the law and the prophets. All the Word of God speaks to us one message, and that is that God is worthy to be believed in, and when we follow Him, trusting Him, demonstrating faith, things are going to go very well for his covenant people.

#### **Intro Voice** 27:58

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