



Sowing the Word

And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

— 1 Samuel 13:8 (KJV)

1 Samuel 13

February 14th - February 20th 2013

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

Table of Contents

Outline.....	2
Study Questions.....	3-4
With the Word Commentary.....	5
Matthew Henry.....	6-8

Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guizik, Chuck Smith, John MacArther, Ray Steadman CH Spurgeon, John Piper and many more!

http://preceptaustin.org/1_samuel_commentaries.htm

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/1_Samuel/Index.htm

Outline

I. Samuel (1 Sam. 1-7)

1. Birth and childhood (1-2)
2. Early ministry (3)
3. Saga of the Ark (4-6)
4. Samuel's influence (7)

II. Saul (1 Sam. 8-15)

1. Israel: We want a king (8)
2. Saul made king (9-12)
3. Early victories (12)
4. The rebuke of Saul (13:1-15)
5. The wars of Saul (13:16-14:52)
6. The rejection of Saul (15:1-35)

III. David (1 Sam. 16-1 Sam. 31)

1. The shepherd (16-17)
2. The servant (18-19)
3. The exile (20-31)

3. It seems that Saul thought because he was king, he did not think he was doing anything wrong by offering the sacrifice himself, even though he was not a priest or prophet. Do we sometimes put ourselves in a higher position than we ought? What is it that brings us back to God?

4. The Israelites had to depend upon the Philistines for their iron weapons and tools because they were not skilled in the manufacturing and use of iron. Saul and Jonathan were the only ones armed against the enemy. What is your defense against the enemy? In what ways do you utilize that?

With the Word Bible Commentary

Saul's second crisis came after he started to build a standing army, and he failed in four ways in this crisis.

He failed to act decisively (vv. 1–4). It was Jonathan, not Saul, who declared war by attacking one of the Philistine garrisons. Saul took the credit and blew the trumpet to rally the people.

He failed to inspire the people (vv. 5–7). Some ran away, some hid, and some left the country! (People still dodge military service in the same ways.) Those who were faithful were fearful and the future looked bleak.

He failed to wait (vv. 8–9; see also 1 Sam. 10:8). This was the first step in his rupture with Samuel and his rebellion against the Lord. Patience is a mark of character, and Saul's character was weak (James 1:1–8).

He failed to tell the truth (vv. 10–15). When David sinned, he came with confessions; when Saul sinned, he had only excuses. He lied to his best friend, and it cost him his crown. And Saul would do it again (1 Sam. 15:15). From that point, his course was downhill.

Excuses:

Evangelist Billy Sunday defined an excuse as “the skin of a reason stuffed with a lie.” Benjamin Franklin said, “I never knew a man who was good at making excuses who was good at anything else.” Adam made the first excuse for sin (Gen. 3:12), and many have followed his bad example. Excuses only make matters worse.

Wiersbe, W. W. (1991). *With the Word Bible Commentary* (1 Sa 13:1).
Nashville: Thomas Nelson.

Matthew Henry

Those that desired a king like all the nations fancied that, when they had one, they should look very great and considerable; but in this chapter we find it proved much otherwise. While Samuel was joined in commission with Saul things went well (11:7). But, now that Saul began to reign alone, all went to decay, and Samuel's words began to be fulfilled: "You shall be consumed, both you and your king;" for never was the state of Israel further gone in a consumption than in this chapter. I. Saul appears here a very silly prince. 1. Infatuated in his counsels (v. 1–3). 2. Invaded by his neighbours (v. 4, 5). 3. Deserted by his soldiers (v. 6, 7). 4. Disordered in his own spirit, and sacrificing in confusion (v. 8–10). 5. Chidden by Samuel (v. 11–13). 6. Rejected of God from being king (v. 14). II. The people appear here a very miserable people. 1. Disheartened and dispersed (v. 6, 7). 2. Diminished (v. 15, 16). 3. Plundered (v. 17, 18). 4. Disarmed (v. 19–23). This they got by casting off God's government, and making themselves like the nations: all their glory departed from them. We are not told wherein it was that the people of Israel offended God, so as to forfeit his presence and turn his hand against them, as Samuel had threatened (ch.12:15); but doubtless they left God, else he would not have left them, as here it appears he did; for Saul was very weak and impolitic, and did not order his affairs with discretion. Saul was the son of one year (so the first words are in the original), a phrase which we make to signify the date of his reign, but ordinarily it signifies the date of one's birth, and therefore some understand it figuratively—he was as innocent and good as a child of a year old; so the Chaldee paraphrase: he was without fault, like the son of a year. But, if we admit a figurative sense, it may as well intimate that he was ignorant and imprudent, and as unfit for business as a child of a year old: and the subsequent particulars make this more accordant with his character than the former. But we take it rather, as our own translation has it, Saul reigned one year, and nothing happened that was considerable, it was a year of no action; but in his second year he did as follows: 1. he chose a band of 3000 men, of whom he himself commanded 2000, and his son Jonathan 1000, v. 2. The rest of the people he dismissed to their tents. If he intended these only for the guard of his person and his honorary attendants, it was impolitic to have so many, if for a standing army, in apprehension of danger from the Philistines, it was no less impolitic to have so few; and perhaps the confidence he put in this select number, and his disbanding the rest of that brave army with which he had lately beaten the Ammonites (ch.11:8–11), was looked upon as an affront to the kingdom, excited general disgust, and was the reason he had so few at his call when he had occasion for them. The prince that relies on a particular party weakens his own interest in the whole community.

He ordered his son Jonathan to surprise and destroy the garrison of the Philistines that lay near him in Geba, v. 3. I wish there were no ground for supposing that this was a violation or infraction of some articles with the Philistines, and that it was done treacherously and perfidiously. The reason why I suspect it is because it is said that, for doing it, Israel was had in abomination, or, as the word is, did stink with the Philistines (v. 4), as men void of common honesty and whose word could not be relied on. If it was so, we will lay the blame, not on Jonathan who did it, but on Saul, his prince and father, who ordered him to do it, and perhaps kept him in ignorance of the truth of the matter. Nothing makes the name of Israel odious to those that are without so much as the fraud and dishonesty of those that are called by that worthy name. If professors of religion cheat and over-reach, break their word and betray their trust, religion suffers by it, and is had in abomination with the Philistines. Whom may one trust if not an Israelite, one that, it is expected, should be without guile? When he had thus exasperated the Philistines, then he began to raise forces, which, if he had acted wisely, he would have done before. When the Philistines had a vast army ready to pour in upon him, to avenge the wrong he had done them, then was he blowing the trumpet through the land, among a careless, if not a disaffected people, saying, Let the Hebrews hear (v. 3), and so as many as thought fit came to Saul to Gilgal, v. 4. But now the generality, we may suppose, drew back (either in dislike of Saul's politics or in dread of the Philistines' power), who, if he had summoned them sooner, would have been as ready at his beck as they were when he marched against the Ammonites. We often find that after-wit would have done much better before and have prevented much inconvenience. Never did the Philistines appear in such a formidable body as they did now, upon this provocation which Saul gave them. We may suppose they had great assistance from their allies, for (v. 5), besides 6000 horse, which in those times, when horses were not so much used in war as they are now, was a great body, they had an incredible number of chariots, 30,000 in all: most of them, we may suppose, were carriages for the bag and baggage of so vast an army, not chariots of war. But their foot was innumerable as the sand of the sea-shore, so jealous were they for the honour of their nation and so much enraged at the baseness of the Israelites in destroying their garrison. God, in rejecting Saul for an error seemingly little, sets off, as by a foil, the lustre of his mercy in forgiving such great sins as those of David, Manasseh, and others. We are taught hereby how necessary it is that we wait on our God continually. Saul lost his kingdom for want of two or three hours' patience.

Samuel departs in displeasure. Saul has set up for himself, and now he is left to himself: Samuel gat him from Gilgal (v. 15), and it does not appear that he either prayed with Saul or directed him. Yet in going up to Gibeah of Benjamin, which was Saul's city, he intimated that he had not quite abandoned him, but waited to do him a kindness another time. Or he went to the college of the prophets there, to pray for Saul when he did not think fit to pray with him. 2. Saul goes after him to Gibeah, and there musters his army, and finds his whole number to be but 600 men, v. 15, 16. Thus were they for their sin diminished and brought low. 3. The Philistines ravage the country, and put all the adjacent parts under contribution. The body of their army, or standing camp (as it is called in the margin, v. 23), lay in an advantageous pass at Michmash, but thence they sent out three separate parties or detachments that took several ways, to plunder the country, and bring in provisions for the army, v. 17, 18. By these the land of Israel was both terrified and impoverished, and the Philistines were animated and enriched. This the sin of Israel brought upon them, Isa. 42:24. 4. The Israelites that take the field with Saul are unarmed, having only slings and clubs, not a sword or spear among them all, except what Saul and Jonathan themselves have, v. 19, 22. See here, (1.) How politic the Philistines were, when they had power in their hands, and did what they pleased in Israel. They put down all the smiths' shops, transplanted the smiths into their own country, and forbade any Israelite, under severe penalties, to exercise the trade or mystery of working in brass or iron, though they had rich mines of both (Deu. 8:9) in such plenty that it was said of Asher, his shoes shall be iron and brass, Deu. 33:25. This was subtilly done of the Philistines, for hereby they not only prevented the people of Israel from making themselves weapons of war (by which they would be both disused to military exercises and unfurnished when there was occasion), but obliged them to a dependence upon them even for the instruments of husbandry; they must go to them, that is, to some or other of their garrisons, which were dispersed in the country, to have all their iron-work done, and no more might an Israelite do than use a file (v. 20, 21), and no doubt the Philistines' smiths brought the Israelites long bills for work done. If they had not been dispirited, they could not have been disarmed, but it was sin that made them naked to their shame.

Henry, M. (1994). *Matthew Henry's commentary on the whole Bible: Complete and unabridged in one volume (1 Sa 13:15–23)*. Peabody: Hendrickson.