

1 Samuel 13:4

Authorized King James Version (KJV)

And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

Analysis

And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

Saul's failure demonstrates that partial obedience is disobedience, and religious activity cannot substitute for heart surrender. His pattern of excuses, blame-shifting, and selective compliance while maintaining outward religious appearance warns against external religion without internal transformation. The pronouncement that 'to obey is better than sacrifice' establishes that God desires humble submission over impressive religious performance. Saul's rejection teaches that prolonged disobedience, even mixed with apparent faithfulness, eventually results in God's withdrawal of calling and blessing.

Historical Context

The establishment of monarchy around 1050-1010 BCE represented a dramatic political and theological shift for Israel. Unlike surrounding nations where kings were considered divine or semi-divine, Israel's kings were supposed to function under God's ultimate authority as laid out in Deuteronomy 17:14-20. The Benjamite tribe occupied strategic territory between Ephraim and Judah, making

Saul's selection a politically astute choice to balance tribal rivalries. Archaeological remains from this period show increased fortification and centralization of settlements, confirming the transition to state-level organization. Levitical priests served hereditary roles mediating between God and people through sacrificial system. Corruption among priests was not uncommon in this era, as demonstrated by biblical criticism of Eli's sons and later Jeremiah's condemnations. Proper sacrificial procedure was critical for maintaining covenant relationship, making priestly misconduct particularly heinous.

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does this passage deepen our understanding of God's character, purposes, and ways of working in human history?
2. What specific heart attitudes, thought patterns, or life practices does this passage call you to examine or change?
3. How does the emphasis on obedience over sacrifice point toward Christ's perfect submission to the Father's will?

Interlinear Text

וְצִיבָּאת	אֶת	שָׁאַל	לְאָמֵן	רַשְׁתָּעַו	וְיִשְׁרָאֵל	וְכָל
H3605	And all Israel	heard	say	had smitten	Saul	H853
H3478		H8085	H559	H5221	H7586	H5333
וְגַם	בְּפִלְשָׁתִים	וְגַם	בְּפִלְשָׁתִים	וְגַם	וְגַם	וְגַם
of the Philistines	H1571	also was had in abomination		And all Israel	of the Philistines	
H6430		H887		H3478		H6430
וְאָסַעַקְתָּם	וְאָסַעַקְתָּם	וְאָסַעַקְתָּם	וְאָסַעַקְתָּם	וְאָסַעַקְתָּם	וְאָסַעַקְתָּם	וְאָסַעַקְתָּם
were called together	And the people	after	Saul	to Gilgal		
H6817	H5971	H310	H7586	H1537		

Additional Cross-References

Genesis 34:30 (Parallel theme): And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

Exodus 5:21 (Parallel theme): And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.