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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 00:42

We're going to learn in our study today what type of man, King Saul truly was, and it's not going to be my opinion or some other commentator. We're going to see it from the Word of God itself. So there's no debate. No one can disagree, because if we are truly disciples of our Lord and Savior, Messiah, Yeshua, we are always going to agree with God. With that said, take out your Bible and look with me to First Samuel chapter 14. First Samuel chapter 14, and we're going to begin in our study today with verse 36 and notice what it says in this verse. And Shaul said, Let us go down after the Philistines. And then we have the word Lila, which means night. Now many English translators will add words because they want it smooth to understand, but it's not said at night or by night. It simply says nighttime. And there's a reason for that. We know that the one who keeps Israel The Bible says he neither slumbers nor sleep. Now we sleep at night, but not God. God is always at work, and therefore what we learn is this, we can go to bed at night and we can have problems. We can be full of anxiety and concerns and worry, but be assured God is able to solve that problem while we sleep, our God works at night. We see that going back to a very well known passage from the book of Exodus, chapter 12 and verse 29 when God provided that victory for the children of Israel, when he struck the Egyptians, the firstborn of the people and the firstborn of the animals. He did so at nighttime. So nighttime is frequently a time of judgment from the Lord. So we read here, look again at verse 36 and Saul said, Let us go down after the Philistines nighttime. And we will take spoil among them until the light of morning. And then he says, and not a man among them shall remain so. He wants to bring total destruction upon the Philistines and notice what the people said at the end of this verse. They said, all the good and what is good, the will of God, all the good in your eyes do. So they're encouraging. Why? Because they too want their enemy. Who's their enemy? The Philistines. They too want the Philistines to die, and they're

willing to be loyal and faithful to King Saul in order that he would provide them victory. Let's move on to the next verse. Verse, verse 36 at the end, actually, where we read and the priests. So one of the priests there, he said something. And the priest said, Let us draw near here to God. Now that is a wise thing to say. What this priest is teaching is this, if we're going to go into battle, we need God's blessings. We need the presence of God now this priest sounds a great deal like who he sounds a great deal like Jonathan, who said earlier in this chapter, you know, victory does not depend upon if there's much or if there is little, but the victory is dependent upon God. So Jonathan understood this truth, and we see as well that this priest also understood that victory comes from God, not based upon the physical, but based upon God's presence. With the people. Move on now to the next verse, verse 37 and Saul asked, God, shall I go down after the Philistines and will you give them into the hand of Israel? But notice how this verse concludes. The end of verse 37 we read and no one answered on that day. Now that phrase that day, bayomahu, is normally a term that refers to Judgment Day, and this is what Saul was hoping for that God would respond and say, Yes, I'm going to give them into the hand of Israel, meaning you're going to be victorious. But there was no response from God at all on that day, and that was a sign to King Shaul that there was a problem among the people. We'll talk more about that in a moment. Look, if you would, to verse 38 and Saul said, bring here all and we have a word Pinot, which is all the chiefs of the people that they should know and that they shall see with what was this sin? Today, now we know what the sin was. The word of God tells us what was that sin. The sin was that the people ate blood. They ate meat, but with that meat was blood. We learned that emphatically in this chapter earlier on. But this is not how Saul saw it. He was referring to another sin. And what was that sin? Well, remember that he caused the people, what people, all of the children of Israel, to take an oath upon themselves that no one would eat food until the evening. Why? Again, we don't speculate. The word of God tells us, in order, that this would give King Shaul enough time to place vengeance and retribution upon his enemies. This is what was important to King Shaul. Why? Because he was a prideful man. He was selfish. He thought continuously of himself, his own reputation, and he wanted to make a statement that day. And he says, no one eats until I have my retribution against my enemies. So this was the sin that King Shaul was thinking about. Move on to verse 39 for as the Lord lives, the one who saves Israel? And then we have something. We have an expression. Rather it belong to Jonathan, his son. Now this shows us this idiom here, kiim means rather, in contrast to the real sin of eating blood, Saul was saying the Hebrew is very clear. It was Saul's perspective that the problem came from someone who did not honor that oath. Now we know something. Jonathan never heard this oath. He and his armor bearer were at another location, but it says here, rather, it belong to Jonathan, my son. And then it says, For he shall surely die. Now notice something. It says here that he should surely die. But we see something similar. But there was no answer from all the people. Meaning, it was shaul's desire that his son think of this, his very Son, Saul, was saying, I know something. We'll see this in a moment that he ate, and therefore the sin is with him, and what should be the outcome? Well, remember what King Sheol said, the one who eats, he is a curse. What was that? Speaking of just what we're talking about, that Sheol would administer a death penalty upon his his son. This is what he was thinking of in this passage. But notice there was no answer from anyone from among all the people. This is a statement to show that the people didn't agree with the statement of Shaul that his. Son, Jonathan should die. And neither did God look now to verse 40, and he said to all of Israel, you shall be on one side, meaning all of Israel should be on one side, and I and Jonathan, my son, shall be on the other side. And the people said to Shaul,

Baruch Korman 10:29

the good meaning the will of God in your eyes do now this is what they're saying. They're agreeing with King Shaul at this time, but they don't know what he has in his mind to do. We'll find that out. Look at the next verse, verse 41 and Saul said to the Lord the God of Israel, bring and we have the word to mean it's something that is pure, something that is complete. And what was he looking for? Well, he was going to cast lots. That's the context. We'll see that in a moment to find out who is guilty. And the implication is it's either King Saul or it is Jonathan, his son. Now we know who King Saul thinks it is he thinks it's Jonathan. But notice it says, And Jonathan and Saul was taken and the people, the people went forth, meaning this. It fell this first lot fell upon Sheol and Jonathan, and the implication is, one of them is guilty, but the people were seen as innocent, meaning, none of the people broke this vow. None of the people were God upset with Read on to the next verse, verse 41 and Shaul said to the Lord the God of Israel, again, same verse, bring in this word for something completely, the lots completely. And we learned that it was indeed Shaul and Jonathan, his son, that was taken. The people went free. Now verse 42 and Shaul said cast. And this is a word that specifically means lots, cast, the lots between me and between Jonathan, my son and notice Jonathan was taken. Now the question is, this was indeed Jonathan guilty? Well, we're going to learn, and the people are going to refer and represent the mind of God. We'll see that clearly in a moment, but we see, well, keep reading. Notice what it says. Jonathan was taken verse 43 and Saul said to Jonathan, tell me what you have done. And Jonathan said to him. He said, I have tasted with the end of my staff, which is in my hand, a little of the honey. And notice, he says, Behold, I will die. Meaning, because I did this, I am now going to be put to death by you, Father, because of this action. And the answer is going to be very surprising. Look at Verse 44 and Saul said, thus May God do with you, and thus even add more that you shall surely die. Who Jonathan, you shall surely die. So we see here that Saul wanted his son, Jonathan, because of his selfishness, because of this unwise oath that King Shaul made he wanted his son to be put to death. Look now to verse 45 but the people said to Shaul, shall Jonathan, he will die who has made salvation, this great salvation in Israel. And what did the people say? A very important word, khalilah. What is it? Well, it's very similar to the Greek expression me genetto, which means netted. Let net it. Let it never be. This is what the people were saying. Now, normally when that expression halila, or in Greek, mi genetto, let it never be, what this is telling us is what is the will of God. So the people understood. It was not proper. It was not right for Jonathan to be put to death by his father because he simply ate a little of this honey. Well, let's press on. Look, if you would to to verse, verse 45 at the end, where it says, As the Lord lives, if from the hair of his head, and we're speaking about Jonathan, if from the hair of his head should fall towards the ground, if, with God, he has done this. And what do we know here? Well, the people are saying it's not going to happen. And they're speaking that to who, to the king, to Saul. They're saying this is not going to happen, that one hair should fall to the ground from Jonathan. Now that is an idiom to say we are against you, O King. Now this is a very powerful example of how the people did not agree with King Shaul and his leadership and his desire to put his son Jonathan to death. And we see that something happened. We read, look, if you would, to the end of verse 45 where it says the people. And literally, some Bibles, again, they don't translate literally. It's not the word for rescue, but it's the word for redeem. The people redeem Jonathan, and notice what it says, And he did not die, why it was not proper. And what we see here is the hint from the text, because the people said twice, what is good, what is good the will of God. And what this is telling you and me the reader, is this, it was not God's will for Jonathan to be put to death, as we're going to find out later in First Samuel, and especially in Second Samuel, that Jonathan was a loyal man. He was someone who

God found God. He found favor from God before God. Now let's look at verse 46 and Shaul. He went up from after the Philistines, meaning pursuing after the Philistines. But notice something, was he successful? What did he say? Well, he said that there would not remain a man of the Philistines that would be alive, that wouldn't be killed on that day. But notice what it says at the end of it. But the Philistines, they went to their place. They escaped. Meaning this, Saul was not successful in placing his vindication and judgment upon the Philistines. Why this is all to inform you and me the reader, that God was not pleased with King Shaul. But we should understand because even though it was Saul's will that his son be put to death, that never happened. Now let's look at verse 47 and Saul took the kingdom notice this word, it's a very strong word. It's not that he received the kingdom. That's what we should expect in good Hebrew. But it doesn't say that. It says And Saul took the kingdom over Israel,

Baruch Korman 18:48

and he fought all around, meaning he fought continuously, all around, everywhere that King, Saul's kingdom was, there was conflict, there was battle, and we see against all of his enemies, against Moab, against the children of Ammon, against the Edomites, and against the kings of Sova and against the Philistines. And it says, And everywhere he turned notice what it says again, we need to pay attention to the scripture it says everywhere that he turned notice. This your Shia, what was that? Everywhere he turned? The implication is he behaved wickedly. Now this is a strong statement. In fact, when I was going through this passage with my wife, her Bible says something that really leads people in the wrong direction. It says, everywhere he turned, he harassed, meaning he was putting judgment upon those people, the Moabites, the Philistines. The children of Ammon and the Edomites. But that's not what it says, what it literally says. And I would invite you, don't trust me, go into a study aid find out that Hebrew word and its most simplest and most common usage of that word, that's definition far throughout the Hebrew Bible, and it means this word, Resha or Rasha. It's a verb. It means to behave wickedly. And this is what the scripture is telling us about King Shaul. He behaved wickedly everywhere he turned. He did that which was wicked. Verse 48 and an army he made, and he struck Amalek, and it says here he saved Israel from the hand of those who were plundering him, meaning plundering Israel. Now, Saul had some success, but he did so by behaving wickedly. Now, there are times of success for those who behave wickedly. We find here that judgment will come be sure. The scripture says your sins will find you out, but it takes time, and we're going to see in not too many more chapters that Saul sin and his way of thinking, being selfish, wanting to be an individual who put himself first, is not what a righteous king does. Well, let's talk a little bit more about his family. Look now, if you would, to verse 49 it says the sons of Shaul were Yonatan and yeshvi and maukeshua and the name of his two daughters, the name of the firstborn, meaning the firstborn daughter was Merav and the name of the smallest implication is smallest daughter was Michal. Now Michal is going to be the one that David is going to marry later on verse 50. And the name of the wife of Shaul was achi Noam, which means my brother is is pleasing. And this woman was the daughter of a man by the name of achi maats, and the name of the captain of his army was Avni Avi Nair, the son of Nair who was the the uncle of sheul. And then we find out a little bit more about his family. It says, And Kish, the father of sheul, and ner, the father of Avner, the son of the El. Look at our last verse, verse 52 we see once more, verse 52 and there was a strong war against the Philistines all the days of Shaul. Now, what does that mean? How should we understand that statement, that there was a strong war against the Philistines all the days of Shaul. Here's how we should understand that we find that King Shaul did not bring success. His chief enemy, and we'll see this in the chapters to come. His chief enemy was indeed the Philistines, and he was

never able to subdue them. Why? Well, you should know the answer to that because of his pride, because he was selfish, because he was not sensitive to the instructions of God. He made vows that he should not have made, and he caused the people to take oaths that they should not have caused the people to take and what else? Well, the primary reason is what we've already talked about, because everywhere he turned, he behaved wickedly. That's what the scripture is telling us. So it shouldn't surprise us that Shaul was not able to provide victory and subdue his enemies, especially his number one enemy, the Philistines. Look again at verse 52 and there came about strong war against the Philistines all the days of Sheol. And Sheol saw that every man, and we have a word gibbor, which means a hero or a strong man, or every man that was a son of Valor, meaning someone of integrity. What did he do? It says here that Saul added him unto himself. How should we understand this? Again, this is to summarize something for us, every mighty man, everyone who was a hero within Israel, everyone who behaved valiantly. What did Sheol do? He took him to himself? Why? Because he wanted such a man to be, as many of the commentators rightly pointed out, he wanted these individuals to be close to him, to defend them. Why? Well, let me just tell you a biblical principle. It's this, when we are selfish, when we behave in a prideful way, when we think about ourselves all the time and we behave wickedly, you know what's going to be produced within us, a spirit of paranoia, and this is exactly what we're going to see in the weeks and the months to come. Saul was a paranoid individual. He always thought someone was after him, and most of this was placed upon David, the son of Jesse, who would be his replacement. And Saul constantly wanted to bring death to David, who was the Lord's anointed. But what we need to see is this, when I put myself first. I'm not going to have peace, but when I humble myself, when I make God the priority of my life, when I am committed to his purposes and his plans only, when I do this, then we're going to see God's blessings, God's favor and God's peace, and we're going to know contentment. We'll have that peace that passes all understanding. We will have a wonderful blessing. And what is that? We will know the assurance of the Lord. That's what you can have. We can have assurance. We can have hope. We can believe in the promises of God, that we will be the recipients of them. But in order to take hold of these blessings, these promises, we have to do something. We have to trust, depend, rely, put our faith in God and the Word of God, it is only when we do this then we're going to know that inner peace. We're going to have that power from the anointing of the Spirit, because we're going to be committed to God's will and not pursuing the things that please us or the desires of the flesh. What I'm trying to share with you is this, when you walk with God, humbly, God will bring a change into your life, and we need such change.

Intro Voice 27:54

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. You.