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SUMMARY KEYWORDS

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SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

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 00:41

Today we're going to continue our study of this battle between the Philistines and the children of Israel. And we saw last time that there was an emphasis on two individuals. The first one was Yonatan, that is Jonathan, the son of Shaul, and also the one who carries the instruments most Bibles will say, the armor of Jonathan. What we find is that these two men were very influential in bringing about a victory for the children of Israel. And why was that? Very simply, because we have learned that Jonathan had faith. He trusted in God, and he knew something. He knew that victory was not dependent upon whether there was an abundance with the people of God, or if there was only a little bit with the people of God. Jonathan knew that the battle belonged to the Lord, and if he is with the people, then indeed the victory would be with the people of God. So with that said, take out your Bible and look with me to First Samuel and chapter 14. First Samuel and chapter 14. Now we're going to begin in verse 13. And what we see here is how Yonatan and this one who carried his instruments, that is his armor, how they moved into position. So let's begin verse 13, which says and Jonathan went up upon his hands and upon his feet. Now many people will translate this incorrectly. The word has to do with reglaim, which is feet or legs. But most Bibles will say hands and knees, but the word for knee does not appear in this text. It's a different word. And we also see, keep reading. We also see in this passage that the one who carries his instruments that is his armor, after him. He also was with Yonatan. Let's press on. What happened Well, as we read and they fell before Yonatan, Yonatan and the one who carried his instruments, why was that for put to death? Now the emphasis here is how these two men put to death a group of the Philistines, and we'll find out more about that in a moment. Because as we continue to read in verse 14, it tells us here look now to that verse, verse 14, and most Bibles will say the slaughter. But if we look carefully at this word. It is the Hebrew word Makah, which is a blow, a striking but in this

case, it does indeed mean that Jonathan and his armor bearer, they were successful, and they gave a blow to the Philistines. And notice what it says in this verse about 20 men, and this all took place in a relatively small part of land. It said that this land was about a half and we have the word mana, which is loosely half an acre. And then we have another term. Now the term here begins with the word semed, which is a yoke or a pair of animals, and it deals with the amount of land that was necessary for two animals to graze and be supplied for in a proper way. Now, why is that term there? It's to remind us, in the same way, that this land was enough for approximately two animals to be provided for. What this idiom is teaching us is that it was God who provided the victory. It was God who brought about this victory. For the children of Israel that were led by Yonatan and the one who carried his armor. Now move on to verse 15. We see here that the word Harada appears. What is that? Well, in modern Hebrew, it is for being in shock, seeing something, experiencing something that that affects your body physically because of fear. Now, I believe most Bibles will translate this as trembling. So as we read it says the trembling that was in the camp, in the field and among the people. All of this is to tell us that there was great fear among who in the camp. Well, we're going to see that this has to do with the enemy's camp. Keep reading verse 15,

Baruch Korman 05:57

and the trembling that was in the camp and in the field and among the people. And notice what it says we have that word for the garrison, or simply the word for the military outposts, the military outposts of who well, we keep reading. It also has a word that we talked about in another passage, the word for the destroyer. And these were the elite Philistine soldiers that were called the destroyer. Or, I believe some Bibles will call them Raiders, and it says also they were trembling, meaning they were afraid. And then look at the end of verse 15 and the land. And we have a word for being agitated. Most people will translate this as shaking. The earth shook, and we see once again, there came about that's literally what it says, The trembling of God, meaning that God caused them to tremble. So this kind of proves that point, that it was through Jonathan and his armor bearers faith that they trusted in God, not looking at this situation in a human perspective, but rather from the perspective of God, and believed that it didn't matter the size of the enemy, didn't matter how many provisions that they had. And we remember that they had 30,000 chariots, and they also had a great number of men on horses that were part of their troops. So we see that that Israel, by by difficulty, Israel had weapons. Not many. Only 600 of them had weapons. The vast majority of the army of Israel was was ill equipped for this battle. But as Jonathan understood, the battle belongs to the Lord. It's not dependent upon what you have, on what you don't have. It all depends on trusting, believing, relying, having faith in the God of Israel. Well, let's move on now to verse 16. We see in verse 16 that there's a group of people notice what it says. And the watchmen of Shaul. So these were the ones maybe we would translate it scouts, or those who would go out and do reconnaissance. We see that these scouts, that belong to Shaul, they looked and were they looking? It says they were looking from the hill of Benjamin, meaning from that, that small mountain area that belonged to Benjamin, the tribe of Benjamin. And it says, here they were watching. And what did they see? Well, notice the next word he named. That is the word behold. It lets us know that something very important is going to be said after this. And it says that these ones who were watching, they looked and behold, they saw a great multitude. And this great multitude, and this would be of the Philistines, this great multitude was melting. And it says they went and they continued to go there, meaning what was happening. Happened more, this melting, this fleeing, all of this was taking place. And again, what the scripture is emphasizing here is all of this came about because of the faith

that Jonathan had and his armor bearer had, they understood that victory belongs to God. And if you trust in God, believe in God, depend upon God, rely upon him. If that is your faith, then you will experience. That victory from God. This is what's being emphasized. And another important part of the text is this. It shows the difference between Yonatan, the son of Shaul, and Shaul himself. Saul was not someone who trusted in God. He looked at the situation through a human perspective and acted based upon what he saw, rather than trusting in what the Word of God told him. Remember what we learned? Faith comes by hearing and specifically hearing the Word of God. Well, now let's look at verse 17. And Saul said to the people which were with him, what did he say? He says, number, please, meaning, count the soldiers. Now, there was a reason for that. He believed that there was some of that number that were missing. So he says, number the people, please. And they looked and and they wanted to know who went from from us, who's departed from us, who's not with us at this time. And we read that they counted the people. And behold, we read and Yonatan, Jonathan was not there, nor, it says, his armor bearer, the one who carried his instruments. So these two men were gone. Now, what is this teaching us? Well, they know something. Those ones in the previous verse, those who are watching, they saw something. They saw how the Philistines melted. And we're going to see in a moment, they were fleeing from the battle because of this great Harada that is that great fear, that great trembling, that who caused God cause? How did he cause it? By means of the faith that Yonatan and his armor bearer had they trusted in God. And this is what the scripture is emphasizing as the basis for this victory, this good thing that is happening. Well, let's move on. It says there was no Jonathan and no armor bearer of his verse 18. And Saul said to Achaia, he says, bring the ark of God, for the ark of God was and notice this next phrase, bayom ha Hu now we've learned something. Bayom, how, who relates to judgment whenever we see that that idiom, bayom, how who in Hebrew on that day, what should come into our mind judgment? And what we see is this. What is being emphasized in this text is because of the faith of of Jonathan and his his assistant, the one who carries his provisions, his instruments, his vessels. Because of that, we see that victory came to the children of Israel. Now Shoal, at this time, he's speaking, look, if you would, to verse eight. He speaks to this one that we made mention with last week, where it says akhiya, and he says, bring the ark of God. For the ark of God was in that day, which hints to a coming judgment. And where was the ark of God in that day? Well, it says UBA naisrael, which means that the ark of God was with the children of Israel, that they would keep it close to them. Why? Now, this is a good thing, because the Ark of the Covenant, or the ark of God, speaks about the presence of God, and therefore we see a reference to the presence of God, being with the people. But what's being emphasized is this, not with King Saul. King Saul is going to be demonstrated in this passage, and then the passage to come to be someone who is concerned about himself, his desires, rather than the desires of God. And when you are about yourself, understand something that this is a formula for failure. When you put yourself first, you are choosing to fail. You won't be pleasing to God, and you won't accomplish the will of God. Look now to verse, verse 19, where it says, And it came about

Baruch Korman 14:48

Saul was speaking unto the priests. Remember, we find that that Saul did something a few weeks ago instead of. Trusting in God, believing in the words of the man of God. And I'm speaking about Samuel. Instead of trusting, he took matters into his own hands, and he did that which was foolish. That's exactly what Samuel said. He did something that was foolish. But here we find that sheul spoke unto the priests, and notice what it says and the multitude. Now this is a word that speaks about a great

number of people that were in the camp, the camp of the Philistines, and notice what it says as he spoke, it says, And it went and it grew and it grew louder, more abundant. Now, what was this? Well, this was this loud noise that was being made among the Philistines. Why? Well, the reason being is because the ark of God came into the camp of Israel. It was with the people. And again, when God and the people of God are united in unity, what can we expect good things to happen? Well, let's move on to the end of verse, verse 19, where it says and Shaul said to the priests, withdraw your hand, meaning what? Well, it means, and it can't be translated, gather up your hand. But the context is, take it away. Why? Because Saul wants the ark of God to be released into the battle. We find that that this is going to produce a good outcome. Look now to verse 20. Now, in verse 20, we have literally Shaul. He's the subject of the next verb. What is that verb? It is to scream or yell or cry out. Now many Bibles will say that it's to gather the people. Now that may be the outcome, but the literalness of this word is simply to cry out, to scream, to yell, to capture the attention of the people. That's what Sheol wanted to do. So he cried out, and all the people which were with him, they came unto the war. They came to this battle. Now, what does that mean? They were being submissive. But here's the important point, they weren't so submissive to Shaul, but it was because of God's presence in this battle. And again, I'll say it over and over, what was the key of God's presence in that battle giving victory to the children of Israel? It wasn't because of Sheol, but rather it was because of Yonatan, this one known in English as Jonathan, the faith that he and the one who carried his instruments, what they had, and notice what we read at the very beginning, it says here that that they went upon their hands and upon their feet, meaning they crawled and they did so. Why? What does that speak to humility? They were humble individuals. And what is that teaching us? It teaches us that humility causes us to be committed to God and committed to the purposes of God. So we see here that that behold, we see that that sheul cried out, and all the people who were with him, they came unto the war, and behold, there was a sword of a man against his neighbor. Now, what is that meaning? It's speaking about the Philistines. That the Philistines among themselves. Did something. What did they do? They placed a sword each of the Philistines against his neighbor, meaning they thought among themselves. And notice what it says, mehuma. Mehuma is a Hebrew word that speaks about a disturbance. It's related to confusion. So there was great disturbance, and more specifically, there was great disturbance among the Philistines. And that's why it says me Huma gedula, me OD, me od means exceedingly so there was an exceedingly great disturbance among the Philistines, to the extent that they began to fight one another. One Philistine took his sword and placed it against his neighbor, against a fellow Philistines. Why? Because of confusion, and this is what God is able to do. You see, Saul looked at this situation from solely a human person. Perspective, and he didn't see what God was able to do. That God is able, because God is sovereign. He is all powerful. God is able to cause the Philistines to fight among themselves, rather than fighting against Israel. This is what it's saying here. There was a very great confusion, a great disturbance among the Philistines, and what caused that the presence of God. How do we know that? Because what was emphasized in the two previous verses, the ark of God. Now let's look at verse 21 and the Hebrews. And the implication is it's in the past tense, the Hebrews that were with the Philistines. Okay, Ed, Mo, meaning yesterday, keshum, meaning and the day before that. So the Hebrews that were with the Philistines previously, what happened? It says, which went up with them into the camp around, meaning they were in this area, and they went up into the camp. But it says also they, and then we have a phrase, leot, they were to be with Israel, meaning God brought about a change the Hebrews that should be loyal to the children of Israel. But where were they? They also had fear. They also were doubting, and therefore they were with the Philistines. But God is bringing a

change. He is the God of change, and God's changes are always good changes, and God's changes always bring provision and victory and blessing to the people of God. So these Hebrews that had been in the past with the Philistines, they went up with them, meaning they went up to be with Israel that were with Shaul and Jonathan. So now the Hebrews change, and they're no longer with the Philistines, but they're with King Saul and Jonathan vote now to verse 22 and every man of Israel and in the past, the ones that had hidden in the mountain of Ephraim, they heard that the Philistines and what were the Philistines doing? Well, we have a word. The word here is the word Nasu, which means they fled. So these individuals that were previously afraid, they were hiding. We talked about this a few weeks ago. They were hiding in the thicket, hiding in the holes of the caverns of the ground. They were hiding under rocks and such, and they were hiding under the Plowshares all of this. They were fearful. But there was a change. And again, what brought that change? God did. Why did God bring this change? Because of the faith that Jonathan had in opposition to the faithlessness of his father, Shaul. So we see here that they heard these individuals. They heard that the Philistines were fleeing, and what did they do? And they clung also. They these, these Hebrews after them in war, they joined the war and the battle on the side of the children of Israel. Look now to verse 23 verse 23 in my opinion, is a type of summary statement where it says, And the Lord saved bayomahu On that day. What does that phrase, bayomahu relate to, I've said it to you several times. It relates to judgment, that phrase that repeats over and over in this passage, bayomahu speaks to it foreshadows. It instructs the reader, that's you and me, that we can expect God to unleash judgment upon the enemies of God. And it was because of Jonathan and his armor bearer that God moved in order to bring victory to the children of Israel. Look again at verse 23

Baruch Korman 24:14

and the Lord saved on that day Israel, and the battle passed unto bet Avan. Now what is bet Avan? I shared with you bet Avan. We should always pay attention to the names that are provided in the biblical text. Bet Avan means the house of wickedness. And therefore, what we see is that God's judgment, this battle that represents God's judgment. This battle passed over to Beth Avan, why? Because God wanted to destroy evil. How much evil, all evil. And then we look, look at verse 24 our last verse. And. And a man of Israel. Now, in Hebrew, when we have a number over 10, we don't use the plural, we use the singular. So that's why, if we want to translate it probably correctly, we would say, and the men of Israel, what were they? Well, we have a word. It's the same word for a task master. What did they want to do? Discouraged the people in Egypt, these taskmasters that we read about same word, but it's not a noun. It's a verbal condition. And therefore it says, And the men of Israel, they were discouraged when on that day. But we see something. We see that Saul did something, and now we're going to find out why they're discouraged, because it doesn't make sense. They should be happy. They should be excited. Why God is bringing his judgment upon their enemies, upon the Philistines. But there's a reason why the people were discouraged, because Saul continues to think about himself, let's wrap up where it says verse, verse 24 and Saul caused the people to take an oath, saying, Cursed is a man who will eat bread unto the evening, meaning, if you eat bread before the evening, God is going to curse you. That's what Saul is saying. Why? Why did he make such a thing now? Now eating, we know in the book of Deuteronomy, chapter eight and verse 10, when you have eaten your food and are satisfied you give thanks to God. So eating implies that you're going to bless God. But it says here, Saul said, I don't want anyone to eat until evening. Why? Until I avenge, I BE AVENGED from my enemies. And then it says, And all the people did not taste bread, they didn't eat. So what happens?

Because Saul was thinking of himself instead of the people eating and giving thanks to God specifically for this victory, what happens? Saul said, I don't want any one of you to eat until I am avenged from my enemies. All of this is to tell us what the problem is with Saul, and that is, he's selfish. He thinks about himself. It's always about him, rather than him being submissive and obedient and trusting and humble and doing everything in regard to the purposes of God. That's his problem. He thinks about himself rather than thinking of himself as a servant of the living God, wise counsel that we need to implement into our life as well. Well.

Intro Voice 27:56

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