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SUMMARY KEYWORDS

Biblical clues, God's revelation, despicable individuals, Beli Yael, selfish perspective, David's victory, spoils of war, restoration, enemies of the Lord, blessing, redemption, new covenant, Messiah, unity, covenantal relationship.

SPEAKERS

Baruch Korman, Intro Voice



Intro Voice 00:03

Shalom, and welcome to Via Haftah 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 Zara 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.

Whenever you study a passage of scripture, you need to pay attention to all the biblical clues, meaning this: within the Word of God, we find that there are clues in order to help the student understand God's revelation, that is to say, what God wants us to learn from this biblical passage, and if we do not translate things properly, therefore we will miss out on these clues that are oftentimes so vital in arriving at the proper biblical conclusion. Now we're going to see something in this study, we're going to see that those who fight the battle and those that remain with the instruments, the vessels, or the people, they should share equally in the rewards, not only those that go out to wage war, but those that protect the wives, the children, and such, they also should share equally in the victory, but we're going to see that there are individuals who are evil, and there's a very important word that we're going to come across. We see it throughout the scripture, and it speaks about those individuals that are simply despicable, that is to say, those who do not have faith and those that do not want to submit to the instructions of God. With that said, take out your Bible and look with me to the book of First Samuel, chapter 30, and we're now ready for verse 22 again. First Samuel chapter 30 and verse 22 where it says, and all the evil men and all those who were of Belie Yael, and again that expression Belie Yael refers to those individuals that are defiant against God, rebellious, and have no desire to submit to the instructions of God, and these are the people that we're going to learn about today in our study, verse 22 and all the evil men answered, and the despicable ones from the people who went with David, and they said, because they did not walk, and notice this, almost every translation will say with us, but it's not the word with us. This is what I was referring to earlier, when I said it is vital that we pay attention to all the clues in the scripture now. Obviously, if you don't know the biblical language, you are at a disadvantage, but when you look at the word of God, and by the way, there are so many helps that we can turn to those things that appear on line that you can interact with them via your phone or tablet, and you can find out by doing some just basic study what this word is. It is not with us, even though, and I checked over 30 Bible translations, and one after another translated it with us, but it's not. It's not the word Imanu, which would be with us, but it's word imi, which means with me. Now, why is that so important? That is a biblical clue. When we look at that, it tells us something, that the people were speaking, and they weren't thinking of others, they were demonstrating a very important biblical principle, where it says in the scripture, via hafta la re achamocha, love your neighbor as yourself. The fact that they said with me shows that they were talking about themselves, they were speaking in a. Very selfish perspective, they weren't loving their neighbor, they weren't concerned about others, they were only thinking of themselves, and because of that, the scripture does not say with us, but rather with me. Look again, they said, because they did not go with me. It shall not be given to them from the spoils, which, and notice this, we rescued. Now notice they said we rescued, but in reality it was David and those key men that were able to bring about, they put themselves in that group, but in actuality, what we find was that David was the individual who strengthened himself in the Lord, and that God used in order to bring about this great victory, and what we talked about last week, a restoration, that's what God is about. God moves and God delivers and God rescues us from the enemy, and also, and hear this, the consequences of the enemy. What do I mean?

Well, very clearly here the enemy was able to defeat those who were in Ziklag, and because of that the city was burned up, and there was great spoil taken, and not just physical wealth, but also, as you recall, the wives were taken, the sons and the daughters were also taken, and now I want you to hear what these individuals were saying, and it's not my perspective, but if you go back up to the first verse, what does it say? Ishra, which means an evil man, and then we have this designation Beli Yael, which means those who are despicable, those who are defiant, those who are rebellious, those who are operating under pride, and therefore God is not pleased with these individuals. And what did they say? Look at the middle of verse 22 it says simply, it will not be given to them from the spoil which we have rescued, rather a man. And then it says, this is what we're allowing, this is what our position is. Every man, he can have his wife and his children, and then they can be led away and go. They didn't want any ongoing relationship. They wanted them to simply check, take their family and depart, go from them. And this shows something that is very significant. There's a scripture that talks about how pride will work in our life to isolate us. Now, when we're prideful and we're only interested in what we want, obviously people won't want to be around us, and what we see here is that these individuals are telling you, can have your wives and your children, but then leave. We don't want any part of you now. They're all part of the family of God. They're all, and we'll see a clue in a moment from when David speaks. Drop down, if you would, to the end or the next verse, verse 23 where it says, and David spoke thus: You shall not do, but what does David say? My brothers. Now here's the problem. When they were speaking, they were speaking individualistically only about themselves. What's the key word with me, but David, when he speaks, he speaks not just thinking of himself. What are the desires of his flesh? David didn't think that way. David was thinking about all people, and the fact that all of them should be blessed. Why? Because this day of victory was not a victory that came through human activity, but as we see, God provided the victory. It was God who gave this restoration to the people, and therefore God wanted all people, all of the children of Israel, to share equally. So David says, thus it should not be done, my brethren, what the Lord has given to us. Notice, David understood it. David saw that this was a victory that the Lord gave to us. Now David was thinking in the plural, he was thinking about all the people who were affected by this enemy, and then we see something else. Keep reading, it says here, and he, who's the He God, has kept us and has given this battalion into our hands, so David understood that this victory was not based upon human action, human wisdom, human ability, but it all came about from God. That God was gracious, He was merciful. He is a God of victory and a God who restores what the enemy has stolen away. God is so good, and therefore we need to know this, and therefore behave in accordance with this truth that the battle belongs to the Lord. He is the source of victory, and He is the source of this restoration. Look now to verse 24 He says, and who will hear you in this matter? For now, David is still speaking, and he's saying, what is going to be the principle among the children of Israel? For as the division, the one who goes down into war as the division of the one who stays concerning the stuff or the supplies, the vessels. So, David is teaching something. He's saying that there is a biblical principle. You see, not everyone can go out and be a soldier. Now, every man would want to have that victory be part of the soldiers, that army that delivers the people and restores them back to what the enemy had captured, but not everyone can. It's not wise to do that.

Some of the men need to stay and protect the rest of the people. They are risking their life. No one knows what's going to happen, other than God. Maybe that enemy will move and attack again the people. So then being there was providential, then being there was necessary, and David understood that all the people, every one of them, should share in this victory. This is the principle that David is setting forth, and we need to realize that, as children of God, we are all brothers and sisters in the Lord, and therefore we don't want to benefit more than someone else. We want everyone to be blessed. Let's press on. Notice what it says, for as the division, the one who goes down into war as the division of the one who remains concerning these supplies. It says together they shall divide, meaning both groups, those who go to war and those who stay with the stuff, the supplies, they shall divide it together. Look now to verse 25 and it came about from that day and forward that it was set a law and a judgment. Now, judgment, that word is so important, because judgment is related to order, that is God's judgment places things in the right order. So, there was a law and judgment for Israel unto this day. So, what was decided that day became a law, became a judgment that the people were supposed to follow in every war, whether they went out and was victorious or whether they were defeated. We all share equally in victory and in defeat. If God forbid, his people are not victorious. Look now to verse 26 And David came to Ziggug, and he sent from the spoils to the elders of Judah to his friends. Saying, behold, for you, and notice this now. Many Bibles, again, it is so disappointing to me when we have a simple word and it's mistranslated. When I was going over this passage with my wife in her Bible, which is a good translation, it says present now, a present would be in Hebrew Matana. This is not the word Matana, it's an entirely different word, it's the word Bracha. And what is Bracha? A blessing. Now it says something very different, because David didn't want to give a present, David wanted to give a blessing, and therefore look again at verse 26 And David came to Ziglog, and he sent from the spoil, that is from what they were able to capture, and they captured everything to the elders of Judah and to his friends, saying, "Behold, for you a blessing from the spoil, and notice this of the enemies of the Lord. Now, this is so important. We see here that these individuals, and I'm talking about the Philistines, what were they? They were first and foremost, enemies of the Lord. Now we should do something. We should make sure that our enemies are also the enemies of the Lord. Why is that so important? Because when we do so, we can be assured that God will be on our side. Why? Because we stand on the side of the Lord. We understand that if we want God's assistance, God's blessings, God's power, God's anointing, God's provision, all of those things we desperately need if we're going to live a victorious life. Therefore, if we want these things and we need them. What should we do? We should make sure that our enemies are the Lord's enemies, that God will fight our battles, because we belong to Him. We are in that covenantal relationship with Him, and we stand for His priorities, His purposes and his will, we want to be submissive to the will of God, and when we are, everything will change. God will move mightily in our circumstances, just like we saw here in the children of Israel. So, look again, he says, behold, that means something important is about to follow. Behold, for you a blessing from the spoils of the Lord's enemies. Verse 27 Now we see here that again this sharing is going to go beyond simply those who were in Ziglag. Why do I say that? Well, keep reading.

Look, if you would, to verse 27 To those at Beth El, meaning the house of God, those who were at remote Negev, meaning the high places in the south, those who were at Yetir, those who were at Aroer, those who were at Simmot, and those who were at Esh Temoa, all these places, and if you do a good study, these are not well-known places, they're smaller places, less significant places, but what did David do? Because this restoration was so mighty, David took and wanted to bless others. Why? Because this blessing was not human enabled, it was rather enabled by the Lord God, because of these individuals, who the Philistines and others, they were enemies of the Lord, and God fought against them. Why? Well, to bless his people, and David understood that it was only appropriate to take from the spoils and to give it to all of the Lord's people, that everyone tastes the victory and is a recipient of this restoration, and again I cannot overemphasize how important it is that we understand that victory is through redemption. Redemption brings about a restoration, and through that restoration we experience thanksgiving to God. We understand that He is the author of victory, that it was God's. His work in order to bring about this wonderful restoration that causes joy and that is a blessing for us. Look now at the next verse, verse 29 where it says, and to those who were in Rachel and to those that were in the cities of Yi Rachmeli, and to those that were in the cities of the Canites, verse 30, and to those who were in Hormath, and those that were in, and so many Bibles mistranslate this, it's Vor Ashan. Now, the Hebrew word boar is like a cistern or a well, and then we have the word Ashan, which is smoke, so it's kind of the cistern of smoke, and those that were at a tach verse 31 our last verse, and to the ones in, and notice this Chevron. Now, I believe that this last part of this verse is so important, because what do we see here? We see, and to those that were in Chevron. Now, the word Hevron is of great significance. We find that the word friend in Hebrew, Chaber, is originating from that same term, Chevron, and we see that Lecha Bear means to join together, and this is what God wants to do, this blessing, this victory, this restoration is all for one purpose, to bring unity among the people, not to cause some to set themselves over others, but this is a day of blessing, and this is what God wanted the people to experience. So notice what it says, and to the ones in Hebron, and to all the places where notice this David went there, he and his men. Now, why is that important? Well, again, nothing in the word of God is written by choice or by chance, everything is providential. Everything is inspired by the Holy Spirit. And therefore, notice how this verse concludes. It says, and to all the places where David went, there he and his men, now David, as I've said many times, David is a typology for Messiah, and what we see here in all of these places that were connected to David and his men. Well, Messiah had his men, who were that the 12 disciples, and after that we have the apostles, those who were sent to carry out the ministry of Messiah, not just in that first generation, but ongoing. We see that God has his servants in every generation, so we see that those who are connected with David, what's the point here? Well, David should be thought of as the son of David, meaning Messiah. Those who are connected to him, what can they experience? They should be experiencing and expecting this victory, this restoration, and what else, as we saw back in, in verse 26 the blessing, that is what God wants to do for His people. God wants to bless us, and through that blessing, what can we experience?

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Through this blessing, we are going to experience this encouragement to know that God is not some distant God, but rather God is close to those who are in a covenantal relationship, and specifically, what covenantal relationship this new covenant, and that new covenant we see this on the night that Messiah was betrayed. He took that, that, that cup, and he says, "This cup is the new covenant in my blood. Why is blood so important? Because blood is connected to redemption, and what we see biblically is that redemption brings about a restoration. What type of restoration? A restoration to the will of God. That's what should motivate us. That's what should cause us to grow in our commitment and our faithfulness to the Lord, because God. God has demonstrated his commitment to us. How, by sending his only begotten son into this world, that he would lay down his life, and we see that that lay down of his life manifests the love of God. It was God's love for you and God's love for all people that cause Messiah to come into this world and to submit to the plan and the purposes of God, and what was God's plan to minister to us, redemption. You say, how can you be so sure? Because Messiah died on Passover, that is when the crucifixion took place, and Passover is inherently connected to redemption. We've talked about that so frequently, and we see that through redemption there's a restoration of the people of God to the will of God, and you know what, also we are reconciled to God Himself. We call that justification. That word, justification, also speaks to about our new condition. What is that new condition? Through the work of Messiah, we become the righteous ones of God, meaning when God looks at you, because you're in that new covenant relationship, He no longer sees your sins. All of your sins are forgiven, all of your sins are forgotten. And when He looks at you, and anyone who is in the faith, anyone who has received the gospel, when he looks at us. What does he see? He sees the righteousness of his son being imputed, that is placed upon us, and that should give us confidence. It should give us assurance, and it should cause us to be individuals that are so grateful and understand why we should want to worship God, praise Him, because through the blood of the Son of God we are eternally forgiven, and where we'll spend eternity has already been decided. Where is that in the kingdom of God? When I look at this book, whether I'm reading from the Old Testament or New Testament, I see one thing, I see so many reasons why we should worship God, come to pro, come before Him in a spirit of thanksgiving, gratitude, adoration, praising him, and telling him how terrific it is to be his people, and be in this covenant with him, a covenant that will never be set aside. It is an eternal covenant, because our redemption is eternal.

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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.