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SUMMARY KEYWORDS

David, Ziklag, Amalekites, captivity, weeping, strength in the Lord, ephod, pursuit, deliverance, redemption, fasting, prayer, obedience, eternal redemption, Holy Spirit.

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. One

thing that we can say about the life of David is that it was difficult, and why was that? Not necessarily because of sin or disobedience, but rather David, as we've talked about several times, he was a man after God's own heart, he wanted to please God, he wanted to serve God. And when we are committed to the purposes and the plans of God, be prepared to suffer. The world does not like faithful people, and those who belong to the world will come against you. And today's study, we're going to see an excellent example of such a reality. So, with that said, take out your Bible and look with me to First Samuel and chapter 30 again. First Samuel and Chapter 30. Let us begin with the first verse, where it says, and it came about when David came and his men to Ziklag on the third day. Now again we need to always remember that everything in the Word of God is inspired by the Holy Spirit. Nothing is written by chance. There is no extra words, but all the words are anointed by God, and we see that this came about on what day. Notice what the scripture says on the third day, and the number three speaks of that which is related to revealing something or proving something, and what's going to be proved. Well, as I've already said, we're going to see how David was an individual that trusted in the Lord, that found strength not in the things of this world, but rather he found strength in the Lord. This is going to be very clear in a few minutes, let's press on. It says, as well, that the Amaleks invaded the south, meaning the south of Israel. How do we know it's the south of Israel? Because the word here is the word Negev, and it is a Hebrew word that can mean south, and it always is used in regard to the south of Israel, so we see this enemy of Israel, as it says here, the Amalekites, and they invaded the south and also this city called Ziklag, and what did they do, they struck Ziklag and they burnt it with fire. So now we see this place is in ruins. It has been burnt with fire, and it was given a very serious blow. The word here is the same word that is used in the book of Exodus for the plagues, so it was suffering greatly. It was going through a very difficult circumstance. Let's move on. What else happened to Ziklag? Well, it says here, and the women were taken captive, the ones who were in it, meaning in the city, and it didn't matter who they were, whether they were small or great. It says that the women were taken into captivity, but notice something else, they, meaning the Amalekites, did not kill a man, but rather led, meaning they led them on their way, meaning they determined what was going to happen to them. They wanted to take them captive and lead them upon their way that they wanted them to go. Verse three. And David came and his men to the city, and behold, that's literally what it says, vehi nay, and behold, it was burned with fire. What was burned with fire? Well, the Hebrew word for city is a feminine word, and this is a feminine word, so the city was. Burnt with fire, and notice it says, and their wives and their sons and their daughters, they were taken into captivity. Verse four, and David lifted up, and the people with him their voice, and they cried until there was no longer in them any power to cry. Now all of this shows how dreadful this experience was. That the people, when they learned what had happened, what were they doing? They were weeping, and they wept, and they wept, and they wept. Why? Well, because of their wives, because of their sons, because of their daughters, and what had happened to their city. Basically, what the word of God is telling us is that Ziklag was a total loss. It was burned completely with fire, and those who remained, those who were still alive, they weren't there. Why? Because they had been taken into exile. This is what the word of God is telling us. And again, what did David do?

David and the people there, they lifted up their voice and they wept until there was not in them any more power to cry. Verse five. And the two wives of David, they were taken into captivity. Who are these two wives? Well, we see Achhi Noam the Jezreelite and Avigail the wife of Naval the Carmelite. Now we see something. When I was going through this with my wife in her Bible, it says the widow, but it does not say that in Hebrew, it's the wife of Naval, even though he is dead, and she would be, in one sense, a widow, but this is not what it says, it talks about her being the wife of this foolish man, look now to verse six, it says here, and it became trouble, and this word for trouble can mean tribulation. It is a word that speaks of great sorrow, great suffering, that which is most unpleasant to an individual, and it says basically it was tribulation to David. And then we have a word, me ode, which means exceedingly, so David was exceedingly troubled. He was going through a very, very difficult time, for the people had said, what did the people say to stone him, because the soul of all the people were bitter, every man because of his son and because of his daughter, and what did David do? Well, this is what's extraordinary to me. Now, again, let's remember what's going on this city, Ziklag, was a total loss. It had been struck by the enemy, and not just attacked, but something more than that. It tells us that the city had been burnt with fire. It was a total loss, and all those family members of these men, what had happened to them? They were taken into captivity. They were led away, and all of these men's families, they were gone. They were no longer left in that city. And what did the people want to do of Ziklag? Well, when David came back, they blamed him, and therefore they wanted to, as the scripture says, they wanted to stone him. Just think of that, David, the anointed one of God, the one who is king. What did they want to do? They wanted to stone him to death. Why? Because of the bitterness that they felt towards him and towards their situation, because their wives, their daughters, and their sons were no more, and they were grieved exceedingly based upon this reality, but what does it say? Look at the end of verse six, it says, but that means in contrast to this, but David strengthened himself in the Lord his God. Now to me, this is one of the most extraordinary verses in all the Bible. David was at and a. Extremely low point in his life. What did he do? He found strength in the Lord. And I think this is an excellent principle for us. We all go - doesn't matter who you are - we all go through difficult times. We all have times in our life where we feel defeated, we feel hopeless. We feel as though we are failures and such, but what can we do? Well, if you are in that new covenant relationship through faith in the gospel, and why am I talking about the gospel? Well, we'll see a reason for that in a moment from the biblical texts, but if you are a believer in the gospel, you are in a different situation. You can expect the Lord to comfort you, to strengthen you, and to cause you to overcome so many of the problems that ruin other people's life. We don't have to be bound by the same things that other people are bound with. We can overcome, we through the Holy Spirit. We will be learned how to persevere, how to endure, and again how to overcome. So we read again, look at the end of verse, verse six, where it says, and David strengthened himself in the Lord his God, and remember we talked about that word Elohim a few weeks ago, where it speaks about him being judge, meaning this David understood, and he found comfort in the fact that human beings, even those in Ziklag, were not his judge, but rather the judge. There's only one, and it's God. This is what the text is revealing.

Let's move on to verse seven, and David said to Evatar the priest, the son of Achimelech, what did he say? He says, bring, please, to me the ephod, and Evatar brought the ephod to David. Now, what is this effort? It is a instrument by which we can inquire to the Lord, meaning this David did not look at this situation and say to himself, well, what is it that I should do? This is an error that so many times that people make. We think that we are free to make decisions for ourselves, that is foolish. What should you do? Well, if you are a child of the God, if you have been born again, if you're filled with the Holy Spirit, you should seek God. And this is the example that we're learning from David. David, as I said, was at a low point in his life, he was suffering, he was grieving, he was missing his wife, and what do we find? David strengthened himself in the Lord. David understood that through God he could find comfort, that he could find the assistance that he needed to persevere, to endure, to overcome, and to, in the end, have a testimony that is pleasing to God. So, look again, David asked the priest by the name of Ev Yatar to bring to him the ephod, and what happened. Well, notice the purpose, verse eight, and David inquired. Now that word simply means to ask. He didn't turn to men, but he turned to God, a very wise thing to do. So it says David asked. Most Bibles will say, inquire with the Lord, saying, I will pursue after this battalion, this group of soldiers. And then he asks, Will I overcome them, meaning will I capture them? And notice, God responded, God answered David, and He said to him, "This would be God. Pursue, for you will utterly overtake, and notice something else, and you will utterly deliver. Now, this word for deliver is also a word of rescue. What God is communicating to David is this: you pursue them, and you will overtake them, and you will deliver them, rescue them from their captors. What God is promising is change. And let me just. Me, say to you something. God is indeed the author of a good change. Doesn't matter what you're going through, God is able to change your circumstances. He is able to bring you through that. That's why it's so important to endure, to persevere, and to believe that with him that you can overcome this is what we're called to do, and God will provide the resources, he will make thoroughly available to us his provision. We will see things from God's point of view, that is his perspective. We will know and experience his presence in our life, and all of that is going to be a source of encouragement, so that we can accomplish the will of God. This is what David is interested in, not doing his will, but completing the will of God. Well, press on. Notice what it says in the next verse. Look, if you would, to verse nine. It says here, and David went, he and the 600 men, and notice something - it's actually Sheshmode Ish. Ish means 600 men in Hebrew. When we get to large numbers, we always put it in the singular instead of the plural, but in English we can say 600 men that it says which were with him, and notice they came unto, and again, remember what I said. Nothing is written in God's word by chance. If it's there, there's a purpose for it. Notice what the scripture says. Look again at our text, verse nine. And David went, he and the 600 men, which were with him, and they came unto notice this Nachal, which is a brook of Bassor. Now, why is that important? Well, when I see the name of that brook, it means something to me, because if you want to say the gospel in Hebrew, you say Habesorah. Here we have the same root, the word Bassor. What is Bassor? It is good news. This is what God is conveying. David, he inquired of the Lord, and notice he was told to pursue that he will overcome and that he will utterly bring about a deliverance, a rescue for these individuals.

So David went, he and these 600 men that were with him, and they came unto the brook, that dry riverbed called Bassor. Bassor is good news, and specifically good news that produces a restoration. That is what redemption is. Redemption is inherently tied to a restoration, so all of this is contained within this word Hapzor, and it says also the ones who were remaining, they stood. So, who's the remaining ones? Well, we'll talk about this in the next verse. Look now to verse 10. And David pursued he and the 400 men. Now he had 600 but notice what it says. It tells us that 200 stood with the, and we have a term here for those who were really paralyzed. Now, if you do a good study of this word, it's a word that relates to those who are dead, and what it's saying here is this: there were those who were paralyzed by fear. Their fear overcame them, but David and these 400 men who were with him, they were not fearful. Why? Because they trusted in God. They knew that God is a delivering God, that God would lead them and help them to overcome the obstacles and overtake the enemy for the purpose of restoration, and again all of this is seen in this name of this brook called Hapsor. Well, let's move on to verse 11, it says here, and they found an Egyptian man in the field, and they took him to David, and notice what happens, they took him to David and gave to him bread, and he ate, and they caused him to. Drink water. Why? Well, let's get to our last verse. Look at verse 12. And they gave to him, and here we have kind of a word that means a slice. This is probably a slice of cake, and we're talking about a date cake, and also two raisins, meaning some raisins, and this is probably bunches of raisins. He ate, and notice what happened once he got this food and drink in him. It says his spirit returned, meaning he was made okay. And then it says, for he had not ate bread nor drank water for how long. Well, this is the second time we've come across this word, this number three, for three days and three nights. What was this one doing? Well, when you're not eating or drinking for three days and three nights, what are you doing? You are fasting, and what it's saying here is this: this man knew what was going on, that the enemy was coming, and therefore what was he doing? Well, he was fasting, and the Bible implies this: there is no fasting without prayer. Many times, in fact, if you look at the New Testament, many times they speak only about prayer, but many times, if you look at the Texas Receptus, it will have prayer and fasting. Why? Because there's a principle, and that principle is there is no prayer without fasting. If we fast, we are also fasting for a purpose, and that purpose is to pray. So, what is the scripture telling us? The scripture is telling that God spoke to David, and that God encouraged him to pursue the enemy, realize we're always called to wage war against the enemies of God, and when we do, and we trust in God, and we are doing it through His word, His instructions for His purposes, we can expect that God is going to lead us to overtake the enemy, that we are going to be an instrument of deliverance, that we are going to rescue those who are in need. Why? Because the one in us is greater than the one that's in the world. Who's in the world? The enemy we're talking about Satan, we're talking about that devil, we're talking about that deceiver, but the one in us, He is the God of truth, and therefore when we are committed to His purposes, the priorities of God, when we want to serve Him, and we want to walk in obedience to His will, understand there is going to come upon us a mighty anointing, and through that anointing we are going to be brought into the will of God, in order that we can do God's will and reap the benefits of obedience. Now, again, I say this frequently, but it's an important point.

B**Baruch Korman 23:22**

We are not saved by obedience. Should we be obedient? Absolutely, we should honor the word of God. We should trust in the truth of God and implement it in our life, but our obedience does not save us. You know who's who saves us the blood of Messiah, who obeyed his heavenly Father and went to that cross and did so on Passover, and as the lambs were being sacrificed, what happened to him? He too, being the Lamb of God, he too laid down his life, he too shed his blood, and through his blood, what do we have? As the scripture says in Hebrews nine verse 12, we have eternal redemption, and that is so comforting. It tells us that that redemption can never be lost, can't be given away, can't be forfeited, that God is not going to be careless with us, but once we enter into that new covenant, and by the way, you know the Bible never has anywhere in the scripture where it says that someone can be born again, regenerated by the Holy Spirit, and cease to be born again. I don't know anywhere in the scripture that is taught it is a false doctrine, and those who do not want to believe that our salvation is eternal, they do not look at the word of God, they do not understand what God has provided for. What has he provided for us? He has provided for us eternal redemption. Therefore, our spot in the kingdom of God is assured not by anything we have done, but by what Messiah has done, that he has done the work of redemption. And through his work of redemption, we can have, and I love this. We can have assurance, an absolute assurance. This is what God is promising us. So, let's not doubt, let's not reject, let's not fear. But what should we do? What I've said over and over, that we should be individuals that are pursuing God's will, implementing His truth into our life, and when we do so, what can we expect? The anointing of the Holy Spirit. That anointing will empower us. That anointing will bring to us everything that we need for what purpose in order to carry out God's will. Now here's the problem. If I am committed to what I want, there's not going to be that anointing of the Holy Spirit. There's not going to be His provision. There's not going to be access to the power of God, it is only when I humble myself and I take out my thoughts, my desires, my will, and replace them with the mind of Messiah, and I'm committed to His plans, His purposes, His desires, His will. Only then is it going to produce a change in my life, where I will be able to see things differently. I will have not only the mind of Messiah, I will have the revelation of God, in order that I know what He wants, and I will also understand how to carry out His will. Why? Because, as a child of God, as one who has been saved by the grace of God, I'm committed. God's grace works in our life, not just to save us, but that same grace of God works in our life in order to bring us into the will of God, and it will supply that same grace will supply all that we need in order that we might do the will of God, and that's what we're called to do. Do God's will. You'll never regret it. You'll never be regretful of doing what God has commanded you to do. Why He commands us not for himself. God needs nothing. He commands us to do his will, so it will be good for us, that we will know God's blessings and God's provision, God's power, and we will know his presence. I'll close with that. Shalom.

I**Intro Voice 28:00**

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,



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as you walk with it.