

2_samuel_chapter_1_part_1_v1 (1080p)

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SPEAKERS

Intro Voice, Speaker 1

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.

Speaker 1 00:41

Whenever someone is killed, it is a very serious matter, and will have also very important implications. Therefore, obviously, we don't want to be taking a life unless it is according to God's will. We're going to find out both this week as we begin our study, but especially next week, that there's going to be serious implications for one young man because he participated in the death of what David calls the Lord's anointed. With that said, take out your Bible and look with me to Second Samuel and chapter one, again Second Samuel and Chapter one. Now we're going to see that there was a war. We saw that a few weeks ago that war is going to come to an end with the death of both King Sheol and his firstborn son by the name of Yonatan or Jonathan, and what we're going to see is that there is a man now in Hebrew we use a term Amalek, now we're speaking about an individual who belongs to the Amal kites, and what I want you to see is that these are enemies of the children of Israel, and more than that, we're going to also see that they are enemies of God. Why is that? Because when we look, for example, in the book of Exodus, when the children of Israel came out of Egypt, what happened by the hands of Amalek, we see that this group of people wanted to do something, they wanted to attack those who were weak, those who were old, those who were very, very tired. And why did they do that? Because they have a characteristic very similar to Satan, and what is that? He enjoys seeing the sufferings of others, and so do Amalek, and we find a principle in the book of scripture, and that is found in the book of Deuteronomy, where it says at the end of that book, Do not forget Amalek in order to wipe them up from the face of the earth, what is that speaking about God's vengeance, and the children of Israel were supposed to place vengeance upon Amalek, that is the Amakuts. Well, let's begin. Look with me, if you would, to that chapter, Second Samuel, chapter one. We're going to begin in verse one, where it says, and it came about after the death of Shaul, and those what happened. It says, and David returned

from striking, and who did he strike? He struck Amalek. Now, why is that important? It is important because we see a principle in the same way, same way that David, who's David. Well, we know that David is King David, the son of Ushai or Jesse, but we find another important term, and that is Ben David. Whenever we have that term meaning the Son of David, it is a reference to Messiah, and we know that in the end, during the days of Messiah, who's going to come, he's going to come, and he is going to carry out that important commandment to put to death to wipe out those who belong to Amalek. Now we see David carrying out that, so look again at the second part of verse one, where it says, and David returned from striking Amalek. Last part of the verse, and David return into Ziklag for two days, so we see something here. Why two? Well, again, whenever we see that number two, what should come into our mind? Two divergent opinions, meaning this: two things that are against one another, and. We're going to see next week as we begin this second lesson. We're going to see that David thought one way, but this young man, this Amalek, he's going to think a different way, and there's going to be consequences to how we think. Look now to verse two, where it says, and it came about on the third day, and behold, now remember that word, whenever we see that word, behold, it lets us know what's following is of great significance, and this is certainly the case here, where it says, and behold, Amen. Now, later on, we're going to find out that this man is actually a younger man, not an old man, but a younger one.

Speaker 1 05:48

It says, "Behold, a man comes from the camp, from Shaul, meaning the camp that belonged to King Shaul, and notice what it says, and his clothes were torn, and there was now some will say dust, but it's not the word dust, that would be a vac, it is the Hebrew word Adamah, which means ground, we remember that man was formed from ground, and that's why he's called Adam from this word Adamah, but notice what it says, and there was ground upon his head. Now this usually shows a sign of repentance or remorse or mourning. So ground was upon his head, and it came about when he came to David. Notice what he did. It says here he fell upon the ground and bowed. Now this word for bow can also be translated, I think some Bibles do, to prostrate oneself, meaning to show respect. So this young man came before David, who was David. He is the king. He didn't come with an attitude. He was not prideful, but he humbled himself, and he showed respect to David. But understand something, even though that is a right thing to do, realize that if you behave incorrectly, there's still going to be consequences, and we're going to see that undeniably next week, when we begin our study, look now to verse three, where it says, and David said to him, "From where will you come, meaning where will you come from? And he said to him, "From the camp of Israel, I have escaped. Now, look, notice this escape. Why? Well, we're going to find out that there has been a battle in that camp, a war, in other words, and that's the word that's going to be used in a few minutes. Now, verse four, and David said to him, What has come about this matter? Tell it, please, to me. And he said the people had fled from, and there's that word Milhama, which does not mean battle, although many Bibles will translate it that in his word Milhama, which means war. So there was a war that was going on between Shaul and the enemy, says at the end, and also many - this is the Hebrew word Harbey - many fell from the people, and then we have a very important concluding statement, and they killed also Shaul and Yonatan, his son. They are dead. Verse five. So we see that the children of Israel, they were being defeated, and they fled, and what else will we see? Another thing, that Shoel and his firstborn son, Yonatan, or Jonathan, they are dead. So things are not going well for the children of Israel. Let's press on, if we could, to verse five. It says here the and David said to and then we have a change of word earlier on it said ish, which means

a man, but here we have a different word, we have the word Ha Nar, which means the young man, so now we're told even though he's a male, he's not an older one, but he is a rather younger man. Look again at verse five. And David said to the young man, 'Tell to me, how do you know? Literally, how did you know? It's in the past tense in Hebrew. How did you know that show. Bull has died, and his son Yonatan, or Jonathan, and now he's going to explain how this came about. What happened to him that he received this information? Look, if you would, now to verse six. And the young man said, who was telling to him, meaning telling to David. He says, I happen to be where. Well, where did Shoal and Yonatan die on a place called Har Giboa, which is Mount Giboa? So he says, I happen to be at Mount Giboa, and notice this next word, Fehine, meaning and behold. Again, this is the second time we've seen this word, and always it means something of great significance is going to be shared. So, in other words, it tells the reader when you see that Hebrew word, behold, and that's true if it's even in the Greek, in the New Testament, it means the same thing, to pay attention. So look again at this text, it says, and behold, Shaul was leaning upon his spear. Now, remember, what did he want to do? He wanted to die.

Speaker 1 11:19

He had been humiliated by the enemy, and there was a concern. We studied this from Shoals' point of view, that the enemy would come and make sport of him, meaning that they would torture him, and he didn't want that. So he wanted to die. First, he asked his armor bearer to to put him to death, but he would not do that. So now once again, notice what it says, and behold, Shaul was leaning upon his spear, and again behold, and it says Harrechev. It's in the singular. What is that? It's referring to a chariot. Now, probably the context, and many Bibles translated this way, means that there were many chariots, because in Hebrew, many times when we have a large number, instead of putting it in the plural, we use the singular, just a nuance of the Hebrew language. So, there was probably many chariots, and notice something else. There were those who were horsemen, we might say calvary, and what were they doing? They were clinging to him, meaning clinging to Shoal. Why? Because Shoal is the king, and obviously they would want to see him to die, and therefore they're pursuing him. In other words, now look at verse seven. It says here, and he - this is probably King Shaul - turn after him, meaning turn towards this young man, and it says here he saw me, who King Shaul saw this young Amalek, and it says here he called to me, and I said, what did this young man say? Henani. Now, what is that? That term Heaney, it's derived from that same word, behold, Henay, but it means behold I am, and the implication is I'm available. Normally, when we see that phrase in the Bible, it talks about someone who is prepared to serve, ready to do something and fulfill a request that another, usually a superior one, is making of him. So we see the patriarchs, for example, Avraham and Yitzchak. They both said this term, Henani, showing their availability towards God before the Lord to do what God had commanded. This is the point. Now let's press to verse eight. He said to me, Who are you? And he said to him, meaning this Amalek said in response, I am Amalek Ki, meaning I'm an Amalek. Am I so he says here who he is now. In one sense, he belongs to the enemy of Israel, and this is surprising, because as an enemy, what would he be interested in doing, putting the king of Israel to death. But let's press on. Look now to verse verse nine, and he said to me, this would be Shaul speaking to this young Amalek. He says, stand please over me. So, this could mean stand, watch, look out. And then he says something else, want you to stand over me for a purpose and put me. Pay to death. Why? For I am seized, and we have a very important word. This is the Hebrew word for anguish. Now, what does this tell us? It tells us very clearly here that that shoal is suffering. He is in great pain, and he uses this word

for anguish. He's suffering, he says, for has seized me this anguish for all, still meaning in a very, very strong way. There is still, and notice what he says, not she be meaning my soul is in me. Now that is a Hebrew idiom, which simply means he's still alive, he is suffering, he is in anguish, but he is not yet dead, that's the implication, and therefore he is requesting something. Look again, verse 10. Now this is the young Amalek speaking, and he says, and I stood over him, and I killed him. Why? Well, he gives an explanation. He says, for I have known, meaning I knew that he would not live, meaning he wouldn't be able to live after he had fallen, and the implication is fallen upon that spear. So, what did he do? He says, I took the Nezer, what is that different Hebrew word for a crown, which was upon his head, and the bracelet, which was upon his, his arm, and he says, I brought it to my lord towards here. So, what is he saying? Well, I was there. I witness the death of Shoal. In fact, he was responsible for Shoals' death.

Speaker 1 16:58

He was the one who had killed him, and we're going to see that next week. This is something that David took very seriously, and again, remember what I said at the beginning of our study. When someone takes the life of another, it is serious, and there's oftentimes very important implications, meaning this. When you kill someone that you have killed another, depending upon who it is, there can be some serious response back towards that person who took another life. And in this case, we're going to see, as I mentioned, David's perspective. David understood something. He calls him the Lord's anointed, that is David called Shoal the Lord's anointed, and he was God anointed him to be the king. Unfortunately, Shoal was not a very faithful king. He wasn't interested in the word of God, he wasn't interested in the will of God, he was not committed to the purposes nor the priorities of God, but nevertheless he is still king over Israel, and unfortunately we see something, we see that this Amalek did not respect the fact that he was king over the people of God, and what did he do? As we've already discussed, he put him to death. Well, he says, look at the end of this verse. He says, I took the crown, which is upon his head, and the bracelet, which was upon his arm, and I brought to my lord, towards here now. What does that mean? Well, notice this Amlek is speaking, and he calls David my lord. Now, normally that is a way of showing great respect and also loyalty, but again David is not going to agree with this Amalek's action, and again, when you do something that is not right in the eyes of God or in the eyes of the man of God, there may be some very serious implications, and that's what we're going to see next week. Well, let's continue on. Look, if you would, to verse 11, it says here, and David seized his garment, and what did he do? He tore them, so he took hold of his clothes, and he tore his clothes. Why? Well, this is a sign of disagreement, for example, it's very common within Judaism when you hear the death of someone, especially someone that you love, whether it's a family member or close friend, it's very common for you to tear the garment, and that's exactly what we see here, that same word Korea in. In the nonsense is being used here, of course. It's a verb where it says, and he tore them, but notice something else, and also all notice no exceptions, also all the men who were with him, so they did the same thing. And again, what we find is a statement we find by David's action that he tore his garment, that means he was not agreeing with the action of this young man, and not only David. Notice what else it says, and all the men who were with him, they also felt this was not the right action that this Amalek did. Let me just share with you something of great significance, and it's this: when we look at Amalek in the Bible, and we see that so frequently there were two kings of the Amal kites, and what do we know about them? They were very strong and powerful, but Moses, under the leadership and under the obedience of God, Moses was able, through the children of Israel, to defeat these two kings, and so many of the psalms, and so many places elsewhere in the scripture, it talks about this great battle

where the two kings of Amalek, that they were put to death, they were not able to survive, they were not victorious in the battle, and this is all to show how God is greater than the enemy, and this is something that we need to remember ongoing, and what is that? Our God is great. Our God provides victory if we submit, if we are humble, if we walk according to the instructions of God. Let me say that differently. If we walk according to the commandments of God, those commandments are given to us for a couple different purposes, one to teach us about God's character. Thirdly, we find in the commandments of God the will of God.

Speaker 1 22:10

When we take the word of God and we apply it to our life, we obey it, we're going to find that God is going to move mightily in our life mightily, in our circumstances, he will be as the scripture says, he will be our defense. That's what we need. We cannot overcome the enemy in our flesh, according to our intelligence, according to what we possess. If we're going to know victory, that victory is going to come from God, He's the only one that can give us victory. And here's the good news for those who receive salvation. How do we receive salvation by receiving that gospel message? What is the focus of that gospel message? The death, burial, and resurrection of who the Son of David, meaning the Messiah. It's only when we receive what He did on Passover, when He laid down His life in order to give us eternal life. And when we talk about that, we use the term salvation, but we need to understand something. Salvation, that word Yeshua in Hebrew, a synonym for is a word, it's a hon. What is that victory? So it's when we receive salvation. How do we receive salvation? By faith. By faith we receive the grace of God, and that grace of God does something. It works in our life, that grace to bring us into and hear this into eternal victory, that's the good news. So notice what it says here, says, and he tore this is King David, their his garments, and also all the men which were with him. Let's come to our last verse, verse 12. Notice what they did. It says here, and they lamented. Now the word here can also mean to give a eulogy. What is it? Eulogy. Well, it's usually if you look at that word, eulogy, it simply means a good word, it's when we speak good about the death, death, the dead. Now, why is that so important? Well, in one sense, David and Shoel were enemies, but this was not David's heart, not David's desire. It was through Shoals' actions that Shoel made himself an enemy of David, but what did David do when he heard the news that that Shaul and his firstborn son Jonathan were dead? Notice what he did, says, and he eulogized them, and else. He wept, and then look at the third thing, and they fasted. So, not just David, it says all of these men, they eulogized him. They all wept, and they all fasted until evening for who concerning Shaul and concerning Yonatan, his son, and not only for these two men, but also it says, and concerning the people, and notice this, the people of the Lord, and also who else, also concerning the house of Israel. Now notice this, what we see here is this war. Remember that word, Milha. This war was a great defeat for the children of Israel, and we see that David, he didn't rejoice in that, he was grieved over what did he do. Nevertheless, he said good things about Shaul. He also wept for him, and he also fasted. Now, why was he fasting? Very simply, he was fasting for a reason, and that is, fasting usually is always, biblically speaking, accompanied with prayer. We see that so many times in the New Testament, where it says fasting and prayer. There is no fasting without praying, and so he did that. Why he did that? Because he was seeking a change, a change in Israel's spiritual condition. So it says here, for many fell at the sword, so we see once more there was a very, very big defeat for the children of Israel, and in that defeat we see that Shoal lost his life, he was put to death, and also we see the same of his firstborn son Yonatan. Why? Because all of this issue

show, and to try to bring to a summary the leadership of Shaul, he did not provide victory for the children of Israel.

Speaker 1 27:16

In other words, he was not a successful king, but when we submit to the word of God, when we humble ourselves, when we desire to obey the instructions of God, His word, His commandments, what does that do? It brings about a change. It positions us to experience victory, and that's what God wants His people to have he wants us to have victory, and as I said, eternal victory. Where will we know that? Not in this world, but only in the kingdom of God, ultimately in the New Jerusalem.

Intro Voice 27:57

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.