

## YAHWEH'S PROCESS OF RESTORATION

Shemot (Exodus) 17:9-14 Yahweh promises that He will "completely blot out the remembrance of Amaleq" - see Bemidbar (Numbers) 24:20 - Amaleq = "Firstborn of the nations" = first of the nations who came up against Yisrael ? Amaleq = representing those nations / people who oppose the work of Yahweh

Meaning of the word "Amaleq": nation who licks up (like grasshopper) OR dwellers in a valley (We are surrounded by Amaleq - people whose aim it is to destroy and devour like grasshoppers what Yahweh is doing - even in the valley of Fish Hoek!)

Whom did Yahweh choose to fulfil this promise? - 1 Shemu'el (Samuel) 15:1-13 - Sha'ul, first king of Yisrael (called to stand up against the first of the nations) - Why Sha'ul? - Context of restoration (restoration = recovery from a foreign monarchy or dominion and re-establishment of kingdom of Yahweh) - no-one better equipped to do this than the first king of Yisrael)

Verse 13: "I have performed the word of Yahweh" - Isn't this what people today are also saying (while they are sometimes doing exactly the opposite)? This attitude belongs to someone who is not serious about restoration

Verse 14-15: "the people ...(did what they ought not to do)" But "we have put under the ban (did what we ought to do)" - same attitude as Adam, Aaron - blame others for their own disobedience, but quick to take credit for things worthy of praise

Verse 17: "Though (or: when) you were small in your own eyes..." - the proper attitude for those involved with restoration - see Hoshea 13:1 (When Ephraim spoke trembling, he exalted himself in Israel; but when he offended in Baal, he died); Matt 18:4 (Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven)

Verse 18: "utterly destroy ... until they are consumed" - Restoration = complete removal of everything that is wrong and against Yahweh's will - anything less than this is disobedience (remember: partial obedience = disobedience)

Verse 19: "swooped down on the spoil" - literally: "Fly upon the spoil" - like grasshoppers (or: like a flock of vultures) - Heb. "jy[i]" ("ieet") - "to dart greedily upon" - Why did you approach the task in an "Amaleq-like" manner? Why didn't you wait on Me and do what you have to do My way? Zecharyah 4:6 (Not by might, nor by power, but by my Spirit,' says Yahweh of Hosts)

Verse 20: "I have obeyed the voice of Yahweh" - He is still not able to see or admit his own disobedience - almost like Elihu suggested to Iyov (Job): "Do you say, 'My righteousness is more than that of Elohim?'" (Iyov 35:2) - also Rom 10:3 (Not knowing the righteousness of Elohim, and seeking to establish their own, they didn't subject themselves to the righteousness of Elohim)

Verse 21: "Yahweh, your Elohim ..." - apparently Sha'ul's disobedience has caused a breach between Yahweh and himself - he can no longer call Yahweh "my Elohim" - the same will happen when we allow sin to get a hold in our lives - see Yeshayahu (Isaiah) 59:1,2

Verse 22: "Has Yahweh as great delight in ... sacrifices as in obeying the voice of Yahweh" - Nothing is of greater importance than obedience - see Tehillim (Psalms) 51:16-17 "The sacrifices of Elohim are a broken spirit ... and a contrite heart"

Verse 23: There are great difficulties with the translation of this verse - In the Heb. text we find 6 words, the one directly after the other - these may be divided into two groups of three:

chataat = sin, offence (to miss, to go astray)

kesem = divination (to determine by lot, to become involved in witchcraft)

meri = rebellion (to be disobedient)

aven = trouble of iniquity (to be nothing, to be troubled)

teraphim = family idol, idolatry (to be weak, feeble, faint)

patsar = stubbornness (to remain unmoved, to lead others to disobedience)

Just as each item of the first group results in something much worse in the second group, so will Sha'ul's rejection of the word of Yahweh result in a rejection of greater proportions: he, himself being rejected as king

Possible translation: "Just as your sin, witchcraft and rebellion resulted in trouble, idolatry and stubbornness, so your rejection of the Word of the Yahweh will result in your rejection as king."

Verse 24: "I feared the people..." - one of the most important things to overcome in our being involved in restoration - see Yochanan (John) 12:42-43: "Nevertheless even of the rulers many believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, for they loved men's praise more than Yahweh's praise"

Verse 25: "please pardon my sin" - it seems that Sha'ul is more concerned about being pardoned by Shemu'el than being forgiven by Yahweh - he even thinks that he will be able to "worship Yahweh" again if Shemu'el will "return" with him - We are not accepted by Yahweh because of whom we have with us but because of what WE are and what WE do (see v. 31)

Verse 26: This is what happens when a king (a leader) rejects the words of Yahweh - see Matt 7:15 (Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravaging wolves) and Luk 6:39 (Can the blind lead the blind? Shall they not both fall into the ditch?)

Verse 28: "Yahweh has given the kingdom to one who is better than you" - David (type of the Messiah to come) - He must give Amaleq the final blow - see 1 Shemu'el 30:1-20 (Notice: David's approach is totally different from Sha'ul's)

Verse 29: "the splendid or eternal One of Yisrael will not lie (be untrue, be false) nor repent (be sorry, ease Himself)" - Yahweh is described here with a word meaning: "the bright, constant object at a distance traveled towards" - He is the beginning and the end of the restoration process

Verse 30: "honor me now before the elders of my people" - which is more important: to bring honour to Yahweh (the Splendour of Yisrael) or to be honoured before the people?

We have a message of restoration to bring to people who are enjoying the best of the sheep and the oxen of Amaleq. They are furthermore not very keen to kill the king of Amaleq. This means that we should be very careful not to address only the "minor issues" but that we should focus our efforts on getting hold of and destroying the heart / the most essential part of the enmity (and the hostility) against Yahweh and his ways. Our efforts should not be directed towards people in particular, but towards the forces, the arguments, the strategies and the strongholds of the enemy (we do not wrestle against flesh and blood, but against principalities, against powers, against the world's rulers ... and against spiritual wickedness - Eph 6:12 ). For this we will need the love, gentleness and patience of the Messiah (2 Tim 2:24), the wisdom from above (James 3:17) and also the armour of Yahweh (Eph 6:1-18).

Yeshayahu (Isaiah) 42:21-23 "It pleased Yahweh, for his righteousness' sake, to magnify the law, and make it honorable. But this is a people robbed and plundered; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivers; for a spoil, and none says, Restore. Who is there among you who will give ear to this? Who will listen and hear for the time to come?"