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SUMMARY KEYWORDS

David, King Saul, wilderness, trust in God, biblical principles, anointed one, revenge, loyalty, God's authority, spear, jug of water, deep sleep, Passover, resurrection, righteousness.

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. The

purpose of this passage that we're going to study together at this time is for David to demonstrate that he had no evil intent against King Shaul, but rather he came as a faithful servant to the king. This was true in the past, and it's still true now at this present time, even though over and over Shaul wanted to put David to death. Well, with that said, take out your Bible and look with me to First Samuel, chapter 26 and we're now ready for verse 10 again, First Samuel, chapter 26 and we're ready for verse 10. We saw last week that Sheol, he was pursuing David, that is to say, this, he was pursuing David, who was in the wilderness of Zif. Now the wilderness is an important place. We call it in Hebrew the midbar, and when the word wilderness or desert - both translations are acceptable - when that word midbar appears in the scripture, it is always for the same purpose, and that is to remind the children of Israel, and to remind the reader of Scripture that we're called to depend upon God, to trust upon Him, and to rely upon Him for all things. So, whenever we see that word wilderness or that word desert, what should come into our mind is trust, dependence, and reliance upon God, and this is what David is demonstrating, that he trusts in God, he does not fear his enemy, but rather he rests in the Lord, who is always faithful. Now we're going to see something very significant in a moment. Let's begin, as I said, First Samuel, chapter 26 beginning with verse 10, where it says, and David said, As the Lord lives, for if the Lord will strike him. Now this is a different word we saw earlier on the one who went with David by the name of Avishai. We see that he wanted to strike Shaul with a spear, but what do we find? Well, remember David said it is forbidden to stretch forth your hand against the Lord's anointed. These were not just words, but they showed David's true commitment to the Lord, and to not violate biblical principles. I think that is an important truth for us, we should never violate those things that are taught in the scripture, for they are the foundations of a God-pleasing life. So, look again at this text, where it says, for if the Lord will strike him, or his day will come, and he will die, or in war he goes down and is made destroyed. Now notice what David is talking about is various ways that people die. Some die in war, others what happens. Well, it's simply the day comes for someone to die, so he's looking at these different possibilities, and one of course is when the Lord strikes dead an individual, or through warfare this one is destroyed. But notice what David says in the next verse, verse 11. Now it begins with a very important statement, Halila. Halila probably is best understood by the term God forbid, and this is what we see here, where he says Halila li, meaning God forbids me. From the Lord to stretch forth my hand against the anointed one of the Lord, David is saying this is not something that I would ever do. Now let me ask you a question. Has King Saul demonstrated that he is an enemy of David over and over and over, but David is not an enemy of King Sheol. Would he be justified? Absolutely, but just because we are justified in something doesn't mean that we should act upon it. There are things that may be legal, may be permissible to do, but that doesn't mean that they're honoring God. We should always be someone who puts forth our service to God. It should be the priority of our life. Therefore, David is saying that the principle that he's following is this, that he is not going to send forth his hand against the Lord's anointed. Therefore, keep reading. Notice what it says in the middle of verse 11. And now take, please, the spear which was by his head and the jar of water, and he says, and let us go for ourselves, meaning let us depart from here, let us go away from this place. Now, what is being taught?

David is saying something very significant, and what is it that he is not going to participate in the death of Shael, why? Because he's the king over Israel, and even though that he has not been faithful to David, having demonstrated a friendship, a loyalty, but in the exact opposite, he has pursued David, and we'll talk more about that in a moment, before we conclude. Nevertheless, David is not interested in retribution. He is not motivated by revenge. What does David want to do? Well, in a little bit we're going to see exactly what he wants to do. Look now to verse 12, and David took the spear and the jar of water from his head, the head of Sheol, and they went, and notice what it says, there was not anyone who saw, there was not anyone who knew, and there was not anyone who wakes up. Now this shows something. All of that has a purpose. Where did these two men go? David and Avi Shai, they went into the camp of the enemy. Now just think David went right to where King Sheol was. The advice of Avi Shai was to take that spear and kill David. He saw it in a very different way. How he saw it as an opportunity for David to have retribution and revenge upon his enemy, but David, he saw it very differently. He saw God's assistance, and he was going to use that in order to testify to Sheol, and not just Shaul, also Avner, the son of Ner, that David had no evil intentions against the king, that he is going to recognize him as his lord, meaning he wanted to demonstrate that he recognized the authority of King Shaul over his life, and therefore, what did he say? Look again at verse 12. David took the spear and the jar of water that was by the head of Shaul, and they went, both of them, and no one saw, no one knew, and no one woke up, for all of them were sleeping. Why now? This is something unique. Normally, you would find that during the night there would be guards posted, but something changed what was normal, and all of that is to show God at work. Why notice what it says for the Lord, and we have a very important word, *ter de mat Adonai*. Now that term means almost like a trance, it is not something that is natural. Bible, it might be translated in your Bible as a deep sleep, but what is very clear here is God was at work. God caused all of these individuals, these who were soldiers, to sleep exceedingly sound during that night, for it says that this trance of the Lord fell upon them. Look at verse 13, and David passed over the passage, and he stood on the top of the hill, and notice it says that there was great distance between them and the place, meaning where they were great distance between where Shaul and Avner and where David and Avi Shai were now positioned, they were on top of this this mountain, and notice what the scripture is going to tell us. Look now to verse 14, and David called to the people, meaning all the people who were sleeping around King Sheol. Now, why were they there? Well, we talked about this last week. They were there to defend the king, to provide a barrier, so no one could assassinate him. So David called to the people and to Avner, the son of Ner, saying, "Surely, Avner, you will answer. Now he's saying there's something that you need to be held accountable for. And Avner answered, and he said, Who are you, who have called to the king, meaning what gives you a right to wake us up and to speak to us in the middle of the night, and the important thing that that Avner asks is, Who are you that you have called to the king. Well, look now to verse 15. And David said to Avner, now these two men knew each other very well. He says, surely a man are you, and who is like you in Israel? Now Avner had a very good reputation. He was the commander of the armies of Israel, and in that position he was revered. He was thought of as a very competent commander of Israel's army. But what happened?

Well, what we see here is that during that night, and again, all of this, how we're reading tells us that God was at work here. God was moving in this situation in order to allow David and Avishai to come into the camp of the enemy, and what did they do? Well, we'll find in a moment what they did, but keep reading. Look, if you would, to verse verse 14, where it says, and David called to the people and to Abner, the son of Nair, saying, Surely you will answer, and Abner answered, and Abner said, Who are you that you have called to the king? Verse 15. And David said to Abner, Surely a man are you, and who is like you in Israel, but why did you not guard your master, the King? For one has come of the people, two, and we have a word, a very strong word, for to destroy the King, your Lord, and therefore David is exposing Avner, this great military man, but he wasn't very faithful to his primary objective, which is to guard and protect the king, and therefore he says, look now to verse 16, this thing is not good. What you have done, and then he says, as the Lord lives. Now this is a way of saying this is not how God would expect you to behave. That's why he says this thing is not good, what you have done as the Lord lives four and then he speaks in the plural, he says bene mavet atem. Now he's not just talking about Avner, he's talking about all the soldiers of Israel, all those who were stretched out in the camp. Of the children of Israel, those 3000 men, and there were presumably others as well. And what do we know? They were there for protection in order that nothing could come to harm King Shaul. But what happened on that night? Well, we already know. We know that Abishai and David went together, and they come to the place where the king was King Sheol, and there was that spear stuck into the ground, and there was also a jug of water that was by the king's head, and what do we know? Well, we know something, that David took both the spear and this jug of water. Why? In order to testify, to give proof. And we'll find out exactly what we're talking about in a moment. Look, if you would, to verse verse 16, the second half, where he says, What you have done as the Lord lives, it is not a good thing, for and he says it again, Sons of death are all of you, for you have not kept concerning your Lord, concerning the anointed of the Lord, and now see where is the spear of the king and the jug of water, which was by his head. Now we're seeing something we were told emphatically last week that that spear was stuck into the ground by the king's head, and also by the king's head was that jug of water, and now these two things are missing. Now it would have been very easy, and we remember that Avishai suggested it, and that was to take that spear, and he says it won't take me two times, I'll do it the first time, I'll take that spear, and I will plunge it into the body, perhaps even the head of Sheol, and therefore your enemy will be put to death. Now, David could have received that, but he did not. Why? Because David was not seeking vengeance. David did not want retribution. This was an opportunity for David to demonstrate that he had no ill feelings against Sheol, even though Shoel had acted in a very, very betrayal matter manner against David, as we saw taking his wife away from him and giving her to another, and also other things wanting to pursue David and put him to death, so all of this is told to us over and over. Look at verse 17, but Shaul recognized the voice of David, and he said, Is this your voice, my son David? And David said, My voice, my Lord, the King. Now all of this is to say something, David, and pay attention to the words that David says.

He calls King Sheol my lord, meaning that word for master is the word Adoni, which simply says I recognize your authority. David never did anything to go against the authority of Shoel, but he was being hunted down as an enemy of Shoel, and this is another opportunity where David is demonstrating that he has no ill feelings for King Sheol and was not about wanting to kill him because he had the opportunity, but he did not act upon it. Let's press on. Look now to our last verse, verse 18. And he said, and here again, this is David, and he says, Why is this my lord that he is pursuing after his servant now. David is saying undeniably, Who am I? I am King Shaul's servant. Now, what does he mean by that? Well, he has always been someone who has been loyal to Shaul, he. Didn't have any bad feelings. He didn't want any revenge. He didn't want to see Shaul put to death, but what do we find? Shaul was hunting and pursuing after him, and therefore David says, Look carefully at verse 18, and he said, Why is this, my lord, that he pursues after his servant? For what have I done? And the answer is that David has done nothing, and what in my hand is evil. Now Shaul has been constantly accusing David of evilness, but David is not an evil man. David has demonstrated over and over, he did that back in that cave when, when Shoel went into the cave, and everyone said, 'Look at how the Lord has delivered your enemy to you, but David did not attack him, even though he could have. But what did he do? He cut off the titset, that is, that fringe garment. Why? Because that is done when someone is dead. David was saying very clearly, I could have killed you, but I did not. I left you. Why? In order that you might pursue the commandments of God. And this is another example of how David did not behave with violence, did not take that spear and run it through Shaul, but rather he did something, he gave signs, we could say differently, he gave proof that he was not an enemy of Shaul, that's why he says look at the text, he wants to know why his lord, that is King Shaul, is pursuing after his servant, for he says, "What have I done, and what is in my hand that is evil? David is saying, "There is nothing in me that is motivated to do something that is against the will of God. David was indeed a loyal individual, a servant of not just King Shaul, but first and foremost, he was a servant of the living God. So, let me ask you, is that how other people see you? Do you have a testimony? Are you bearing witness that people can see your commitment to biblical truth, that's what we're called to be as disciples of Yeshua, that is Jesus of Nazareth. We're supposed to demonstrate our faith, and our faith should work itself out. We all know the scripture that work out your salvation with fear and trembling. Now, that does not mean that we play a role in our salvation. Our salvation was achieved by one thing, and what was that? The crucifixion of Messiah. Now we know that He died. Why did He die for our sin? But also, there's another important thing that we need to remember, and what is that, that God has raised Messiah from the dead, and that resurrection is God's stamp of approval on the crucifixion, the death what Messiah achieved, and what was that? Well, through that crucifixion, when did it happen? On Passover. What is Passover? The day of redemption, and through that act and that shedding of blood that purchased for us eternal redemption, we can know something. We can have that assurance. We can know that we will, when we die, whenever that might be, that God will bring us in to His kingdom. Why? Because when God looks at us, He has forgiven us of all of our sins. All of our sins are forgotten, that great scripture. And I will remember their sins no more.

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Baruch Korman 24:17

And then ultimately we need to remember that we, through the work of Messiah, we become the righteousness of God, and that means what it means that when God looks at a believer, someone who has received the gospel, what does he see? Righteousness. Who are we in Messiah? We become the righteousness of God. Therefore, that very righteousness that Messiah Yeshua Jesus of Nazareth displayed, that righteousness is seen and imputed to us, so that when God looks at us, He sees no sin, He remembers none of our sin, and He sees. The very righteousness of his son, that should give us confidence, and you know what else that should do. It should cause us to be humble, it should cause us to be grateful, it should cause us to want to praise God and thank Him for what He has done for us, because it was God's plan, it was His purpose, that his only begotten son come into this world through the incarnation, that is God taking on human flesh. For what purpose? In order that he might lay down his life. And what are we called to be? Well, we're called to be a living sacrifice. What does that mean? It means that Messiah is our example. What He has done for us, we should want to do for others. And if that means that we die because of our faith, that's okay, because flesh and blood cannot inherit the kingdom of God. If we're going to enter into the kingdom of God, and every believer will. Then, what's going to happen? We're going to have to have a new body, because flesh and blood cannot inherit the kingdom of God. And when are we going to get that new body? Well, remember the scripture, Philippians one verse six, the good work that He has begun in you, He is faithful to complete it. When in the day of Messiah, some Bibles will say in other passages talking about this wonderful day in the day of our Lord Messiah Yeshua Jesus Christ. So understand we have a wonderful future. Our future is not going to be fully experienced in this body. We need a new body, a body that is perfectly designed for eternity in the kingdom of God, and that's what God is going to provide every believer. It is so wonderful that how much faith do we need. Well, as the scripture says, if we just have faith like a mustard seed, the smallest of all the seeds, but becomes in actuality a tree, a large tree within the garden, and what does that tell us? It tells us that when we have faith, even a little faith, that faith is going to grow. It is going to take over who we are. We're going to become a new creation whereby, through our faith, that we can serve God, we can glorify God, and we can testify that we are not who we were, but if anyone is in Messiah, they become that new creation that is who we are in Messiah.

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Intro Voice 27:56

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.