

1_samuel_chapter_26_part_1_v1 (1080p)

📅 Wed, Jun 03, 2026 1:25AM ⌚ 28:32

SUMMARY KEYWORDS

David, Saul, Samuel, Zif, Hahila, Yeshimon, 3000 chosen men, wilderness, anointed, Messiah, obedience, victory, God's will, betrayal, redemption.

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.

I made mention a few weeks ago that when Samuel died, that this would embolden Shaul to come against David, and that is exactly what we're going to see in this passage of scripture. With that said, take out your Bible and look with me to First Samuel and chapter 26 First Samuel chapter 26 and we're going to begin in verse one. Now, let me just simply say, before we get started, because of differences in languages, the ways that some languages refer to things, and how it's literally spoken of in the original language can be different. For example, there's no J in Hebrew. Whenever we see a letter that is translated into English as a J sound, it is a Y in the Hebrew language, and therefore we need to be aware of this, so we're not confused by the terminology that we're coming across. Likewise, we're going to be focused in on a place, and this place is called Zif. Now, individuals that come from there are called Zifeme. Obviously, in English we use a different way of talking about them, but for this purpose I want us to hold on to the original context and the original terminology that's found in this passage. So let's begin. Look with me to verse one, where it says, and the Zafim, they came to Shaul at Gibeah, saying, surely David is hiding at the hill, and the name of this hill is called Hahila, which is opposite, and now we have something else that's different, we have the term High Shimon now. Many times in English it will say Je Shimon, but literally in Hebrew it would be Yeshimon, or because of this definite article referring to this place, it's called High Shimon. Let's press on to verse two, where it says, and Shaul got up, and he went down to the wilderness of Zeph. Now, why was that? Because he was told that David is in that location, and therefore Shaul wants to kill David, and now with Samuel, the man of God, dead again, Shaul feels emboldened to take out his retribution and revenge upon David. Look again at verse two, and Shaul got up and went down to the wilderness of Zeph, and with him 3000 and notice this: we have chosen man. Now we would say in English, chosen men. So 3000 chosen men of Israel. Why? Why were they selected in order to seek David in the wilderness of Zif. Verse three. Notice what's taking place. Verse three says, and Shaul was encamped at the hill, the same place that David was at the hill called Hahila, which is opposite Hae Shimon, on the way, and David is dwelling in the wilderness. So, what is the scripture telling us very clearly that Shaul is closing in on David, and again, for what purpose? Because Shaul wants to do one thing, and that is to kill David. Why? Because he sees as David as a threat to him, because he knows in reality that David is the Lord's unknown. Appointed that one that God has chosen to lead the children of Israel. So we see over and over how King Sheol is defiant. He's not interested in serving God. He's not interested in participating in the will of God. What does he want? He wants to hold on to power. Why? Because of his pride, because he wants what he wants, and he's not interested in the will of God. Move on to the last part of this verse. After saying David is dwelling in the wilderness, it says, and he saw that is David saw that Shaul came after him towards the wilderness, so David knows what is going on. None of this is a surprise to him. And we press on to verse four. What are we told? And David sent forth spies, and he knew that Sheol had come, and notice this last phrase - it's literally El Nachon. Now this is from a Hebrew phrase, which means to establish. In this context, that phrase El Nahon means that he was doing this in a steadfast way. What is being talked to the reader, that Shaul was committed in this pursuit, that he was totally committed to putting David to death. But we're going to see something.

We're going to see the faithfulness of God when we are in God's will, when we are committed to the purposes of God, when we want to implement the will of God, be a wise, be aware that God is going to defend us. We don't need to fear the enemy. In fact, we can expect that God will move against that enemy. So again, notice what the scripture says, and David sent out spies, and he knew that Shaul had come steadfastly, and the creation is against him. Verse five, and David got up, and he came to the place which Shaul dwelt there, and David saw the place where Shaul lied there. Now notice something over and over, what is being told here that David saw, or that David knew what did he know, he knew the place where Shaul was camping, and we're going to find something very significant in a moment, because the word of God is going to tell us how King Sheol, he knew that he was messing with the one that God had selected to lead the children of Israel, that he, that is David, was a rightful king, that God had turned away from Sheol, because Sheol was not interested in the word of God, not interested in the plans, the purposes, or the priorities of God, and therefore what's going to happen. Well, even though that King Sheol took many precautions in order to save his life, we're going to find something none of that is going to protect him. We'll see that later on. Let's move back to the verse that we're in. Look at verse five, and David got up, and he came to the place that is emphatic, which Shaul camped there, and David saw the place where Shaul lied there, and notice he wasn't alone. He had Avner, the son of Ner, the captain or commander of his army. And notice what else it says, and Shaul is laying in the camp, and the people were camping around him. Now, what is being told? Well, very simply, what we find is this: that Saul was taking great precautions in order to provide security for himself. He knew something. He knew that David was a skillful military man, and he also knew that the Lord had turned away from Sheol. Why? Well, it wasn't personal, it was simply because that Sheol was not committed to the things of God, and realized something we. We are not committed to the purposes of God. When we are not interested in God's plans and priorities, what's going to happen? God will set himself against us. Now, if we want to be blessed, if we want to know joy, if we want to know a spiritual success, what should we do? We should submit to the instructions of God. We should want to implement His word in our life, but I've already said the word of God was very distant from Saul. This just wasn't something that was important to him. And notice what it says at the end of verse five, and the people are camping around him. All of this was a precaution in order to preserve the life of Shaul. Look now to verse six, and David answered, and he said to Achimelech the Hittite, and to Avishai the son of Suruiah, the brother of Yoav, or Job, or Joab, saying, Who will go down with me to Shaul to the camp now. Imagine this. David is speaking, and he asks a question. He wants to know who will go with him into the camp. What camp? The enemy's camp. We see something. It's not by chance that Sheol took 3000 choice men with him now. Three is for the purpose of revealing something. We could say differently, three is for the purpose of documenting or confirming something. And what's being shown here truly with that number of men. How many men did David have? He had at most 600 Remember the 400 that he took in order to go against this man that was married to Abigail, and we're talking about Naval, and we see that 200 stayed with the supplies. So David had 600 men at his disposal, but King Sheol, how many did he have?

Well, the Bible tells us clearly that King Sheol had 3000 that is, for every one man of David, Shaul had five more, so five times more strength than David had, but we need to remember something, we need to remember that the battle does not always go to the strongest, nor the race always to the fastest. Why? Because of God. God is sovereign, and God can change anything. And God, when we are in a covenant with Him, when we are committed to His purposes, God will move in our life. We can say it differently, God will move in our circumstances in order to bring us into victory. That's what God wants to do. So, look again at our text. Look now to verse six, and David answered, and he said to Achimalek the Hittite and to Avishiah the son of Surai the brother of Yoav, saying, Who will go down with me to Shaul to the camp? And Avishiah said, I will go down with you. Notice, none of these men, neither David or, as we see here, Abishai. Neither one of them had fear. Why? There was a confidence to them. Why they knew that they were committed to the purposes of God. They didn't fear, they were not concerned about the strength of the enemy. What were they committed in doing? Achieving the will of God, being in God's will, completing His will, and bringing glory and honor to Him. And when we have that as our objective, we can expect to be successful, that's the message of the text. Look now to verse seven, and David came and Avishia to the people, and notice what it says, Lila, which means night time. So David and Avishia, they went into the camp when not in the daylight, but as it says here, night time, and behold, Shaul is laying, how sleeping, and again within this in. Encampment among the soldiers, and notice something else, and his spear was stuck into the earth from his head, meaning close to his head, and Abner, who was Abner, the head of the army, and the people were lying around him, so again we see over and over one consideration. Shaul didn't have confidence, but he was fearful. He positioned himself among the people. Now some of the rabbinical commentaries point out that he was in the midst of all the people, they were laying around him for protection, and he had that spear that he had stuck into the earth in order that was close to him in case that there was any danger that he could respond in a moment, but all of that is not going to bring success to Shaul. Now, remember something. Remember that King Shaul, he took 3000 choice men with him from Israel, and even though we would think that that would secure victory, something else is going to happen in this passage. Look now to verse eight, and Avishia said to David, and there's a declaration now. Many Bibles will say deliver, but it's not the word deliver, it is the Hebrew word cigar, which means to close in now, in one sense, what God is doing is bringing the enemy of David, closing him in, and this is an idiom for victory. So notice what it says, verse eight, and Avishia said to David, God has closed today your enemy into your hand, meaning this you now can grab the enemy and you can have victory over him, and Who's the source of this God? So God is doing just what the text says, closing shoal the enemy of David into the hand of David, and notice it says, and now I will strike him, please, with a spear. So Avi Shai, he sees that God is at work, and he has an expectation that he is going to use a spear to kill Shaul, but notice it says, and in the land that is where they're located one time and not a second time to him, meaning this, this is not going to be hard, it's not going to take me multiple opportunities to defeat Sheol, but one time I'm going to be able to strike him. I will not need a second time. All of this is to show how vulnerable Saul is. Why? Because he's not interested in God's will. So, let me pause for a moment, and ask you a question.

What is important in your life, your plans, your desires, your wants, your pursuits, or are you able to humble yourself and do something very important, and that is listen. If you're going to be used by God, you have to hear the word of God. Now, the best way to hear God's word is through scripture, that we study it, we read it, we cherish it, we revere it, and we implement His word into our life. That's what a true follower of Messiah Yeshua, that is Jesus of Nazareth, does, but there's another way. When we are committed to the priorities of God, His purposes, His plans, and we pray God is as well able to guide us when we want to obey God, that obedience, let me say it differently, that submissiveness is going to work in our life in order to give us God's perspective. As I said last week, we are going to have the mind of Messiah, that is, we're going to see things from God's perspective, and when we do, we are just one step away from victory, and that's what God wants to provide us. He wants us to be victory, victorious in accomplishing His will. But notice what it says here. We find Avi Shai is speaking, and he says. Is I will strike him with the spear, and in the earth, meaning at this location in the land one time, not going to take me a second time. Look now to our last verse, verse nine. But David said to Avishia, do not destroy him, so it's a strong word. Don't destroy him, meaning do not put him to death. Why? For who will stretch out his hand against the Lord's anointed? This is something that ought not be done. Now we see something here, because this shows the defiance of going back 2000 years. Israel's leader, David, had a sensitivity towards the things of God. David wanted to serve God. David wanted to obey God, and because of that, God guided him, directed him, and notice he closed in to his hand the enemy of David. Why God is good again. God wants us to know victory, but in order to have that victory, we also have to have humility. We need to be sensitive to what is pleasing to God, what is glorifying to God, and what is honoring to God. Now, at this time, Sheol was the king of Israel, and one of the ways that the king was referred to was as the Lord's anointed, now the term anointed here, if we look at this verse, middle of verse nine, where it says, for who shall stretch forth his hand against, and notice this next word, Meshech. Now the Hebrew word Meshech means Messiah, or in a literal sense, it comes from the word for the anointed one. So David is rightly saying, Who has stretched forth his hand against the Lord's anointed? And if we do so, notice what it says, V Nika, which means and be clean, meaning you're not going to be held in contempt. No, you will. You will not be clean. You will be charged for doing such a thing. So, always in the scripture it shows us something that we need to be listening to God. We need to be always available for God to lead us and to direct us, so that we are walking in obedience to His purposes. And in the general sense, we ought not stretch forth our hands against the Lord's anointed. Now that is an emphasis of the word of God, and we see that Messiah, and I'm speaking about Yeshua, the one who you might call Jesus. He is indeed the Lord's anointed, and it was so shameful that those who were in leadership, and I'm speaking about the Sanhedrin. If you study what took place on the night that Messiah was betrayed, and he was delivered over into the hands of the Sanhedrin, we know something. We know that there was deceit, there was falsehood, and there was a false testimony. What did I mean by that? Remember Judas, the one who betrayed him, when he saw Yeshua there in the garden. What did he do? He came up to him and kissed him, an act of friendship, an act of loyalty, an act of love, but all of that was sown in deceit, because Judas didn't love Messiah.

B**Baruch Korman 24:07**

Judas loved money, and he had a consistent thievery going on, taking money from the treasury, and he was the treasurer, but he was not an honest man, and what did he do? Well, the scripture tells us very clearly that on the night that Judas betrayed Messiah, delivered him over to the Sanhedrin for that mockery of a trial. What happened? The scripture tells us that Satan entered into him. Now, how did that happen? Well, let me just simply say this is evidence of something. It should scream to you and me, the reader of the biblical texts, that Judas was not a believer. Now, he professed to be one. He would assemble himself with other disciples, but he was not a true disciple, for a true disciple wouldn't betray their master, but they would walk in love, they would be submissive, they would be someone that had a testimony of faithfulness to the one that they saw as their Rav, their great one, but Judas did not. He was not an individual that was submissive to the plans, the purposes, the priorities of God. So let me ask you, what about you? Are you someone that is truly committed to the will of God. If God is going to use you, if you are going to know a biblical success. Now, what is success? Well, success does not depend upon you. It depends upon God. And here's the biblical truth: everything that we need to carry out God's will. God will supply if we're committed to Him. If we're committed to His will, God will supply everything that we need in order to serve Him and carry out His will. God is faithful. God does not lie. God does not betray His covenant people, so understand that God will provide what we need, so that we can live successfully in His will. But be very careful when we are people who reject, who are defiant, who are not interested in the things of God. What's going to happen? I can tell you what's going to happen, that God will set himself in opposition to us, and that is exactly what Shaul was doing. We find that he was moving against the true anointed one of the Lord David, but David, he did not return evil for good. What did he do? David was someone who was always committed to doing the right thing, and that's why he says here, look at the end of verse nine. David says, Who will stretch forth his hand against the Lord's anointed, and finally he says Ve Nika, which means such an act will not leave one clean, but God will hold that person accountable. We don't want to be judged by our disobedience, we want to bring ourselves under the mercy of God, the grace of God, the forgiveness of God, and there is only one way to do that, and that is through the gospel, which is a covenant of redemption through the grace and the blood of Messiah.

I**Intro Voice 27:58**

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.

**28:30**

Shalom.