

1_samuel_chapter_25_part_2 (1080p)

Mon, Mar 30, 2026 6:58PM • 28:32

SUMMARY KEYWORDS

Avigail, biblical truth, sacrificial love, David, Naval, judgment of God, Holy Spirit, blessing, integrity, righteousness, dependence on God, evil inclination, humility, covenantal relationship, godly woman.

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:00

Hi, Shalom and welcome to via hafte 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 Zera 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.

Baruch Korman 00:41

In this installment, we're going to focus in on a woman, the wife of naval this woman who is called Avigail, and that name means, as we learned last week, my Father rejoices. And why is that? Because he knew that this young woman was a godly woman, someone who was committed to implementing biblical truth into their life. And let me just simply say that when someone is committed to that living a God, pleasing life, it not only makes the father happy, but also you will be happy when you surrender to the Lord's purposes, his plans, his priorities. Make them your priorities. This is going to bring a joy into you. So we need to be people who are committed to biblical truth, and a great example of that is Avigail. She was a woman who was truly a woman of faith, and what was so faithful about her well, very simply, she was a woman who did not do what was in her best interest from her own perspective. But what did she do? She trusted in God, and how do we demonstrate such a trust? Very simply, we know that she was the wife of Navarre. We've been told already, and we'll see again today that he was an evil man. He was against the purposes of God. He was not interested in doing the will of God, and therefore, what is to be expected when we are a rebellious individual, what's going to happen we are going to meet the judgment of God, but it's going to be this woman, Avigail, that is going to behave in a way, In a sacrificial way, in order to bring to her husband not what he deserves, which is judgment, but we're going to see that she's going to behave in a way that brings to her husband a blessing rather than a curse. So with that said, take out your Bible and look with me to First Samuel chapter 25 we're going to pick up where we left off last week. We're now ready for verse 12 again, First Samuel chapter 25 and verse verse 12, where it says, And the young men of David, they turned. Now this word for turn means in an opposite direction, and that is very important, because it's signifying something that change is coming. What could have been has been overturned, and there should be a different expectation.

Remember that once again, verse 12 and the young men of David, they turned to their way, and they returned, and they came and they said to him, meaning they said to David, all these words, meaning all the things that had happened to them they wanted to recount before David. Look now to verse 13, and David said to his men, gird every man his sword, and every man girded his sword. Also. David girded his sword. All of this was a call to battle that David had when he heard this response from Naval, he had a plan, and that was to have all of his servants that were with him that they would put on a sword in order to go to battle. Why? Because this man, naval was an evil man. He did not fear God, and He was not interested in the will of God. But notice something very important, it says here, and they went up after David. How many a prophet? Approximately 400 men. Now, David had more than 400 because if we keep reading, it tells us and 200 remained concerning the vessels. Now, the word here is killim, which simply can refer to weapons or simply supplies. So David did this. He took two thirds of the men who were with him, that is, 400 and he caused them to gird themselves with their swords as a way of saying, we're going to battle. And then he took 201/3 and told them you stay and guard the supplies. So David is acting in a very, very assiduous way in preparing for a battle, but not leaving himself vulnerable to someone else's attack. Let's press on look, if you would, to verse 14, but to Avigail, the wife of Navarre, one of the young men, told To her, saying, Behold David sent messengers from the wilderness to do what it says here, leverach, which means to bless our master, but notice the response, David wanted to be a blessing, but what did naval do? It says here, but he, and it's a word for to to to revile someone, to speak very harshly, to speak very unkindly against an individual. And that's why it says, But he reviled them, verse 15, and the good men, the men were good to us, and it says very good. So the men were very good to us, and they did not harm us. And nothing was missing from any of our supplies. All the days that we walked with them being in the field. So what the testimony was this, as long as these men were with us, things were well. They protected us. They did not harm us, and we find that nothing was missing. This shows that David and his men were men of integrity. They wanted to be, as the scripture says, they wanted to be a blessing. So let me ask you a very important question, are you desiring to be a blessing to others? If you are being led by the Holy Spirit, you will the Holy Spirit equips us so that we can be a blessing to others. And who should we bless? The least of our brethren? And when we do, who are we really blessing? Who is going to receive that, that that action, those kind things, those blessings, Lord says that what we did to the least of our brethren. We did actually unto him, unto Messiah. So we need to have a right perspective, a biblical perspective, and we're going to see that this woman, Avigail, she did well, let's press on look, if you would, to verse 16. Now, verse 16 is a very informative verse, speaking about what David was to the men of Navarre. Look at Verse 16, where it says

Baruch Korman 08:52

they were a wall for us, also at night, also the day. Now what this means is this that David and his young men, those who were serving Him, those who followed the instructions of David and had the character of David pressed upon them, what were they doing? Well, it says a wall at night and day. This speaks about the fact that around the clock, these individuals didn't have to fear and remember, remember that naval was a very wealthy man. He had great possession. We talked about those 3000 sheep and 1000 goats. He had great resources, and that wealth would have made him vulnerable. But David not because he was ass, not because naval thought about it, but simply because of David's character. He was blessing, he was protecting, and he was helping. And. All the time, David and his men were there. Notice something, none of these individuals suffered anything that was unfortunate,

but they were being protected. Let's press on, if you would, to the next verse, verse 16 at the end all the days that they were with them, that we were with them. It says here shepherding, shepherding the flock, meaning they had protection all those days. Verse 17. And now and again, this one young man is speaking to Avigail, and what does he say? But now know and see what you shall do. So this man is saying you need to take action. So he says, Know and see what you will do, because evil has been determined against our master and against all of his house. Why? And He is a son of and there is a very informative expression, Bali Yael, what does that mean? It is a expression we find many places in the Old Testament to speak about a group of individuals that are vile, that are faithless, that are rejecting the character of God, and they are living in a most displeasing manner unto the Lord. Now we don't want to be sons of Bali Yael. We want to demonstrate that we are the saints of God, and in order to be a saint, we have to experience this reconciliation with God. We could say it differently, this justification from God by grace, and when we are justified, by the way, in Greek, there's only one word for justice, and that's the same word for righteousness. So those who are justified, they are made righteous. And what's important is this, it's in the passive meaning. We don't make ourselves righteous. God has to make us righteous. But there's another truth that frequently that term for being made righteous is not only in the passive, but is in the perfect. Speaks about it happened in the past. It's true now in the present, and it will continue to be true in the future. That's who we are in the blood of Messiah. Well, look on to verse, verse 18, What did avigal do when she heard all of this, how her husband spoke in a most displeasing way to David and his men? Notice what it says. Verse 18, and avigdal hurried and she took 200 and the implication is 200 loaves of bread and also two skins of wine and five sheep that have been prepared, and five sayas of parched grain, and 100 and this would not be 100 individual raisins, but 100 clusters of raisins, which would be grapes that were dried, and also 200 200 date cakes. And it says she placed them upon the donkeys. Now she was taking a great sum of supplies to David and his men. This was her intent. But where are David and his men? Well, we're going to see undeniably that God is at work. And here's the principle for us, when we are committed to doing God's will when we want to demonstrate his character. What can we expect God to move in our circumstances? A very wise biblical truth. We want to be like God. What does that mean? We want to follow what God has instructed us to do. We want to implement His words, His commands, His admonitions to us. And it's only when we do this can we expect that God will go to work in our circumstances, when we are all about what we want, when we are committed to the things that we prefer realize when that describes us, God's not going to be moving in our life. So what happens here? Let's press on look, if you would, to verse 19, and she said to her young men, pass over. Be. For me, Behold, I am coming after you. And to my husband, naval, do not tell him, meaning what she is about to do. She does not want naval to know why he is an ungodly individual. But what is she going to do? Well, we're going to be amazed with the humility and this sacrificial love that she has for her husband. And again, does he deserve it? No, he does not. But does she behave in this way? Yes, she does. Why? Because she understands her role as a wife, and she lives sacrificially according to that role. Well, let's press on to verse 20. And it came about that she is riding upon the donkey and she goes down and notice she goes down in a secret place of the mountain. It's setter. Setter is a word for secret or hidden in a hidden place of the mountain. And notice the next word, and behold now that is a word that says, pay attention. Something significant is about to be revealed in the biblical text. So Behold, and who is she going to meet? She wants to take these supplies to David and his men. She wants to bless them as David had blessed naval and naval men. So it says, Behold David and his men are coming down for what purpose to meet her. Now, was this something that David had in his mind to do?

No, he was going down to DO WHAT TO KILL naval and his men. But what happened? We see that she moved with great urgency. The word is me my hair. She moved with great urgency for a purpose, and that was to take the punishment that was rightly for her husband upon herself. And we'll see this in a moment. Keep reading, David and his men in the verse 20 are going down to meet her. And what does it say? And she met them. All of that is to tell us God is at work. And again, when we become committed to the things of God, we can expect something when we are interested in serving God, displaying the character of God, doing the commandments of God, all of that is speaking to God, saying, God, I want you to work in my life when we are committed to our purposes, our plans, what we want, our desires. What is that? It's saying, God, don't get involved in my life. I don't want you. I don't need you. I can handle everything on my own. That is foolishness. That is the type of discussion that naval would have with himself, spiritually, not one that's advisable. But let's keep pressing on. Look, if you would, to the next verse, verse 21

Baruch Korman 18:25

and David said, Surely. And then we want to translate this right, ACH le Sheker. Now, what is shekur? Shekel is the shekel is the word for falsehood. So Sheker is false, and what we find here is that he's speaking, and he says, surely, for falsehood, I have kept all which was to this one, meaning the vow. I defended him, I protected him, I instructed my young men to be kind to him. Nothing was loss of all of their possessions. They were able to shepherd the sheep and the goats and nothing happened. I was a blessing to them. And what happens? Well, it says here, and David said, Surely for Sheker, meaning for falsehood, I have kept all which was to this one in the wilderness. Now the wilderness, or desert, this word mid bar in Hebrew, is a word that speaks of dependence upon God. That is so important that we see this word. Why? Because David is demonstrating a dependence upon God. How did he do so? By doing the right thing. He was not thinking of himself, but he was loving his neighbor as himself, who was his neighbor, in this case, naval and his men. He was providing for them safety, and we'll see that in a moment. It says, but in. Nothing from all which was to him, that is to Naval, was missing. Nothing came up short. And it says, But in contrast to that, he returned to me evil instead of good. Why? Well, the answer is simple, because he was an evil man we've already seen that taught to us, and this is the second time it's being emphasized in this passage, naval was not interested in that which is good, what's good God's will. What was he interested in something very different? And what is that he was interested in his will? He wanted what he wanted, and therefore he was behaving in a way that did not exemplify the character of God, but he was exemplifying the yetzer hara, which is that evil inclination, that evil inclination that we read about in Genesis six that says that a person is thinking always about evil. What's that our desires, our wants, what pleases us, rather than being brought into the submissive will of God by obedience. Obedience is a good thing. Let me just prove that to you. If you look, for example, at Revelation chapters two and three, Messiah says over and over to these seven congregations in Asia, minor he says, I know your works. And to most of them, he says, and your works aren't sufficient meaning, this how you are behaving is not in line with the truth of God, there is a gap between what you say you believe and how you are implementing that faith. It's a problem. So he says over and over, I have not found your works complete. Well, press on. The last thing we saw, instead of returning good. What did he do? It says here, but he has returned to me evil instead of good. Now look at verse 22 thus God will do to the enemies of David. And thus he will add, if I shall allow to remain from any of those that are to him until morning. Now, most of the time, scriptures don't translate. The last part of this. Want you to hear what it is. It's mashtine Bakir. Now, mushtin is a Hebrew word, which

means to urinate and to do so publicly. It says here, to urinate against the wall. Now, that is something that ought not to be done. It is not proper to behave in a public way in that manner, and therefore it expresses shame. And this is what David's talking about. David is saying this, if I allow this group of individuals to live, if I don't wipe them all out before morning, it is a shameful thing. That's why we have that expression. Mashtine Bakir, why to teach us that God's judgment is a righteous judgment? Well, press on. Look, if you would, to verse 23 and Avigail, she saw David, and she hurried and she came down from upon the donkey, and notice what it says, vaiti, Pol, le, aFe, David. She fell, and we might say, before the face of David. And she fell upon her face. And what did she do? She shows humility. She bows down to the ground. Verse 24 and we see that she fell at his feet. And she says, Please, my lord, allow the iniquity. Whose iniquity is she talking about? The iniquity of Navarre, what he did in behaving in such a revolting way against David and his men, she says, Here, Please, my lord, the iniquity and again, the iniquity of naval, let it be upon me. And she said, Please, your maidservant. In your ears, hear my words of your maidservant. Now. She says over and over, when she speaks of herself, she calls herself a maid servant. What is that? Speaking of she is responding to David with humility. She's coming here saying, I'm willing to suffer for the sins of my husband. Now that is showing a sacrificial character that she has, and if we truly are followers of Messiah, we are also going to display a sacrificial quality. Why? Well, he suffered for my sin and your sin, and we should be willing to suffer for our covenantal relationship with him. Why? Because it's the right thing to do because of what he was willing to do for us. Something very similar to Abigail. She's saying, Let my husband's iniquity be upon me. I'm willing to suffer the consequences. What was David wanting to do, to put everything to Him, to his household, to put it all to death? She's willing to die. And why this shows her commitment to her husband. Does he deserve such a righteous woman? Such a godly woman? No, but what's important is, and what's being taught here is how she is faithful to the role of a woman, that she is putting her husband first without any thought of how is this going to benefit me? What's going to happen to me? She's not interested in those things. She simply wants to do faithfully what a wife is called to do, and this is so rare today that we see women that are willing to serve, willing to suffer and willing to honor their husbands. Why? Because God has put the woman in that role. Now here again, her value is just as much value as her husband, but she has a call, and she is called to love her husband, and love puts us into a submissive relationship with the one that we're called to love. And therefore she is demonstrating that she is a godly woman. She is a godly wife, and she's not thinking of herself. She's living sacrificially. And every believer, and I want you to hear this, every believer, we are called to live sacrificially, not putting ourselves first, but putting others first. And remember what the Scripture says, as you did to the least of your brethren, you did also unto me. If we love our Lord and our Savior, we are going to willing, be willing to suffer injustice. Why? In order to demonstrate his character, a wonderful character that should we should embrace always

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 in 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.