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SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

Shalom and welcome to Vehafta Yisrael, 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 at loveisrael.org. That's one word, loveisrael.org. Now, here's Baruch with today's lesson.

Baruch Korman 00:42

We're going. going to learn tonight about this woman, Avigail, and this is a faithful woman who did not think of herself what she wanted, what she desired, but rather she was a woman who wanted to bless others, and we see that in her relationship with David. Now, when she approaches David, she calls him consistently her Lord. Why does she do that? Because she wants to demonstrate that she is submissive, that she has a faithfulness to God, and recognizes authority. Let me just simply say to you that if you want God to move in your life, you need to be someone who recognizes God's authority. And how do we do that? By submitting to His Word. The best way I want to emphasize that the best way to demonstrate that you recognize God's authority over your life is submit to the Word of God. Well, with that said, take out your Bible and look with me to First Samuel and chapter 20-five. First Samuel and chapter 20-five. We're now ready for verse 20-five, and again, we're going to see over and over how this woman by the name of Avigail, how she did not think of herself, but she demonstrated a submissiveness by placing David and not just David but David and his men over her desires. Why? Well, we're going to see that she wants to be a blessing to others. Let's begin. She's speaking and she says, "Please, do not place upon my Lord, who she's speaking about, David, and do not let it be to his heart that this evil man-what evil man-and it's the word beliyael which speaks about someone who's just not evil as Naval is, but also someone who is very vile, someone who is disobedient, someone who lives a very, very perverse and displeasing life before God, and then it says concerning Naval. So she's speaking clearly about her husband, because as his name, thus is he Naval. Remember what that means. We're going to find that even though many Bibles will translate this word "nevela" as folly, it means something that is despicable, something that is vile, something that God always, always rejects, and this is the way that this man thinks consistently in a way that is not pleasing to God. It says, "For as

His name is with Him, meaning this term Nevelah, which is something that is despicable, so this is with Him, and I. Now she's speaking about herself, and I, your maidservant, I did not see the young men of my lord again. My lord, meaning David, which you have sent. So she's saying here, yes, I'm willing to pay the price for this iniquity, literally the iniquity of her husband, but she's willing to suffer the consequences. But she's saying, "I did not see these young men, meaning I had no knowledge of them being sent and what my husband said unto them. Press on to verse 20-six, and now, my Lord, as the Lord lives, so she speaks about her submissiveness to David. David being a man of God, David being someone who is gracious and merciful, she says. And now, my Lord, speaking to David, as the Lord lives, and as you. Your soul lives now. Some will say, "As your life is, which the Lord has done something, the Lord has refrained you from coming into bloodshed. Now remember, David set out with his men, 400 of them, with what? Well, with their sword girded to themselves, meaning they were ready to go into battle. But nevertheless, God did something. What was that? God, who is always faithful, God intervened through this woman Avigil, and because of that, David did not shed blood on that day. That is what's being emphasized here. So look again, she says, and the Lord refrains you from coming into bloodshed. And then, even though many Bibles will say avenge, it's not the word for vengeance. It's a word for saving. He has saved your hand of yourself, and now, as naval, meaning as something that is disgraceful, and now let your enemies be disgraceful, the ones who are seeking against my Lord evil. Now, what is evil? Anything against God's will. So we see how this woman is behaving. We see that she wants to be a blessing, and we'll see that in no uncertain terms in a moment. Let's press on, verse 20-seven.

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And now this blessing, which I brought, whose she, your maidservant, had brought to my lord. Let it be given to your young men, the ones who follow, literally the ones who go in your with your feet of my lord, meaning the ones who follow after my lord. And then we have another petition that she says. Look now to verse 20-eight. Please take away the transgression of your maidservant, for the Lord will certainly do to my Lord, meaning to David. And what is God going to do for David. Notice what it says: buy it, Naaman. Now, if we translate this literally, it is a a house that is faithful. This is what she wants her blessing to be upon David. She is praying. She is asking. She is behaving in a way in order to spur his household, his family from what being brought into a faithful house, for my Lord is fighting the wars of the Lord. So she's saying here, you have an important call upon your life, you are as, and she knows, and she'll speak of this in a moment. As the true king of Israel, you fight the Lord's battle, and she says, an evil shall not be found in you from your days, meaning from all the days of your life. David is not interested in that which is evil, that which is against God's will. No, quite the contrary. What does David want? David wants to fulfill God's will. This brings me to a very important question, and to you, do you want to fulfill God's will? This is what the liberty through the grace of God has enabled you to do. Through this liberty, through God's grace, you have been set free from the bondage of sin, in order that you might do what, that you might serve the living God. This is what we're called to do. This is what liberty is about. This freedom we have been set free from the authority of sin, that we might recognize God's authority over our life. That's what we're called to do. So she says here. Look again at verse 20-eight. Please take away my transgression, the transgression of your maidservant, for the Lord will certainly or utterly do to my Lord make it into a faithful house. Why? Because my Lord fights the wars of the Lord, and evil shall not be found in you from your days, meaning all your days, verse 20-nine. A man will not rise up to pursue you, to seek your soul, meaning your life, and it says a soul shall not be.

Of my Lord, a soul shall not be of my Lord that is not bound up in the binding of life, and the Lord your God, and the soul of your enemies. What will the souls of the enemy experience? It says, Let them be as a slingshot in the midst of the palm of the slingshot, so it's simply saying, "May you, David, have in your hand a slingshot, and we know what David can do with the slingshot. Just ask Goliath, in order that the enemies might not live, that they will be defeated by David. Verse 30, and it shall come about that the Lord will do for my Lord according to all which He has spoken. What has He spoken? The good concerning you, and commanded you to be, and we have a word nagid. This is a word that speaks about a ruler to be the ruler over Israel. Now, this is important because what Avigil is saying is this: I know that God has called you to be the king over Israel, this ruler, and we find that she is agreeing with God. That is one of the wisest things that a person can do to simply agree with God. It is wisdom. It is the right thing to do always. Agree with God, but that means that you don't lean upon your own understanding, that you don't trust in your own logic, how you see things, because when we rely upon our own understanding, what's going to happen? Well, what's going to happen is that we're going to be deceived by the enemy. Any time that we trust in ourselves, and we think that we, on our own, have that right perspective.

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That we don't need God's word, we don't need the leadership and the anointing of the Holy Spirit, but we can just make our own choices. That is a surefire way to be deceived by the enemy. In other words, when I pursue what I want. I am going to be deceived by the enemy, and there is going to be demonic influence in my life. Now, a believer cannot be possessed by a demon, but we can be bothered, we can be afflicted, and we can see demonic activity when we violate the truth of God, we ought not do that. We need to be faithful to His Word. So it says here, keep reading, that He has commanded you to be ruler over Israel, verse 30-one, and this shall not be unto you, for what grief, nor for a stumbling block of the heart of my Lord, in order that you should spill or shed blood, and then we have dam chinam, innocent blood, but rather, what should you expect? That my Lord shall save for him, meaning it's going to be salvation for him, and the Lord will do good, and this is the word for very good. The Lord will do good to my Lord, and you shall do what, and you shall remember your maid servant. Now, what this woman is saying, and we're talking about Avighao, she is saying, "I want you to remember me. Now, what does that mean? Well, let me share with you that every time we see this word for remember in the Bible, what should come into our mind? A covenant. We find that this word "liscor" is connected to a covenant, a covenant with God. And what is a covenant? A covenant is a container of blessings. You have a covenant with God. What should you be expecting? To be blessed by Him. That's what God wants to do. God desires to bless His people. How do we find blessing? We have to enter into a covenantal relationship with God, and when we do that, God is going to move in our life. He is going to lead us. The Holy Spirit is going to guide us in order that we find ourselves being brought into the will of God. Why? So that we might do God's will, and it's doing the will of God that is the key to experiencing blessing from Him. And what is God's will? God's will is that we submit, and we utilize His word. What is His word? Inert, meaning there's. Are no heirs in Scripture. We want to implement God's Word into our life, that people might see our faithfulness, and that faithfulness might be a testimony, might bear witness to them on what we should do, how we should order our life. So she says here, look at the end of verse 30-one, that you will remember your maidservant. Verse 30-two, and David said to Avigil, "Blessed is the Lord, the God of Israel, who sent you this day to meet me. Now again, this is confirming what we saw last week in our study. Remember that Avigal she went on a donkey, and she said, "I'll

meet you there. And as she was going, and she was going for what purpose? To intercede in behalf of her husband. He had done some foolish things. He had spoken in a very improper way to David and David's men, and therefore David, as I talked about, was now angry. He was getting ready to shed blood, and what happened was this: God moved in that situation, and He brought Avigil and David together, and this is bringing a change. This is what the scripture is teaching us. So look again. David is speaking, and he says to Avigil, "Blessed is the Lord, the God of Israel, who has sent you this day to meet me. And then he goes on, verse 30-three, and blessed. And we have a word, Tom. Tom is reason. So blessed is your reasoning, and blessing, which was not withheld from me this day, from coming into bloodshed.

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So David has said several times, he is thankful that he did not come into shedding blood, and he says rather that that he has saved my hand for me, meaning God has moved in this situation in order to save David from doing what, from David shedding blood, we see here that the scripture is saying that it was Avigil who came and met him, and interceded and spoke to him in the way that she spoke to him, that caused David not to go through with what his intent was, and that was to bring about death upon all these men of Navar. Well, press on. Look, if you would, to verse 30-four. And indeed, the Lord lives, the God of Israel, whom has refrained me from doing evil unto you. For and then we have a word, and it's usually introduce a positive thing like if only, if only that you have hurried, and you were brought to meet me. So this is the second time that David is speaking about how providential it was that that she was brought to meet him, and because of that, she is seeing the situation, or he's seen the situation very differently than he did in his anger. So look again at verse 30-four. And however, as the Lord lives, the God of Israel, who has refrained me from doing evil unto you, because this is a positive thing, that you have hurried and you have come to meet me. For if, and he's saying, if this wasn't the case if God's providence wasn't being displayed in this situation? He says, rather not remaining to Naval unto the light of morning. He means that very day he was going to go and to slay all those of the household of Naval, and then it says something at the very end. We talked about this last week. Mashtin Bakir. What is that? Well, it's to urinate against the wall. Now that's not a very pleasant thought. And what is it an idiom of? It's teaching something. Had David gone through with that, David in his anger, David in this moment when he felt rejected by Nabal and wanted to take those 400 men and slay all of his house, all of his family, all those who were there, if David had done that. What the scripture is saying with this last expression, mashtin bakir, that it would have been a shameful thing. So he is thankful that Avigil came, that she spoke to him, that she recognized his authority, and that she moved in a way of great humility, and saying to David, "Let my husband's iniquity be upon me, and then she says later on, "Take away my transgression of your maidservant. All of this emphasizes her humility, that she wanted to be a woman that experienced forgiveness, and what we find is this. And remember this famous statement about David, that David was a man after God's own heart. Well, what does that mean? That David was quick to forgive. Why the heart of God is quick to forgive us, especially when we go in faith, faith in the work of Messiah Yeshua, Jesus of Nazareth, when we go to before God, believing in the sufficiency of Messiah's work on the cross, that redemption, that payment that that God made through His Son for your sins and my sins, and what's so good is this: when we look at the scripture, we find in in First John chapter two, we find a wonderful statement that He is the redemption for not just our sins, meaning the believers, but it says clearly that he is the redemption for the sins of the world, and that shows how the cross was sufficient. Potentially, it could save everyone. Now, why does the scripture say that?

Because we need to understand how great and how marvelous is the love of God that what was provided through Messiah was enough to save the entire world. That's what God wants to do, and we know it in the Scripture that God's desire is that no one should perish, no, not one, but we all should come into life. What does that mean? Come into salvation through the only way that one can do so. There's no other name but Messiah Yeshua, Jesus of Nazareth, that's given unto man by which we must be saved.

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And the language here is so specific that He is the only one, the only name given, so if we reject that name, we're going to be lost and lost eternally. There's something that's so important when God speaks about His work or the work of His Son. There's an eternal aspect to it, and what I mean by that is simply this: for those who receive it, they will receive eternal life, and nothing can change that. But those who reject it, they will receive eternal condemnation, and nothing can change that. The punishment of God is eternal; it goes on and on and on without any ceasing, we need to remember that. Why would anyone want to not receive the good news? And it's interesting that it's called just that good news. This promise of God is a wonderful promise. It's good news about the redemption. And what type of redemption do we receive? We receive eternal redemption, because it's not through the blood of goats and calves and sheep, but rather it's through the blood of the very Son of God, a greater, a more beneficial payment, and because of His blood, it purchases for us eternal redemption, which gives us a confidence and assurance. And if we understand it, it's going to also give us great humility, that this all-powerful, all-knowing God loved us so much that he sent his only begotten Son into this world, that whoever shall receive what Messiah did on that cross on Passover, then that sin and the sin of that person will be remembered no more. It was going to be forgiven. It is going to be forgotten, and we can be assured that we are going to be transformed into the righteousness of the Son of God. What assurance do we have, where we find clearly taught in the Scripture that we who are in the Messiah we become the righteousness of. Of Messiah, that that is that we're called to reflect that same holiness, that same righteousness, that same godliness that Messiah displayed. We can also display it, and I believe that is the foundational truth when it talks about because He gives us the Spirit, even greater works will we do than him? What greater works for us who were born and conceived in sin, for us to take on the character of Messiah, that we will become like him in in thought, in word, and in deed. That's what we're called to become as children of the living God, and we should have. And I'll conclude with this: we should have a testimony that manifests that truth, that we are indeed the righteousness of God. No longer do we walk in our own strength. No longer do we make decisions based upon how we see things, but rather, we become submissive, we become obedient, we become individuals that want not to bring glory and honor to ourselves. That would be pride. We don't want to encounter such a stumbling block of our pride. Why? Because with pride comes a fall, but with the grace of God, God begins to work in our life. How we don't have to guess. The Scripture tells us that God begins to work in our life in an edifying way. What does He want to do? He wants to build us up. He wants to work, and He will work in our life, so that we become an example. We become the righteousness of God, in order that through our behavior, what happens, we begin to manifest the glory of God. That's why we were saved. That's why we were created in the first place, that we might demonstrate God's character, and it's only through a salvation experience can that become your eternal reality. That God is going to change you. He is going to build a build you up. He is going to edify you, so that we become truly this this this wonderful creation, a new creation, by God, whereby we reflect the kingdom truth, a kingdom

perspective, a kingdom character. That is our eternal future. It's a glorious one, but it needs to begin today when we make that commitment to not to walk according to our own perspective, but to have our perspective replaced with the mind of Christ, so that we might be people that demonstrate the truth of God.

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.