

# 1\_samuel\_chapter\_21\_part\_1 (1080p)

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## SUMMARY KEYWORDS

David, pekuah nefesh, Shabbat law, sacred bread, King Saul, spiritual purity, undercover informant, life and death, Hebrew phrase, Zera Avraham Institute, Israel, Bible teaching, Messiah, show bread, Doeg the Edomite.

## 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](mailto:web@loveisrael.org) That's one word, loveisrael.org Now here's Baruch with today's lesson

### Baruch Korman 00:41

In a general sense, we should be truthful people. That means that most of the time, we should always be honest and we should tell things exactly as they are. But there is one biblical exception, and what is that? Well, in order to understand this properly, we need to look at a Hebrew phrase, and that phrase is pekuah nefesh. Now, in a loose way, what it means is that there's a situation where there's a life at stake, and therefore in those certain circumstances where it's a matter of life and death, we can do certain things, for example, Shabbat law, for the sake of saving a life, you can violate the Shabbat and that's just not my opinion. That is the opinion of Judaism. And why is that? Because God would never command us to do something that would be, in essence, the basis for someone dying. Our God is a God of life. So what we're going to see when we look at this passage of Scripture is that we're going to see an example where David behaves in a way, because if he does not, there are going to be other individuals that will be put to death. So this fundamental principle about saving a life, oftentimes it overrides things such as simply telling the truth. Let me give you some examples of that in a very practical sense, let's say that someone is serving as an undercover informant, meaning they are risking their life, and they are going into a situation, perhaps organized crime. And someone asks, well, are you a police officer, obviously, if he says yes, what is going to happen? Well, what is going to happen is they are going to put him to death. So what would he say? He would say no, because, if not, those who perhaps brought him into the organization, as well as himself, they are going to be put to death. So our God, as the scripture says, is a God of the living. He wants to bless, he wants to save a life and not be part of someone being put to death. So this is the fundamental principle that we're going to encounter today. Now that also goes to the extent of allowing someone to eat a sacred bread, and we're going to

find that that is the major thing that we're going to be talking about, allowing people who are not priests, those who were forbidden, to partake of it. But we're going to find that David and his men, they are going to eat from this bread, and we're going to find that in the new covenant. We find that in the gospels, Messiah made mention of this that gives us a proper understanding of Shabbat. So these things are very important. They are foundational in our faith, that we live in a way that does not elevate the truth over saving someone's life. So let's begin take out your Bible and look with me to First Samuel and chapter 21 now let me simply say that in the Hebrew we find that the last part of the previous chapter actually is attached in the Hebrew text to the first verse, where it says and Yonatan, that is Jonathan, the eldest son of Shaul that he got up and he went and he enters into the city. But we find in the next verse, which is verse two in the Hebrew text, we find that it says what your Bible will probably say in the first verse, and that is David came to Nov to achi mek. Like the priests, and notice what it says. And achi Malik, this priest, he trembled, that is, he was afraid to meet David. Why is that? Because David was someone who King Shaul, wanted to put to death. This was well known, and therefore this is the reason why the priests achi Malek, he was was afraid. And notice what else it says. Keep reading.

#### **Baruch Korman 05:32**

It says that achi Malek was afraid to go out and meet David. And He said to him, why are you by yourself, and no man is with you? Now, David is alone here. Why? Well, the answer is obvious, and what is it? Because David is on the run we saw earlier on that King Shaul wanted to kill him, and therefore David fled, and again, he's disobeying an order, but if he did not, we would find that Saul would have put him to death. So David is fleeing because he wants to save his own life and those individuals who are loyal to him. Let's press on. Look at the next verse, verse two in your Bible, verse three in mind where it says, And David said to achi Malek, the priests, the king has commanded a matter. Now, when my wife was assisting me in preparation, she says in her Bible, it's translated business, but it's not the word for business. It simply says a matter, some activity, some issue. In other words, in a very, very general sense. So David said to achi Malik, the priest The King has commanded me a matter. And he said unto me, a man will not know anything concerning and the invocation is concerning this thing which I am sending you, meaning this matter for which I am sending you upon. No one should know this or what I have commanded you. And then he says, And the young men I have made known to them. And notice this, it says, Macomb poloni A Moni. Now that is a Hebrew idiom. This phrase, Polonia a Moni means an anonymous place. In this case, there is an agreed upon place where they are going. David knows this, but he is saying something. He's saying that the king has done this, but in reality, truthfulness, this is not the case. David is behaving in this way in order to save himself and also those who were loyal to him, a very important biblical truth that needs to be the guiding factor in understanding why David behaved in the way that he did look. Now to the next verse, where it says, Now what is under your hand. Now that's what it literally says, but we need to understand that in speech, there are oftentimes idioms, and this is the case when we talk about under someone's hand, it is an idiom that relates to authority. So he's saying basically, what is under your authority in a simpler way. What he's asking is this, what is it that you have access to? And we're going to see exactly what David is referring to. He says, Five loaves of bread give to me into my hand, or what can be found now, why is this? Well, David is on the run. Perhaps he has not eaten for a significant period of time, so he's asking for bread. And again, remember what I said earlier, this account, this event is going to be spoken of by Messiah himself, and Messiah is going to affirm that what David did was the right thing.

So this is an important foundational truth in order to help us to understand the Scripture. Look now to the next verse, where it says the priest answered David and he says there is no and we have the phrase, let him whole. What does that mean? Common bread, meaning this, they don't have under his authority or access to any normal, typical bread. They only have a certain type. And what is that? Well, notice. It says, here, for there is no common bread, but there is what type of bread, Lechem, Kodesh, meaning sacred or holy bread. And then he says a fundamental principle. He says, there, if, meaning if indeed, the young men have kept themselves from a woman, meaning, if they are impure because they have been with a female. Now, here again, we're talking about what type of men, Naren, what does that mean? Young men? Normally, when that term is used. It's referring to a young man who is not yet married, very important. Therefore, obviously, if a young man has been with a woman that is not within a covenant marriage, it is extremely problematic. Let's just be truthful. It is sinful. And therefore the priest is saying this bread which had been set aside, meaning sanctified for the priests, if these men are in a state of spiritual impurity, he's not wanting to give them this type of bread. But notice the response. Move on to the next verse, where it says, And David answered the priests, and he said to him, rather a woman, and it's in the singular, a woman has been kept from us, meaning we have not been associated with any women. Then he says, kit Mo, which means yesterday. And then we have another term, shoshom, which means for three days since I have gone forth. And then he says, the vessels of these men, they are holy, meaning, these men are in a state of spiritual purity. They have not defiled themselves with any type of ungodly living. So he says in this passage, again, the vessels of these men are holy. And goes on and says, and it is the common way, but keep reading that today, my vessel, it is also holy. So David has said twice something very important. What is that says when you examine these men, they are in a state of spiritual acceptability. They have not done anything that they have should not, should have not done. They are pure. They are innocent before God. So David is testifying this, and I'm sure that David is speaking the truth in regard to this situation, because David wants to honor the man of God in this case, achi Malek, that is the priests. So we find that he is saying that these men are acceptable to eat if it's just a matter of not being with a woman having defiled yourself, if it is a matter of fornication or relationships outside a covenant marriage, which certainly does defile a person, if this is not the case, then it's acceptable for them to eat this in this case. What case? Well, again, we have to remember the founding principle, and that is that term. Again, I want to say it once more in Hebrew. Pekuah, nephesh David understands this is a matter of life and death. These men are hungry. If they don't get food, they're not going to be able to serve David. They're not going to be able to protect him, and it may be that they have not eaten for a significant period of time, and therefore food is a necessity in order that these men would live. So David is conveying this to the priests. Move on to the next verse,

### **Baruch Korman 14:09**

And the priests gave to him, and then we have the word Kodesh, meaning this holy bread, for it was not there this bread other than what type of bread are we talking about? Now, we're very specific. We have a different term, instead of Lechem Kodesh, we have the term Lechem hapenim, which is the show bread. Now, remember the show bread was prepared every week and it was in place, the priests would put it there. And we know something this bread would remain hot and also fresh throughout the week. That is something that is not natural, but something which is supernatural. And I believe the reason why this bread is being spoken of is because David understood. Dance if he's going to survive, if those men are going to be successful in preserving him and also bringing him into the will of God. What's the will

of God? Well, David has been anointed king. David is a rightful king. Remember what we've already learned when Saul turned away from Samuel, what happened? His garment was torn, and what did God say? He says in this same way, the kingdom is being torn away from you. So we find here that sheul is not the rightful king any longer. It is David who has replaced them already in the mind of God. And therefore what we see here is that David is speaking, speaking truthfully. But we need to remember something. He's going to ask for some other things that if he said this outright, well it might be problematic to the priests, and therefore he's going to speak somewhat differently. Now, what is that? Well, let's go back to the Scripture. It says the priests gave to him the holy and there was not there other bread, only the show bread that was taken from before the Lord. Why was it taken from before the Lord to put warm bread on that day that it was taken? So we see here, there was this rotation of the show bread. Now here again, a very important example. He's talking about this show bread, which properly only the priests would eat of this. But what's happening now, David is going to eat of it, not from a priestly family, but from the tribe of Judah. And these other men are going to eat of it. Why? It's a matter of life and death. This is what the scripture is conveying to us. Press on two more verses where it says, And there, there was a servant among the servants of Shaul on that day. Now notice this, this phrase again, bayom, hah. I have frequently made mention of this phrase as having great significance. It implies judgment. What judgment? Judgment Day, the judgment of God. And why this phrase is there is to teach us that what David is doing is right in the eyes of God. So look again, there was a man from the servants of sheul on that day. And notice what it says that was detained before the Lord. Now, why was he detained there? Well, notice who it is. His name was Doeg, the Edomite. Now, why is that so important? Well, because of this, if you're a good student of the Scripture, you know something. You know that the Edomites are the eternal enemies of God, that they are a group of people that are not interested in God's will, but they want to thwart the purposes of God. They are always in opposition to the plans, the purpose, the will of God. And therefore, why is Doeg the Edomite there? Well, he is kind of like the executioner for King Sheol. He chose it chooses a man that is not righteous, not interested in the will of God. In fact, his heritage is the conflict of that, the opposite of that. So that's why Doeg, the Edomite, is there, and it says that he was, keep reading, we have the term Abir, which means a ruler or the chief of the shepherds that were to Shaul, look at our last verse, where it says, And David said to achi Malek, is there, here under your hand, meaning under your authority, and then notice what he's asking for a hadit that is a spear, or a harev, which is a sword, because also my sword, and also my vessels, probably referring to here weapons I did not take in my hand for the word of the king was, and then we have a word nahut, meaning it had been determined now probably in an idiomatic sense, what it means is this, that the command of the king, this manner which David was sent for, was very important to the king. Let me ask you a question. Is that true? Did David flee from sheul Because Shaul? Fool gave him some assignment. No, what David is saying is not true. Why is he saying it? David is not a liar. He's not speaking truth in this circumstance. Why? Again, the third time I want to use this term, because of pekuah nephesh, and again, in the same way that even the government, the secular government, understands something. For example, God forbid, if there was someone who was injured in some accident, whatever type of accident might be at the workplace, perhaps a car accident, and you are rushing to get this person to the hospital, you are allowed to drive over the speed limit. Now, you should do so safely, but again, in order to save that life. For example, the common example is a woman who is pregnant, well, getting her to the hospital. Again, you don't drive foolishly and recklessly, but if you go over the speed limit a little bit, and the police officer knows that he's not going to give you a ticket. Why? Because there's a life involved. It is a matter of life and

death and so too. Biblical law, the truth of Scripture always. And we need to see this. When God reveals Himself, He says, I'm not a god of the dead, but the God of the living. When he spoke about Avram Yitzchok and Yaakov, the God of Abraham, Isaac and Jacob, they are alive. God is a God of life, and therefore, under certain circumstances, we are not obligated to speak truth, if us speaking the truth is going to endanger another individual. And like I said, I gave the example of a informant that is is a police informant having infiltrated the organized crime, something along those lines, or a soldier, they're not required to tell the truth to the enemy. That would be foolishness. It would endanger people. So in this case, and it's very rare, one should get counsel on whether it's acceptable or not, but if there's truly a matter of life and death, you don't have to provide information that is going to get other people dead. That is the foundational principle. So we need to remember this. And this is an excellent example of David saying things, for example, he knows what does he know? He knows that Shaul is going to come for the purpose of putting him to death. We'll see numerous examples of that. So what is David doing here?

### **Baruch Korman 22:47**

David is asking for a weapon. He doesn't have any with him, because he fled because King Shaul wanted to put him to death. So he doesn't have, for example, a spear or a sword. So he's asking this priest, if there's any there that he might receive, why he knows something if he doesn't have a weapon, he is going to be easy prey for Sheol and for the armies of Israel. So he's asking that they might meaning the priests, and those who are fellow priests of achi Malek, that if they had any weapons, they would give them to King David. Again, is he speaking the absolute truth? No, he is not, but he is doing so. Why? Because there is a threat for his life and those who are loyal to him. So we need to understand and another good example, and I'll close with this is what we read in the Scripture about the government. It is a wrong teaching that every government God has put into place. That is not true. The Bible does not say that. I'll give you an example. Look at some time at Romans, chapter 13. Now if you only read the first two verses, you're going to fail in understanding what the Word of God is saying, because the first two verses makes it sound like every government that is in place God has put there, and we are required to obey it. But when you get to the next two verses, verses three and four, we learn something that the governments that God is speaking of here through the apostle Paul, they are governments that do something. They have a sword, and what did they do with that sword? Well, those who do good, they reward, and those that do evil they punish. Now that is the government that God is talking about. But what happens when a government becomes corrupt, a fascist government, one, for example, like in. Iran currently. Well, when that's the case, and hopefully by the time that this is going to be aired, there will be a new regime in Iran, God willing. That's what we're praying for. Why? Well, you may not know this, but this, this conflict that has been going on in Iran, and hopefully by this time, it will be solved, and that that Khomeini government will have fallen. But the people there, they understand that the problem here again, the Iranians, they understand that the problem is what Islam and that's why, when this is being recorded, more than 1200 mosques had been set on fire. Why they understand these people that Islam is the problem. I wish that Bible believers and governments would understand this instead of placating those who practice terrorism. Now, does every Muslim practice terrorism? No, didn't say that, but Muslims who are faithful to Sharia law, they are very problematic. And those who are part of Sharia law, oftentimes, oftentimes, oftentimes, are involved in terrorism, they are a threat to freedom. So we need to get it right, and therefore what we're praying for is a change, and that's why, what's going on in Iran, when this is being recorded, what's going on people are protesting. They're

doing things to weaken the government, and I applaud that. It is the right thing to do. Why? Because so many people, in fact, when this is being recorded, the best estimates of the human rights groups in Iran that approximately 30,000 we'll see if this number is accurate, if it holds up over time, or if it's inflated, we'll see. But the groups are saying that approximately 30,000 civilians have been killed, many of which in a barbaric way, going through extreme torture. And who was the culprits that did that? The Iranian government. So we need to be biblically wise. We need to know when to speak the truth and when to be silent. We don't have to volunteer all the information that we know, especially when doing so is going to bring about a risk to a fellow believer or another individual. Well, close with that. May God bless you, may God use you mightily as you serve Him and walk according to His truth. Truly. The Word of God is truth.

**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 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, Shalom from Israel. You.