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SUMMARY KEYWORDS

King David, King Saul, Philistine cities, Goliath's sword, pekuah nephesh, divine favor, rebellion, anointed king, divine will, spiritual law, humility, authority, future prophecy, Philistine defeat.

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

We have seen that King David is on the run. He knows that Shaul who is the king of Israel, but not the legitimate one, because we know that God has rejected Shaul and has anointed David to be the legitimate king, but Saul is rebelling against God, and he wants to put David to death. And what does David do? Well, the Bible says that he flees to a specific location. And where is that? One of the Philistine cities known as Gath now God is where Goliath is from, and we're going to see if you remember our last verse where we completed last week, we saw that David was asking achi Melech, the priests, if there was any weapon. He asked specifically for a spear or a sword because of what the king said. And remember, in actuality, the King never said this. King Saul, that is David, was fabricating this. Why? Well, remember the principle that we learned last week called in Hebrew, pekuah nephesh. And what that means is this, that in certain times, and they're rare, but when it's a matter of life and death, we're able to do something we certainly would not want, to provide information to someone who is going to lead to another's death. The fundamental principle of Judaism is that we want to save a life as Messiah taught it is proper to do good and not to do evil, and so we don't want to be connected with anything that is going to bring about something that is against God's will. So David is speaking to this priest by the name of achi Malek, and he says to him, because the word of the king, meaning King Shaul, was very important, I did not have opportunity to take anything with me, no sword, no weapon of any time, because I had to flee. And now he's asking achi Malek, the king or the priest, if there's any weapon that he has access to. And what does he say? Well, when we look at the text, it says that there's only one, and let's begin look with me, if you would, to first, First Samuel, chapter 21 and we're now ready for verse nine. In the Hebrew text, it's actually verse 10, but in most English Bibles and other languages. It's actually verse nine. So let's begin in that location. We read the priest said the

sword of Goliath. That is Goliath in English, the Philistine, which you struck in the Valley of Elah. Now this is going to be recounted in a few more minutes. Why? Because we're going to see that that event of David killing Goliath had a lot of implications. For example, it's going to be recanted as the means which caused King Shaul to feel insecure and to view David as an adversary and want to put him to death. But more than that, we also learn something else, and what is that? Well, we learn that this is the event that brought David fame among not only the children of Israel, but also even the Philistines, they heard about this great event. Why? Because Goliath, or Goliath, he was a Philistine. They understood the battle that they had hoped to win. Him to destroy Israel was lost because of this one individual, one individual, King David. So let's continue on. This priest is saying to David, behold, there's only one sword, and that is the sword of Goliath, whom you struck down in the valley of Elah. Behold, here it is, and then he says, It is wrapped up in a garment behind the ephod. Now the ephod is a priestly garment. David is speaking to a priest. So none of this should surprise us. It all makes sense based upon what this priest is saying. Then he goes on, keep reading in the middle of verse, verse nine, where it says, If it meaning, if this sword you will take, take it, for there is none other except it in this and the implication is, in this place. And David says, There is none like it. Give it to me. So David has now having access to a weapon. This the sword that belonged to Goliath, and we're going to see that it's going to be very, very significant based upon what David is going to do, not just in this lesson, but in the lessons to come. Let's press on to the next verse. Look now to verse 10, where it says and David get up and he fled on that day. Now, remember that phrase on that day I've shared with you this term in Hebrew bayomahu usually brings into a passage a context of judgment, and notice what it literally says that he fled on that day from before Shaul. Now the implication is this, what we can expect to happen is simply that this judgment that is going to come about from God is going to be upon Shaul. Why? Because sheul is not the rightful king. He has been replaced, even though Sheol is in rebelliousness and does not want to give up his position. He wants to continue as king, but God is not going to allow that. We're going to see over and over in the weeks to come God's faithfulness to David, that David is going to have God's favor, and therefore Shaul will not be successful in putting David to death, even though that is his objective. He wants to put David to death, but God is not going to allow it, God who is sovereign, God who is in control and what is against God's will. God is not going to allow it to take place in the life of David. Well, let's move on to verse 11. We see here that the servants of Achish. Now, who is Achish, we've learned he is the king of Gath, and His servants said unto him, surely, this one, which one are we speaking about? David? Now let me just simply say that in the Hebrew language, when we have this term, this one, it makes it emphatic. What is that to tell us? It's to tell us that David is being emphasized in this passage. And the purpose is this, that God is going to do something, that God is going to work in David's situation, to bring about David into and hear this carefully, into the will of God. And this is not something unique for David. The reason why this is being emphasized to us is very simple, and that is because that's how God behaves to all who have a call on their life. Let me point out to you that if you have accepted the gospel, there is indeed a call on your life that is this that God wants to use you. He is going to provide for you everything that you need in order to carry out His will, meaning to do his purposes, to be faithful to his objectives. So realize that God is for you. You enter into a covenant, specifically that new covenant you can expect God's favor to be in your life, to lead you into His will, so that you can do the things that are pleasing to God. Well, move on where it says in this verse, the servants of A. Achish said to him, surely, this one, what one, David is king of the land. Now, the land that's being spoken of here is the land of Canaan. And we see that David, even these Philistines, understand that rightfully, David is the king of the land. This is so

significant because the king of Israel, Shaul, he won't recognize that, but the Philistines are and they go on to say, surely to this one, what one again, this word, this is, is speaking of David. Surely this one,

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they answered with dancing saying, Saul has slain his 1000s, but, and this is an important word, but David, his 10 1000s. Now, remember, this has to do with David's victory over the Philistines, when he put to death in the Valley of Elah, when he put to death Goliath. And what are we being taught, this repetition of this thing that the women were singing to David, that Saul has killed his 1000s, but or Saul has killed his 1000s, but David his 10,000 what does that point out David is greater, and that God has a greater purpose for David than he did with King Shaul? Why? Well, it wasn't that God was rejecting Shaul from the beginning. That's not true. What did we learn? God said, If Shaul would have been faithful, He would establish his kingdom through him and his family. But because Shaul was not what happens? Well, what happens is God is going to replace them, and what was the outcome of God replacing Shaul with King David? Remember that concept that we emphasize, that God was comforted? Why? Well, whenever we see this word comfort in the Bible, and it's the word Nechama, that word speaks about a restoration to the will of God. It was not God's will for sheul to be the king. However, because of the desires of the people, God allowed it. It wasn't what's best. It wasn't his will, but God allowed it. And whenever God allows something that's not his will understand that it's a teaching moment for us. We're going to see how our thoughts, our desires, what we want, never work out. Well, we should always exchange our desires with the will of God. That's where wisdom is. Well, move on, if you would, to verse, verse 12, where it says, And David set these things into his heart. Now what does that mean that David was paying great attention to what was said and what was said that same expression that the women Sung, and that was, Saul has killed his 1000s, but David his 10,000 David knows that there's significance in this, that this is foreshadowing David's future, and that's why the Scripture says, look at it again, Verse 12, and David set these words into his heart and notice what it says, And he feared exceedingly. Now this is the expression, VA, yera, me, OD, me od means exceedingly. And what does that mean? Well, because of this, David is learning something whenever we talk about fearing what is fearfulness in the Bible? Fearfulness in the Bible has to do with giving God priority. That's what we're called to do. Always give God the priorities of your life. When you do, it is going to end well for you, but when you are in bondage to what you want, what you believe is best, how you see your life going when we are not willing to exchange our plans for the plans of God, it is going to be disastrous, and that's what we're going to learn In the weeks to come, because King Shaul is not willing to change. He's in bondage to what he wants, what he thinks is best, and he is committed totally to carrying that out. And what are we going to see in one example after another, how God is going. To frustrate Shaul now learn a principle. What is that principle, when a person is committed to what he wants and rejects the will of God, what is going to be the outcome? Well, King Shaul could testify the outcome is going to be frustration. That is where most believers are. In fact, many years ago, I was reading a survey, and they asked believers, these were individuals that had a relationship with God, that knew the word of God, and they were asked describe your predominant feeling that you have as a servant or as a follower of the God of Israel or Jesus Christ, and what was their answer? Their answer was frustrated. They felt frustrated. And why did they feel frustrated? Because they were committed to what they wanted rather than submitting to the priorities of God. And as I said, when we are stubborn spiritually, when we are defiant against God, and we what went we want rather than the will of God, it is going to produce frustration in our life, that's simply a spiritual law. You reject God's will, and you are

committed to your will, you are going to be frustrated, and you're not going to experience the favor of God, and you are going to find yourself in a downward spiral into depression, into anxiety, into being paranoid, and we're going to see in the weeks to come. This truly describes King Saul. He became paranoid. He didn't want to trust anyone, and as we saw a few weeks ago, he was even willing to put his own son, his first born son, to death, because he understood of this relationship, a godly relationship between Yonatan, his first born, and David, and he was not pleased about it. Notice what it says. And David set these words in his heart, and he feared exceedingly from before Achish, the king of Gath. Now, why is that? Well, he knows something this repetition of that famous statement, Saul has killed his 1000s, but David has 10 1000s. This would mean, and Achish understood this, that David was going to be the replacement, that David was greater than Saul. In other words, what we're learning is this, that David is a greater threat to the Philistines than than Sheol is, and therefore that is why the Scripture says, And David was exceedingly afraid. He knew that that this statement being repeated in the king's presence would convey that David was was greater, and therefore would need to be eliminated. Now let's move on. Look, if you would, to verse 13. Notice what David did, and what this is, is showing humility. He is not emphasizing himself, but he's humbling himself, and we could even say shaming himself. Now, David is doing something, and this has a purpose, I may mention to you that, in a general sense, we should always speak the truth. Remember that exception, when it's a matter of life and death. If we volunteered the truth to someone and spoke it, it would put someone at great risk, their life would be placed in jeopardy in those cases, we don't have to tell the truth. And I gave the example last week that if there is a undercover, for example, police officer, he has infiltrated an organized criminal endeavor, well, he's not going to if they're asked, if he's asked, Are you a police officer? He's going to say no. Now, is that true? Obviously it's not true, but if he did, they would take him out and kill him, and therefore he doesn't want to risk his own life or the others who perhaps brought him into this organization, so it is acceptable in rare times, and I want you to hear this in rare times that we do not volunteer information that is going to cause someone else to be put to death. What did David do? Well, look at our next verse, verse 13. Now. David, as the scripture is going to say, he's pretending, because he's going to show himself before this king Achish, the king of gut, that he is crazy. Is David crazy? No, he's not. Now, why is he doing it well to save his own life? Remember the context. It says in the middle of verse 12,

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David paid attention to these things. He put these words into his heart and notice what it says. And David became exceedingly fearful before Achish, the king of God. Now that's how the previous verse ended. Verse verse 12. Now we're in verse 13. Notice what it says. And he changed. And we have a very important word Tom. Now most of the time that Hebrew word tam means taste or flavor, but we also have an expression in Hebrew belief, which means we translate it as an idiom without rhyme or reason, but but the word Tom can be without thinking, so without thinking or calculating. So when we are supposed to be merciful. The expression LELO tam vehesh bone, or believe tam beheshbon, it means you are gracious, you are forgiving, and you don't think much about it, nor do you do a calculation, doing a lot of thought process. No, you simply forgive. But here what it's saying. Look at Verse 13, and David changed his thought before their eyes, and he pretended to be crazy in and then it says bayadan, meaning under their authority. So David was recognizing their authority. What authority are we speaking about? Well, they could have killed him on the spot. David was there. He's the king over the land. Get rid of him, and you have an a tremendous victory. But David did what David changed

his thought before their eyes. He pretended, under their authority, to be to be crazy, and he scratched upon the doors of the gate and what else and his saliva what goes down his beard. Now all of this was a way of saying that he was crazy. Was he crazy? No, he was pretending this. Why? Well, one of the purposes that the rabbis give for this is to show us in the same way that David said things that were not perfectly honest, but he did it. Why? To save his life and to save the life of others, and in the same way, David is behaving, which is not accurate, he's not insane, he hasn't gone crazy, but he's pretending this. Why? Well, in this case, it's clear, in order to save his own life. So he did these two things. He scratched on the doors of the gate, and he had his saliva go down upon his beard. Look now to the next verse and Achish said to his servants, behold, you see a man that is crazy. Why have you brought him unto me? So why have you brought this crazy one unto me? And then he goes on. Look at our last verse, verse 15, lacking crazy ones, am I that you have brought this one, and in this passage, David, to emphasize, David is always called this one, you have brought this one who has behaved in an insane way unto me, and then he says, this one will come into my house. And the implication is, no now here's the important truth. What we're seeing is this, in that culture, it was not acceptable for one who was insane to be put to death. David knew this. That's why David is behaving in this way. David knew that if he humbled himself, recognizing their authority over him in this given situation, that they had the power to put him to death if he would have have simply. He been normal and not pretended to be crazy, he would be dead. David is saving his own life by humbling himself, acting as though he is insane, having the saliva go down on his beard, scratching the doors of the gate. All of this is ordered to teach us why David had not spoken truth earlier, and why he was pretending to be crazy. Now, all of this is for that same reason, Pequot nephesh in order to save a life. Now, David is behaving in this way, and he is doing so because he knows something. And what does he know. He knows that God has a future for him, that he has been anointed king, and that it's God's will for David to become that King be recognized by all of Israel as the one that God has selected to be king over Israel. The Philistines have stated as much when it says he is the king of the land. What land the promised land, the land of Canaan. So they understand this. But the question is this, what about the children of Israel? God is going to work in the chapters to come to demonstrate, and even when we get into second, Samuel, he is going to demonstrate that David is God's choice to be king over Israel, and David is submitting to that. David is humbling himself. He's pretending to be insane in order that he would not be put to death by the king of got now I want to conclude by saying this, when we look at the Philistines, I've made mention, there's five primary cities in the land of Canaan that belong to the Philistines. We're talking about Gaza. We're talking about Ashkelon, Ashdod Ekron, and the fifth is God. And what we see here is that the Philistines were in control of these locations, but it foreshadows a change under David's authority, under his rule, we're going to see that the Philistines are going to be defeated not by man, but by a man of God. And who is that man of God? Remember what the scripture says over and over this one, what one are we talking about? We're talking about this David, that God has anointed, that God has selected to be the leader, and the replacement of Sheol with God, there's going to be a successful conclusion, but we have to submit. We have to have faith, and we have to walk in obedience.

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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.