

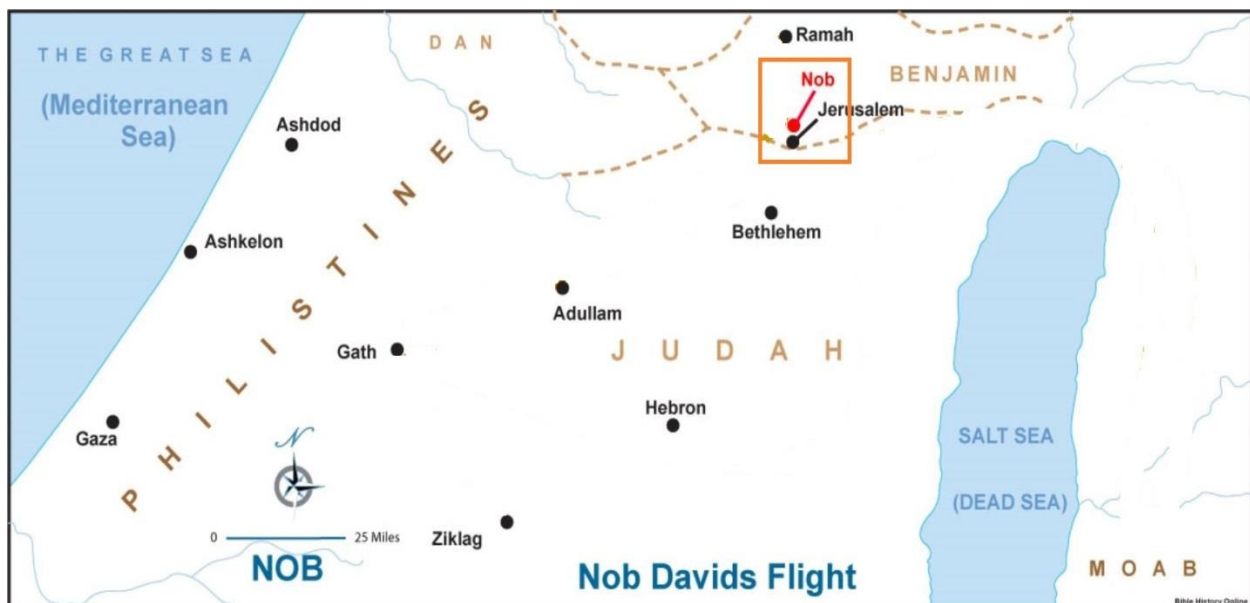
## 1<sup>st</sup> Samuel 21

Verses 1 - 6

Then David came to Nob, to Ahimelech the priest; and Ahimelech came trembling to meet David and said to him, “Why are you alone, and no one with you?” <sup>2</sup> David said to Ahimelech the priest, “The king has commissioned me with a matter and has said to me, ‘No one is to know anything about the matter on which I am sending you and with which I have commissioned you; and I have directed the young men to a certain place.’” <sup>3</sup> Now then, what do you have on hand? Give me five loaves of bread, or whatever can be found.” <sup>4</sup> The priest answered David and said, “There is no ordinary bread on hand, but there is consecrated bread, if only the young men have kept themselves from women.” <sup>5</sup> David answered the priest and said to him, “Be assured, women have been denied to us as previously when I left and the bodies of the young men were consecrated, though it was an ordinary journey; how much more then will their bodies be consecrated today?” <sup>6</sup> So the priest gave him consecrated *bread*; for there was no bread there except the bread of the Presence which was removed from *its place* before the Lord, in order to put hot bread *in its place* on the day it was taken away.

Then David came to Nob, to Ahimelech the priest; and Ahimelech came trembling to meet David and said to him, “Why are you alone, and no one with you?”

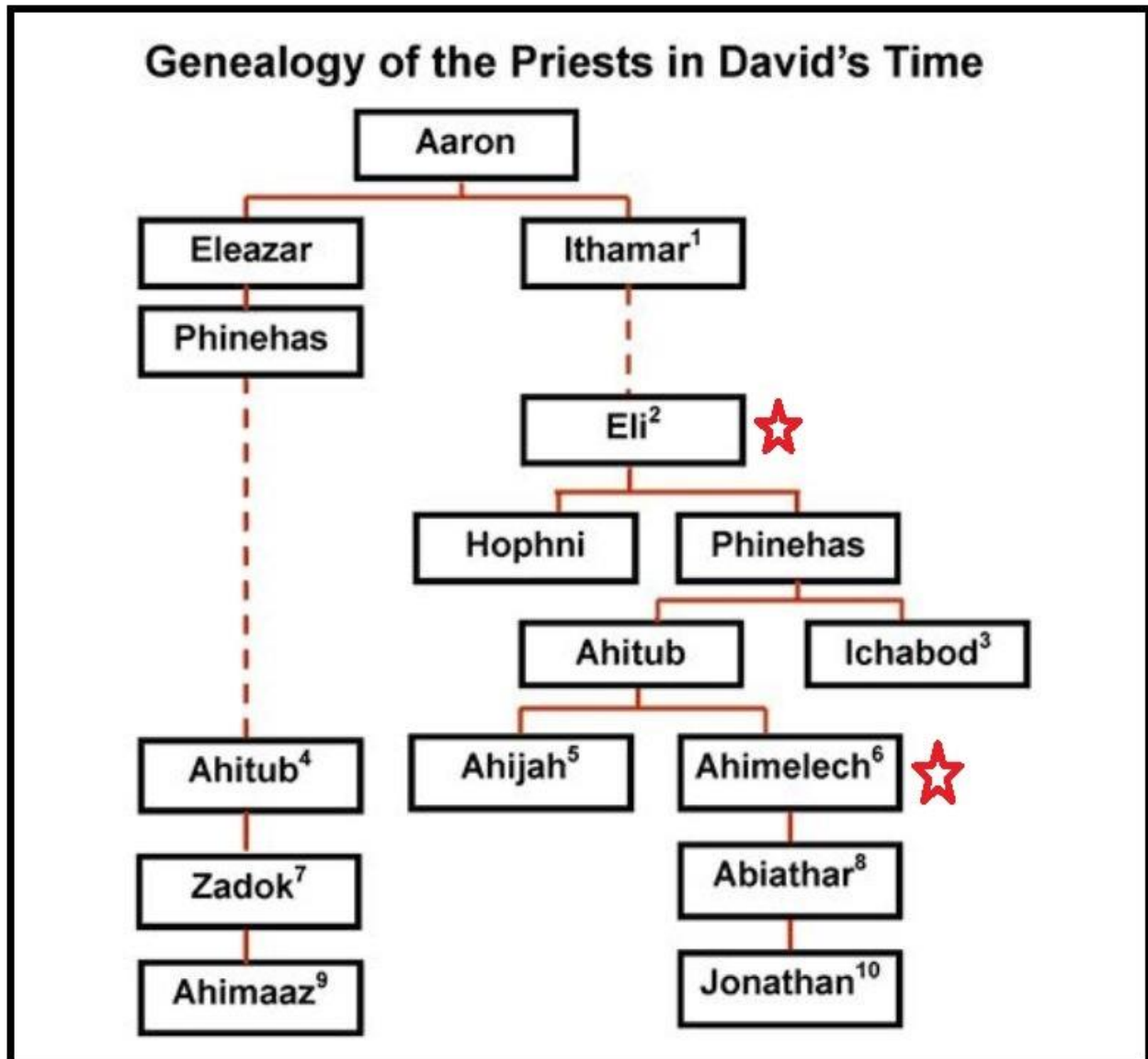
See map 2105



Nob was a village located a mile or two northeast of Jerusalem.

Ahimelech the High Priest was a great grandson of Eli.

See chart 2110



The Tabernacle will be taken to Gibeon in 1000 BC which means it must have first come to Nob around 1020 BC because we are told it was there for 20 years. Since it was last known to be at Shiloh in 1070 BC when the city of Shiloh was destroyed, this leaves a period of 50 years that the Tabernacle was unaccounted for. It was probably destroyed by the Philistines at Shiloh and it took many years to make a new one since Israel was in continual war with the Philistines and other nations.

See chart 2115

**Location of the Tabernacle after the Israelites crossed the Jordan River?**

Scripture	Place	Began	Ended	Years
Joshua 5:10	Gilgal	1406	1396	10
Joshua 18:1	Shiloh	1396	1070	326
Jeremiah 7:14	Shiloh destroyed	1070		
	Not sure	1070	1020	50
I Sam 21	Nob	1020	1000	20
I Chron. 16:39-40	Gibeon	1000	959	40
I Kings 8:3-4	Temple	959		

<sup>2</sup> David said to Ahimelech the priest, “The king has commissioned me with a matter and has said to me, ‘No one is to know anything about the matter on which I am sending you and with which I have commissioned you; and I have directed the young men to a certain place.’

Much of what David said here was not true. In fact, the only truth was the fact that he had a number of men with him.

See Matthew 12:3-4

<sup>3</sup> But He said to them, “Have you not read what David did when he became hungry, he and his companions—<sup>4</sup> how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?

<sup>3</sup> Now then, what do you have on hand? Give me five loaves of bread, or whatever can be found.”<sup>4</sup> The priest answered David and said, “There is no ordinary bread on hand, but there is consecrated bread, if only the young men have kept themselves from women.”

This is a reference to the Showbread, or the bread of the Presence.

Only the priests were eligible to eat it. So this condition that the young men could not have been with a woman was a misguided tradition or perhaps the High priest made up this lie hoping David could not take the bread.

What is interesting about this comment from Jesus is that He affirms that it was unlawful for David to take and eat the bread but he then uses that event to justify his disciples who were picking heads of grain on the Sabbath and eating them. So in effect He was saying that David was justified in eating the showbread.

How can something be unlawful and at the same time be used to justify someone? This is possible because mercy triumphs over justice.

See James 2:12 -13

**<sup>12</sup> So speak, and so act, as those who are to be judged by *the* law of freedom.**

**<sup>13</sup> For judgment *will be* merciless to one who has shown no mercy; mercy triumphs over judgment.**

This is what Jesus meant when he said, “The Sabbath was made for man, and not man for the Sabbath.

The Pharisees either didn't understand this principle or were unwilling to follow it. The latter is more likely.

One last comment before we leave this paragraph.

See mark 2:26

**<sup>24</sup> The Pharisees were saying to Him, “Look, why are they doing what is not lawful on the Sabbath?” <sup>25</sup> And He \*said to them, “Have you never read what David did when he was in need and he and his companions became hungry; <sup>26</sup> how he entered the house of God in the time of Abiathar *the* high priest, and ate the consecrated bread, which is not lawful for *anyone* to eat except the priests, and he also gave it to those who were with him?”**

Mark speaks of Abiathar as the officiating priest in this episode. It is possible that Abiathar (Ahimelech's son) might have acted for his father. This habit of turning things over to the sons was well established in Eli's family.

When a general captured a city the credit was always given to the king even though he may not have shown up until all the fighting was over. In the same way the son of a High priest would fulfill the obligations of the High Priest that was advanced in years but it was done under the authority of his father.

In any case, Ahimelech was the high priest at the time but his son was in training for the position of High Priest.

Verses 7 – 9

**<sup>7</sup> Now one of the servants of Saul was there that day, detained before the Lord; and his name was Doeg the Edomite, the chief of Saul's shepherds. <sup>8</sup> David said to Ahimelech, "Now is there no spear or sword on hand? For I brought neither my sword nor my weapons with me, because the king's matter was urgent." <sup>9</sup> Then the priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, behold, it is wrapped in a cloth behind the ephod; if you would take it for yourself, take *it*. For there is no other except it here." And David said, "There is none like it; give it to me."**

**<sup>7</sup> Now one of the servants of Saul was there that day, detained before the Lord; and his name was Doeg the Edomite, the chief of Saul's shepherds.**

Why Doeg was detained is not important. This is mentioned here because he will play a major role in the next chapter.

Doeg may have been an Edomite by birth that became a proselyte to the Jewish religion or he was a Jew that had dwelt in Edom. In any case, Doeg was the chief of the herdsmen that *belonged* to Saul.

**<sup>8</sup> David said to Ahimelech, "Now is there no spear or sword on hand? For I brought neither my sword nor my weapons with me, because the king's matter was urgent."**

David continues his concocted story (lie) knowing full well he left quickly because he was let down by his wife through a window of his house. David left his home without any supplies or weapons. Then he hid in a field for 3 days and then went to another field where he met with Jonathan. The men with David must have joined up with him after he had left Jonathan but before he arrived at Nob.

**<sup>9</sup> Then the priest said, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, behold, it is wrapped in a cloth behind the ephod; if you would take it for yourself, take *it*.**

The sword of Goliath was wrapped up in a linen cloth and placed behind the ephod (a garment of the High priest).

See pic 2120



Make a plate of pure gold and engrave on it as on a seal: **HOLY TO THE LORD**. Fasten a blue cord to it to attach it to the turban; it is to be on the front of the turban. It will be on Aaron's forehead, and **he will bear the guilt** involved in the sacred gifts the Israelites consecrate, whatever their gifts may be. It will be on Aaron's forehead continually so that they will be acceptable to the LORD. - Exodus 28:36-38



Turban  
Plate (Diadem)

Take two onyx stones and engrave on them the names of the sons of Israel in the order of their birth—six names on one stone and the remaining six on the other. Engrave the names of the sons of Israel on the two stones the way a gem cutter engraves a seal. Then mount the stones in gold filigree settings and fasten them on the shoulder pieces of the ephod as memorial stones for the sons of Israel. Aaron is to **bear the names on his shoulders** as a memorial before the LORD.

- Exodus 28:2-5



Tunic  
Breastpiece

Ephod

Robe

Fashion a **breastpiece** for making decisions - the work of a skilled craftsman. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. It is to be square - a span long and a span wide - and folded double. Then mount four rows of precious stones on it. In the first row there shall be a ruby, a topaz and a beryl; in the second row a turquoise, a sapphire and an emerald; in the third row a jacinth, an agate and an amethyst; in the fourth row a chrysolite, an onyx and a jasper. Mount them in gold filigree settings. There are to be twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes. ... Whenever Aaron enters the Holy Place, **he will bear the names of the sons of Israel over his heart** on the breastpiece of decision as a continuing memorial before the LORD.

David had every right to take the sword since he had taken it from Goliath.

Verses 10 - 15

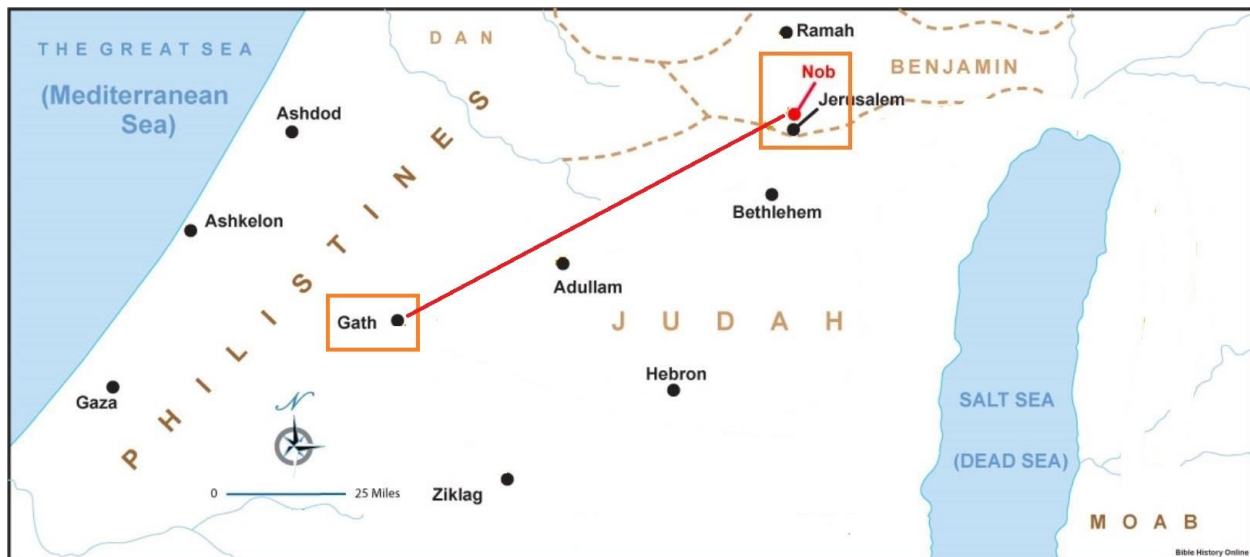
**<sup>10</sup> Then David set out and fled that day from Saul, and went to Achish king of Gath. <sup>11</sup> But the servants of Achish said to him, “Is this not David, the king of the land? Did they not sing of this one as they danced, saying,**

**‘Saul has slain his thousands,  
And David his ten thousands’?’”**

**<sup>12</sup> David took these words to heart and greatly feared Achish king of Gath. <sup>13</sup> So he disguised his sanity *while* in their sight and acted insanely in their custody, and he scribbled on the doors of the gate, and drooled on his beard. <sup>14</sup> Then Achish said to his servants, “Look, you see the man is behaving like an insane person. Why do you bring him to me? <sup>15</sup> Do I lack insane people, that you have brought this one to behave like an insane person in my presence? Shall this one come into my house?”**

**<sup>10</sup> Then David set out and fled that day from Saul, and went to Achish king of Gath.**

See map 2125



Why would David go to the country of the Philistines, especially Gath, the home of Goliath whom he had slain, and whose sword he now had with him?

Because all of the other lands were now at peace with Saul having been conquered by him and they would have delivered David up to Saul. But the Philistines were still the enemy of Saul and would not do him any favors.

**<sup>11</sup> But the servants of Achish said to him, “Is this not David, the king of the land? Did they not sing of this one as they danced, saying,**

**‘Saul has slain his thousands,  
And David his ten thousands’?’”**

Unfortunately, the king's servants instantly recognized him so David changed his behavior and pretended to be insane.

**<sup>15</sup> Do I lack insane people, that you have brought this one to behave like an insane person in my presence? Shall this one come into my house?’”**

The king rebuked his staff for bringing David before him despite the havoc that David had caused the Philistines in the recent past.