



# David

 LifeGroups  
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# David Receives Provision

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# David and Ceremonial Law

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- God values life over ceremonial law
- 1 Samuel 21:1–9 and Mark 2:23–28
- David left Jonathan, where they hugged and wept, knowing their lives would never be the same but promising to remain faithful to their covenant, even to their future generations.
- The first place David went was to a town just three miles away called Nob, which was a north of Jerusalem but south of Gibeah.

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# David and Ceremonial Law

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- We think of Jerusalem as the capital of Israel, but it did not become the capital until David's reign.
- Saul was of the tribe of Benjamin, so Gibeah was the capital city of Israel during Saul's reign, and his palace was there.
- Nob was between these two cities, on the way to Jerusalem from Gibeah.
- Nob had become the priestly city after the destruction of Shiloh.

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# David and Ceremonial Law

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- The priest Ahimelech (“brother of the king”) was the great-grandson of the priest Eli, whose line was cursed by God earlier in the story.
- Eli was a faithful priest and raised Samuel to be a faithful priest, prophet and judge. But “the sons of Eli were worthless men. They did not know the Lord” (1 Samuel 2:12).
- They abused the offerings of the people, taking whatever portion of the meat they wanted instead of using God’s instructions to determine how much belonged to the priests.

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# David and Ceremonial Law

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- They were supposed to stick a fork in the boiling pot and whatever came up belonged to them, determined by God. But they took a portion before it was offered so they could get as much as they wanted (2:13–17).
- God said this “treated the offering of the Lord with contempt” and that their “sin was very great in the eyes of the Lord” (2:17).
- They also slept with the women who served at the entrance of the tabernacle (2:22).
- And even when Eli confronted them about it, they would not listen (2:25).

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# David and Ceremonial Law

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- A prophet came to Eli and pronounced a curse on his descendants.
- First, his two sons, Hophni and Phinehas, will die soon and on the same day, which happened less than two chapters later (4:11).
- But then, long term, the “days are coming” when his whole line would be cut off and all his descendants would die by the sword (2:27–33).
- Only one would be left at the altar to “weep his eyes out to grieve his heart” (2:33).

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# David and Ceremonial Law

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- David's interaction with Ahimelech is curious. He seemingly lied to the priest to get what he wanted.
- Some scholars provide no defense for David, labeling it simply as deception.
- However, others interpret his language as crafty but honest; he was being sent on a mission from the "king" – Yahweh, not Saul.
- In either case, David sought help with food and weapons.

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# David and Ceremonial Law

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- The bread of the presence was set on the gold table before the Lord every Sabbath day, 12 loaves in two piles of six, with pure frankincense on each pile. It was to be eaten only by the priests in the holy place as their portion (Leviticus 24:5–9).
- But Ahimelech said David's men could have it if they had kept themselves clean. As the priest, he had the authority to interpret and apply Torah guidelines to individual situations.
- Historically, Torah laws could be set aside if a higher consideration warranted it, especially the preservation of life.

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# David and Ceremonial Law

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- Though it officially broke a rule of the Torah, it was consistent with the principles of the Torah to give David the means to sustain life.
- Jesus used this story to defend His own disciples picking grain to eat on the Sabbath (Mark 2:27).
- He said God's law was created for our good, not for the sake of following rules.
- The ESV Study Bible says, "Jesus endorsed Ahimelech's judgment in putting mercy before ceremonial law."

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# David and Ceremonial Law

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- While he was in Nob, David was able to gather food for the journey and Goliath's sword for protection (21:8–9). In this, the Lord miraculously provided what David needed.
- The sons of Eli had been condemned for taking whatever portion they wanted of the people's sacrifices, yet David was given the portion of the bread that belonged to the priests. He didn't demand it or take it; he asked, and it was given to him.
- Not only was this a practical way to provide food for David's journey, it also made a theological statement about David as God's anointed one.

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# David, Fear, and Refuge

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- David first acted in fear, then ran to God for refuge
- 1 Samuel 21:10–22:5, Psalm 34 and 56
- In the beginning of this section, David reacted out of fear, as we have seen Saul doing thus far (21:10–15).
- Gath was the hometown of Goliath. He had shown no fear of Goliath, but now he was so afraid of the king of Gath that he feigned madness to get away from him, desecrating his honor in the process by letting saliva run down his beard.

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# David, Fear, and Refuge

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- The beard was a symbol of manhood and spit was a sign of dishonor.
- This is yet another contrast with Saul. David feigned madness to survive while Saul's actual madness became his ruin.
- This wasn't one of David's bravest moments, but the psalms he wrote in response to this situation speak beautifully of coming to God in your fears.
- Though 1 Samuel only tells us of David's acting, in the psalms, David said he sought the Lord, and God delivered him from all his fears (Psalm 34:4).

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- Significantly, he wrote, “Those who look to him are radiant and their faces shall never be ashamed” (Psalm 34:5).
  - What David did with his face, letting saliva run down his beard, was shaming. David was encouraging us to turn to the Lord in our fears, not react out of fear as he did.
  - Not everything David did was right or good; he was human.
  - But he learned from his sins, and he wrote about it in his prayers and psalms.

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# David, Fear, and Refuge

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- David didn't pretend that he never experienced fear, but instead committed: "Whenever I am afraid, I will put my trust in you" (Psalm 56:3).
- These psalms all speak to crying out to God when we are afraid or in trouble, going to Him for refuge.
- This is what David did after he feigned madness.
- He fled to a cave for refuge and God met him there.
- God provided him an entire army of 400 men he didn't even have to ask for.

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# David, Fear, and Refuge

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- “The Lord redeems the life of his servants; none of those who take refuge in Him will be condemned” (Psalm 34:22).
- Then David went to Mizpeh (which means “watchtower”) in Moab (22:3).
- But he did not stay there long before the Lord called him to leave “the stronghold,” a play on words on Mizpeh, and go into the forest of Judah (22:4-5).
- God called him to leave a stronghold made by human hands to go to the forest where the Lord would be his stronghold.

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# David, Fear, and Refuge

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- David wrote, “The Lord is near to the brokenhearted and saves the crushed in spirit” (34:18). When we cry out to Him, the Lord hears us. He cares deeply about our pain. “You have kept count of my tossings, put my tears in your bottle” (56:8).
- You may feel fear and doubt, even feel absolutely crushed and broken. But turn to God. He is near. He is waiting to be your refuge and strength. To wipe all your tears, redeem your life, and heal your brokenness. From his own experience, David implored us, “Taste and see that the lord is good! Blessed is the man who takes refuge in Him!” (Psalm 34:8).

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# Saul Valued Power

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- Saul valued power more than human life
- 1 Samuel 22:6–23 and Psalm 52
- Now the story goes back to the priests at Nob and what finally became of them. Saul heard that David had a whole army with him (22:6) and he became even more paranoid, thinking everyone was conspiring against him.
- He didn't trust in the Lord, nor did he trust anyone else, including his own children and his closest advisors (22:7–8). All of which led up to the way he treated Ahimelech.

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# Saul Valued Power

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- When Saul offered rewards for information, Doeg told Saul about David at Nob, adding that Ahimelech had inquired of the Lord for David, only pointing to David's commitment to following God (22:7–10).
- Saul accused Ahimelech of conspiring against him, but Ahimelech said he helped David because he thought David was still Saul's right hand man (22:11–15).
- The text makes Ahimelech's innocence clear, but Saul was too far gone.

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# Saul Valued Power

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- He simply said to his guard, “Kill the priests of the Lord” (22:17).
- If you’ve watched a lot of movies about powerful kings or dictators, this may seem like a normal thing for a king in his situation to do, but not in Israel.
- The priests were anointed as God’s servants and set apart as holy. Saul’s servants refused to touch them, no matter what the king said (22:17).
- So Saul turned to Doeg, who did it without hesitation. Not only the eighty-five priests, but the entire city, even women, children and infants, and animals.

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# Saul Valued Power

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- It's a significant contrast that Saul had no problem killing the Lord's anointed ones, because that's exactly the reason David gives for not killing Saul in the next chapters, even though many would believe Saul deserved it.
- Yet again we see that David honored the Lord while Saul did not.
- Psalm 52 also gives us a great contrast between David and Doeg, who boasted of evil, loved evil rather than good, and was a disgrace in the eyes of God (Psalm 52:1–4).

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# Saul Valued Power

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- David promised that God would bring him down to everlasting ruin (52:5), just as he did the house of Eli. Doeg trusted in the riches and power Saul promised him rather than making God his stronghold as David had (52:7).
- David took responsibility for the deaths of Ahimelech's family, although it's unlikely he could have predicted such a horrendous outcome.
- He knew Doeg would tell Saul what happened at Nob, but it would have been unimaginable that Saul would slaughter the entire city (22:22).

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# Saul Valued Power

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- The murder of so many was the work of Saul's anger, jealousy and complete disregard for the holiness of God. Yet it was also the fulfillment of God's curse of the house of Eli from the very beginning of Samuel.
- The similar language and details point us back to that story, down to the detail that only one priest escaped alive (22:20).
- It's a difficult story in which we see the disastrous results of the selfishness and evil of both Saul and Eli's sons, the destruction of an entire city of innocent people.

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# Saul Valued Power

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- But one priest remained, Abiathar, which means “my father remains.”
- He would stay with David as his priest, and David would keep him safe until David died and he was banished by Solomon, completing the curse against Eli’s house (1 Kings 2:27).
- Even in a story of such utter destruction, there is a glimmer of hope and salvation.

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# Ask Kerby

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What lessons can we learn from the FTX scandal?

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# FTX Scandal

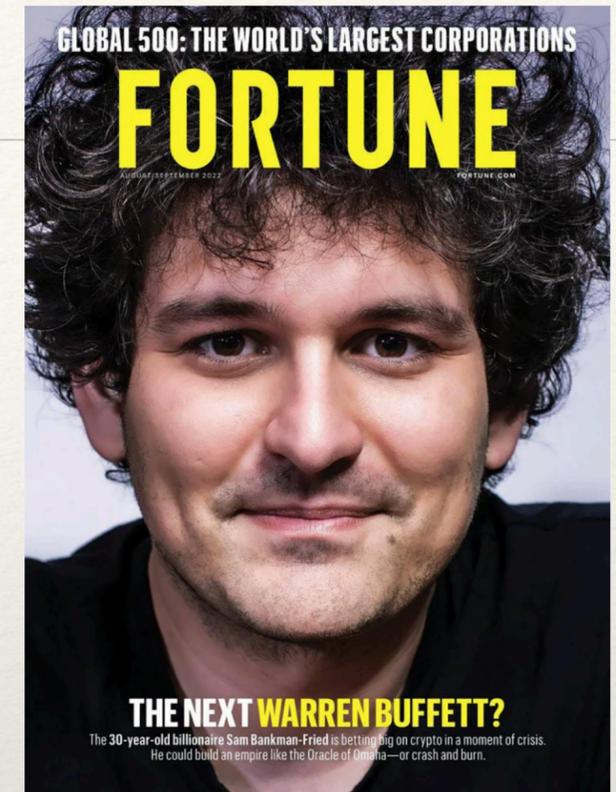
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- Sam Bankman-Fried founded FTX in 2019.
- This was short for “Futures Exchange.”
- He “wanted to build a platform for professional traders.”
- SBF lived with 10 roommates in various sexual relationships in a \$40 million penthouse in the Bahamas.
- His girlfriend (Caroline Ellison) was the head of Alameda (related to FTX) and her father at MIT used to be the boss of Gary Gensler (SEC).



# FTX Scandal

- Was on the cover of Fortune” - the next Warren Buffet?
- CNBC’s Andrew Ross Sorkin suggested that he was the “J.P. Morgan of crypto.”
- Now being called the next “Bernie Madoff.”
- The scandal is compared to Enron
- FTX was believed to be worth \$32 billion.



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# FTX Scandal

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- There were warnings. For example, investor Marc Cohodes was tweeting that “something is very wrong at FTX.” On one interview he said, “Nothing here fits. Everything reads like it’s a complete scam. This thing is dirty and rotten to the core.”
- At first, it looked like Binance (largest cryptocurrency exchange) might acquire FTX, but they backed out declaring the “The issues are beyond our control or ability to help.”
- FTX filed for bankruptcy. FTX and Alameda have more than 100,000 creditors.

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# FTX Scandal

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- After FTX filed for bankruptcy, John Jay Ray (who is running what's left of the company) declared in the bankruptcy filing that no one at FTX left any records. It is worth mentioning that he oversaw the dismantling of Enron after its massive fraud.
- He wrote that, “never in my career have I seen such a complete failure of corporate controls and seen such a complete absence of trustworthy financial information as occurred here.”
- He added that many of the companies in the FTX group “did not have appropriate corporate governance” and many “never had board meetings.”

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# Biblical Lessons

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- Ignore that the leaders were in polyamorous sexual relationships
  - Numbers 32:23 - “be sure your sin will find you out.”
- Act quickly because this investment is too good to be true
  - Proverbs 22:3 - “The prudent sees danger and hides himself, but the simple go on and suffer for it.”
  - Proverbs 14:29 (KJV) - “he who is impulsive exalts folly.”

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# Biblical Lessons

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- Trust the celebrities (athletes, media) and invest in FTX
  - Psalm 118:8 - “It is better to take refuge in the Lord than to trust in man.”
- Put all your money in this one investment
  - Ecclesiastes 11:2 - “Divide your portion to seven, or even to eight, for you know not what disaster may happen on earth.”
  - Ecclesiastes 11:6 - “Sow your seed in the morning, and at evening let your hands not be idle, for you do not know which will succeed, whether this or that, or whether both will do equally well.”

# Resources

