

## Luke 4-6: The Sermon on the Plain

Part 4! If **Matthew 5-7** is called the “Sermon on the Mount,” **Luke 6** should be called the “Sermon on the Plain.” Why? Because just as in **Matthew 5:1**, we are told in **Luke 6:12** that Yeshua went out to the mountain. But we are told shortly thereafter the following:

**Luke 6:17** – *And he came down with them and stood on a level place...*

What follows this is a very similar layout to that of the Sermon on the Mount. There is a shortened version of the Beatitudes with their ugly opposites the “Woeatitudes” right behind them. There are promises of reward and becoming sons of God. There is a shortened list of commandments only structured differently. All in all, if you were to compare the two “Sermons” you would find that **Luke 6** has included many things that are in **Matthew 5-7** with a few editor’s changes to the wording (Luke couldn’t just straight up copy Matthew’s version, as that would make him look bad!) but there are also many things excluded since **Luke 6** is not near as long. Of course the challenge is, why the shortened version of the Sermon on the Mount? And does the fact that Yeshua came down from the top of the mountain give us a clue as to why this is a shortened version?

That last question was sort of silly but a good one nonetheless! The changes all have to do with the art of the word structure we call the Bible. Every word counts even if that word is a repeated word. I found a very intriguing quote that sums up what I am understanding better and better with each passing day in my pursuit of God (and His Word):

*In ancient Jewish interpretation of Scripture, every weave of scripture was as purposeful as it was artistic.*

I have a deep appreciation for people who build things. It is a God-given talent to be able to build anything, but it is also His desire that we all build to some extent. Even if we can’t build things like homes, God still wants us to build things like families, starting with an appropriate mate and then once that is established, children to carry on the light of the couple. But don’t just stop at having the children. The fun part is rearing the children to be God-fearing (and doing it whilst rhyming at the same time!). We all should’ve realized by now that there is a serious lack of God-fearers these days. I guess the art of building a family has either been lost or deemed unimportant, to society’s downfall!

But as I’ve gotten older, I’ve not just learned to appreciate how the Bible is built. I’ve come to be in awe at the details that can so easily be missed. Just like looking in a microscope can help one see, understand, and appreciate the structure the human body has even on a microscopic level, so too the Bible has a similar structure when broken down.

When we read the Bible, our minds are usually focused on certain things. But if we read the same verses again with our mind focused on different things, we see a whole new view of the intent of the Scripture. That new and oftentimes deeper meaning doesn’t contradict the first, clearer intent of the Scripture by the way. It is sort of like a crossword puzzle. Sure there are words in the puzzle that can be seen fairly easily. But once you get down to the last few words, you are usually searching for one or two words at a time, line by line, to finally find them. If we’ll stop and just keep going through lines of the Bible that are, for whatever reason, calling us to really search them out, we’ll start to see details that we didn’t see before. And just as amazing is that as time passes and Scriptures come to be fulfilled, a whole new structure is revealed that was only unlocked with time.

I don’t exactly know why this has happened, but those who believe Yeshua to be Messiah have been seriously lacking in their desire to see the full extent of everything Yeshua says and does. This is the one greater than Moses, David, Solomon, etc. that we’ve all been waiting for. Yes, his message is beautifully simple. But he is still the Messiah! Why haven’t we gotten more detailed in our study of the “New” Testament? We’re stuck looking at the simple message and have failed to look any deeper than that. Every single thing he says and does should be looked at under a microscope and forensically studied. Why? Because this is THE ONE whose every action is to bring the Kingdom of God into our purview. His actions aren’t last second decisions that have no meaning nor are they selfish

actions whose purpose is to lift his own name up. He came and is currently active in ONLY glorifying the Father and everything he says and does reflects that. He's talking and acting on so many different levels that I can only hope to understand one day. But if I am his student, I have to understand that the simple message was for when I was a spiritual babe. As I grow, I need to understand that each new thing I learn should cause my focus to change as I re-read his words or see his actions. That means I should be seeing new things with each pass. Is that what is happening? If not, I'm standing on a level plain, just as Yeshua was for the "Sermon on the Plain" when he makes it clear that I should only be on that plain for a little while and then my ascent should continue! May we all push each other to keep making that ascent!

## Luke the Physician

I'm going to admit right now, Luke's gospel is a hard one to crack! It is clear there is structure, but it is very hard to find where one division ends and another one starts, much like parts of the human body that Luke was probably very familiar with. Maybe I need a doctor to help me out with this! Maybe he has structured his gospel like the human body and since I am seriously lacking in the details on anatomy, I can't see the structure. On that note, I'll repeat again, NEVER underestimate your perspective on the Bible. Because of your upbringing, career choice, etc., you most likely have a perspective that others don't and can see things that others won't (and maybe you can make it rhyme while describing it to us, Dr. Suess style!). All it takes is a shift in focus from whatever is distracting you to the study of life's blueprint, which we call the Bible!

To get right to the point, I will summarize here what I have now come to realize. **Luke 6**, the Sermon on the Plain, most definitely does have structure. But it is the end of a large structure that starts in **Luke 4**. And the pattern that is seen in **Luke 4-6** is found in a place I would absolutely not have thought to look....had I not let Yeshua lead me to the place, that is! By following where Yeshua takes us in **Luke 6** down a beautiful trail of clues we come to the place where the pattern is hidden: in a well-known Biblical adversary. Brace yourselves! If you feel as I do, super-excited when you learn something new in the Bible, this is going to be a trip to remember!

## Luke 6: David, Goliath, and Showbread

In the first part of **Luke 6**, we are given the following information:

**Luke 6:1** – *And it came to pass on the second Sabbath after the first, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands.* <sup>2</sup> *And some of the Pharisees said to them, "Why are you doing what is not right to do on the Sabbath?"* <sup>3</sup> *And Yeshua answering them, said, "Have you not read what David did when he was hungry, he and those who were with him, <sup>4</sup> how he went into the House of God, took and ate the showbread, and also gave some to those with him, which is not right for any but the priests to eat?"* <sup>5</sup> *And He said to them, "The Son of Man is Master of the Sabbath."*

I want to point out that not all manuscripts say, "on the second Sabbath after the first." Some just say, "on a Sabbath." This story can also be found in **Matthew 12:1-8** and **Mark 2:23-28**. But there are certain details that stand out in Luke's version that have caused me to focus on his version of the story. I believe that he has put together quite a beautiful prophetic picture of the purpose of the Messiah. But in order to see it, he has sent us on a treasure hunt? I'm willing to take it! Are you?

## 1 Samuel 21

The first thing that most will notice is that Yeshua references a story about David eating Showbread, which David was not allowed to do. That story is found in **1 Samuel 21**. I am going to cite it below, but before I do, I have a request. While reading the story, ask yourself, what place in the Bible are the details of this story trying to connect

me to? It is making connections to another story. Which one? For now, don't focus on how the story is connected to what is happening in Luke, just focus on what story it is connected to.

**1 Samuel 21:1** – *Then David came to Nob, to Ahimelech the priest. And Ahimelech came to meet David, trembling, and said to him, “Why are you alone, and no one with you?”*<sup>2</sup> *And David said to Ahimelech the priest, “The king has charged me with a matter and said to me, ‘Let no one know anything of the matter about which I send you, and with which I have charged you.’ I have made an appointment with the young men for such and such a place.*<sup>3</sup> *Now then, what do you have on hand? Give me five loaves of bread, or whatever is here.”*<sup>4</sup> *And the priest answered David, “I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women.”*<sup>5</sup> *And David answered the priest, and said to him, “Truly, women have been kept from us about three days since I came out. And the vessels of the young men are holy, and it is an ordinary mission, and also, it was holy in the vessel today.”*<sup>6</sup> *So the priest gave him the holy bread, for there was no bread there but the Showbread, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away.*<sup>7</sup> *Now a certain man of the servants of Saul was there that day, detained before the LORD. His name was Do'eg the Edomite, the chief of Saul's herdsmen.*<sup>8</sup> *Then David said to Ahimelech, “Then have you not here a spear or a sword at hand? For I have brought neither my sword nor my weapons with me because the king's business required haste.”*<sup>9</sup> *And the priest said, “The sword of Goliath the Philistine, whom you struck down in the Valley of Elah, behold, it is here wrapped in a cloth behind the ephod. If you will take that, take it, for there is none but that here.” And David said, “There is none like that; give it to me.”*<sup>10</sup> *And David rose and fled that day from Saul and went to Achish the king of Gath.*

Can you tell which story those verses are trying to get us to make the connection with? I'll give you a hint: It's in the title. That story would be David and Goliath, which is located in **1 Samuel 17**. Do you see all the different connections? If not, go read the David and Goliath story again before continuing on. You will see that the connections are quite intentional. Here are the connections I found:

- In **1 Samuel 17**, Jesse sends David on a mission to check on his brothers, 3 of which have chosen to go to battle with Saul. He has to go back and forth between that and his sheep. In **1 Samuel 21**, David tells Ahimelech he is on a secret mission from the king that requires him to meet up with some “youth” and is supposed to meet them at a secret place.
- This very vague statement that David makes in **1 Samuel 21:2** is quite similar to a vague statement written in **1 Samuel 17:25**.
- The number 3 is mentioned in both stories: 3 brothers fighting with Saul in **1 Samuel 17**, 3 days being kept from women in **1 Samuel 21**.
- The number 5 is mentioned in both stories: 5 sons of Jesse remain at home (this is not specifically mentioned but understood) and David picks up 5 stones in **1 Samuel 17**, David asks for 5 loaves of bread in **1 Samuel 21**.
- In both stories, David receives 5 of something; David gets 5 stones from the brook and puts them in a shepherd's bag in **1 Samuel 17:40**. David gets 5 loaves of bread from the priest in **1 Samuel 21:6**.
- The word youth (na'ar in Hebrew) used in both stories: **1 Samuel 17:33, 42, 55, 58; 1 Samuel 21:2, 4, 5**
- In both stories, red is mentioned; ruddy in **1 Samuel 17:42**; and Edomite in **1 Samuel 27:7**
- Both stories mention Goliath the Philistine struck down in the Valley of Elah and his sword.
- Both stories mention Gath, where Goliath is from.

That's more than enough similarities for us to see that we are supposed to connect these two stories, right? Interestingly, I didn't see those connections until Luke pointed me to **1 Samuel 21**! But before we go look at **1 Samuel 17** to figure out why these stories are supposed to be connected, let's look at some of the details back in Luke. That'll help us understand what we're trying to look for in **1 Samuel 17**. Again, we've been sent on a treasure hunt, so we have to follow the trail and see where it gets us. It always helps me to point out details in Biblical stories by asking questions. So I'll ask questions that will most likely cause you to see details that you may not have seen before (I speak from experience).

## Back to Luke 6

1. Why were the priests asked to make 12 loaves of Showbread to be set continually before God and what is the significance of only Aaron and his sons being able to eat that Showbread (**Leviticus 24:5-9**)?

Answer: Although not specifically mentioned in Scripture, the 12 loaves represent the 12 tribes of Israel, who themselves are supposed to be continually before God, a holy and set-apart nation. The Hebrew of the word 'Showbread' (lechem ha'panim) literally means 'bread of faces', or 'of the face.' The bread would be replaced on the Sabbath, so interestingly, it would be made on the Sabbath (or right before it) and swapped for the bread that was made the previous Sabbath. That week-old bread is what Aaron and sons ate, as well as David this particular time. I say that is interesting because we are told that the problem in **Luke 6** also pertains to a Sabbath. Matthew's version of the story in **Matthew 12:5** adds a second counter to the Pharisees idea of what is supposed to be done on the Sabbath by saying that priests in the Temple profane the Sabbath but yet are guiltless (interesting way of wording this also!). The Showbread being made on the Sabbath could have been included in that counter. This bread was supposed to be unleavened, which also parallels what Israel is supposed to be as explained in **1 Corinthians 5:6-8**.

Aaron and sons are supposed to eat it because they are the mediators of the covenant between God and Israel. Having wine and bread together with someone is considered a covenant step according to the Bible. That is why both wine and bread were to be presented regularly before God. Yeshua expounds on this concept by explaining how wine represents the blood and bread represents the body.

2. Did you notice that what the disciples did with the grain is different than in Matthew and Mark? Why the difference?

Answer:

- Matthew says they did 2 things with the grain: pluck it and eat it (**Matthew 12:1**)
- Mark says they did 1 thing with the grain: pluck it (**Mark 2:23**)
- Luke says they did 3 things with the grain: pluck it, eat it, and rub it in their hands (**Luke 6:1**)

Luke has gone one step further than the other two gospels for a reason. He is trying to get us to connect the dots. If the disciples are rubbing the grain in their hands, what are they doing? They are separating the wheat grains from the chaff as in:

**Psalm 1:4** – *The wicked are not so but are like chaff that the wind drives away.*

**Psalm 35:5** – *Let them be like chaff before the wind, with the angel of the LORD driving them away!*

**Matthew 3:12** – *His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.* This is repeated in **Luke 3:17**.

To conclude, Luke has added this last step in the process of eating the grain to cause us to connect it with something that is supposed to happen in the end. What's more, that extra step is the 3<sup>rd</sup> step in the process, which seems significant. Anytime we see the number 3 in Scripture, we had better perk up and have our wits about us!

3. What does a field represent in the Bible, and did you notice the weird wording of what is happening in that field?

Answer: A field represents the world. Yeshua tells us this when explaining the Parable of the Weeds:

**Matthew 13:38** – *The field is the world, and the good seed is the sons of the kingdom.*

Yes, that is describing the elements of a parable. But there are plenty of other places this concept can be accurately applied. So the field can represent the world. Let's see if applying that to this story is significant.

Did you notice that the wording of **Luke 6:1** looks grammatically incorrect?

**Luke 6:1** – *While he was going through the grainfields, his disciples plucked and ate some heads of grain...*

Wait! While “*he*” was going through the grainfields? Why doesn’t it say, “*while THEY were going through the grainfields?*” Either the translator got this wrong or we are meant to visualize something with the way it is written. My vote is the latter! There are two options as to what we are to visualize with the way this is written:

1. Yeshua is the only one walking through the grainfields, as if he is the one picking out the wheat and telling his disciples to pluck certain ones.
2. He is walking through the grainfields while meditating/praying and his disciples are on one of the corners plucking grain. They’re on one of the corners because the farmers were supposed to leave the corners for those in need. And it is the corners who Yeshua came for the first time (you have to look at the **Matthew 13** study for an explanation).

I believe the former to be what we are to visualize because it lines up perfectly with the story Yeshua brings up concerning David but it could be describing a combination of the 2 options! Don’t see it yet? Let me try and explain.

Just as the 12 loaves of Showbread represent the elect, the sons of God, and the sons of Aaron eat it because they are the mediator, so too does the wheat represent the elect, the sons of God, only they are scattered throughout the world (field) because they no longer are aware they are Israel. The disciples have separated the wheat from the chaff. They are eating it because they represent the mediators.

**Isaiah 11:11** – *In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea. <sup>12</sup> He will raise a signal for the nations and will assemble the banished of Israel and gather the dispersed of Judah from the four corners of the earth.*

Yes, this story is about how we are to view the Sabbath! Don’t let this study fool you into thinking that isn’t a lesson we are supposed to learn. But look deeper. Yeshua can be speaking on more than one level at the same time. The Messiah is also telling us what his job is – to gather the children of God from exile!

4. This brings us to the last detail on **Luke 6** we’ll cover here. Why are we told this occurs on the second Sabbath after the first? By the way, I don’t think the answer changes if **Luke 6:1** just says on the Sabbath. The answer is just made clearer by it saying, “*on the second Sabbath after the first.*”

Answer: This is pointing us to the time when the return from exile is supposed to occur. Let me first say that the return from exile has already started, as evidenced by believers actually living in the Land of Israel. But there is a date that represents this return from exile, and it also represents the resurrection. That date is Yom Teruah, or the Day of Trumpets in English. You may ask why? Here is one reason:

**1 Thessalonians 4:16** – *For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Messiah will rise first. <sup>17</sup> Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.*

The Fall Feasts are a picture of the gathering of all the children of God together, finally, with the Messiah as our King. It starts with officially gathering them, the 1<sup>st</sup> step, which is represented by the Feast of Trumpets. But here’s the dilemma I had. No matter how you look at it, the Feast of Trumpets will always be the 1<sup>st</sup> Sabbath, not the second Sabbath after the first. Since it falls on the first day of a Jewish month, that means it will always be the first Sabbath of the month. Even if it fell on Sunday, it would still be the first Sabbath since it is the start of a

new month. And since the Feast of Trumpets is also called Rosh Hashana, which means 'Head of the Year,' it will also be the first Sabbath of the year. How can Feast of Trumpets be the second Sabbath after the first?

Then I remembered a vitally important detail. Below is the explanation:

*The Talmud Yerushalmi (Eruvin 3:9) notes that our 2-day celebration of Rosh Hashanah is an enactment of the early Prophets, who established it for the following reason. During the period of the Prophets, the sanctification of the months was dependent upon hearing the testimony of witnesses who had seen the new moon. On the evening following the 29<sup>th</sup> day of Elul, the court would sanctify the day as the 1<sup>st</sup> of Tishrei based on the possibility that witnesses might come that day and testify that they had seen the new moon, retroactively establishing Rosh Hashanah on that day. If the witnesses did indeed appear, then that day would be sanctified and the following day would be a regular day - the 2<sup>nd</sup> of Tishrei. However, if witnesses did not appear, then the following day would be Rosh Hashanah and retroactively, the previous evening - which the court had sanctified - would turn out to be a regular weekday. So that people would not treat the first day lightly, since its sanctified or weekday status was dependent upon the appearance of witnesses during the course of the day, the early Prophets ordained that Rosh Hashanah be celebrated as a 2-day holiday - with the prohibition of work, the sounding of the shofar, and the order of prayer being observed on both days.*

This had to happen after the Dispersion of Israel because there were too many who lived outside of the Land and getting word to them that the new month had begun was too difficult to do within a day's time. Thus the following became official:

*The 2-day celebration of Rosh Hashanah is referred to as yoma arichta - a long day, i.e., the 48-hour observance of Rosh Hashanah is considered one extended day. Both days are sanctified definitively [in contrast to the second day of the Festivals celebrated in the Diaspora, whose sanctity is based on doubt]. Regarding preparation, however, they are considered to be two separate days and thus one may not prepare food on the first day for the second.*

Now do you see? Because of the Dispersion or Disapora, a second day of Rosh Hashana was implemented to make sure all celebrated the Holy Day. This was already implemented at the time of Yeshua. So when it says, "the second Sabbath after the first" it would fit in perfectly to the description above of Rosh Hashanna!

I wonder if the implications of this are prophetic. If we expect something to occur on the 1<sup>st</sup> day of the Feast of Trumpets, should we actually wait until the 2<sup>nd</sup> day? Only time will tell!

Finally, do you see why that 3<sup>rd</sup> action of the disciples with the grain was given to us? Yom Teruah also represents the resurrection (as in, at the sound of a trumpet the dead will rise in **1 Thessalonians 4:16-17**). We are given 3 actions because 3 is the number that represents 'Resurrection,' as in after 3-days the Messiah was resurrected! It is altogether giving us this wonderful picture of the Feast of Trumpets, which is representative of the time when the saints will be resurrected!

**Conclusion:** **Luke 6:1-5** is not just meant to show us how we are to view the Sabbath. It is also meant to show us that Yeshua the Messiah is telling us what his role is – to bring about the return of the exiled of Israel, the lost sheep as he puts it:

**Matthew 15:24** – *I was sent only to the lost sheep of the house of Israel.*

We've been so focused on whether or not Yeshua and his disciples are breaking the Sabbath, we did not see that something else is going on. Just as the Showbread represents Israel, the sons of Aaron ate it, and in **1 Samuel 21** there is confusion as to whether the King of Israel can eat of the Showbread, so too in **Luke 6** the grain represents Israel that has been spread through the world, Yeshua's disciples are eating it, and since this is occurring on a Sabbath, there is confusion as to whether the future king's disciples can do this on the Sabbath.

There are so many verses and connections that should come to mind from these connections between what **Luke 6** is saying, what **1 Samuel 21** is saying, and what **1 Samuel 17** is saying! But we had to take that detour before we could go and look at **1 Samuel 17**. We needed to know what to look for in **1 Samuel 17**. We need to look for those verses speaking of or hinting at the exile of Israel.

It is vitally important to note that the word for exile in Hebrew is 'galut' or **גלות**. You will see shortly that this fact was the key to opening a whole new understanding of what the story of David and Goliath is about!

Ready to take the next step in this treasure hunt?

## 1 Samuel 17

I won't cite all of **1 Samuel 17** because the whole chapter is the story of David and Goliath, and it is 58 verses long. But I urge you, nay beg you, to go read it for yourself. I don't think you'll get the full experience of this treasure hunt without doing so. Look for clues about the exile of Israel within the story. I promise you they are there!

It doesn't take long to find the first important clue. We need only look at the enemy of the story – Goliath! His name in Hebrew is Golyath (**גִּלְיָת**). Notice how similar his name is to the word for exile, 'galut' or **גלות**? Take a look at what Strong says about his name:

Goliath – *Perhaps from H1540 (galah or גָּלָה); exile; a Philistine: - Goliath*

Believe it or not, this isn't coincidence. We are not just being told that David confronts and defeats this giant called Goliath. We are also prophetically being told that a future son of David would also confront and defeat another 'giant' – the giant of the exile of Israel actually returning and becoming a kingdom again! Again, this is one of the major accomplishments of the Messiah and it has yet to be fulfilled. So no, Messiah has not fulfilled everything. He still has to bring the exiled of Israel back to the Land as prophesied. If he doesn't, then he isn't the Messiah.

Once we realize that Goliath's name means or represents exile, all the other details begin to fall into place that paint the picture of this story also being about defeating this 'giant' called exile. I will describe those details below. I hope you enjoy the magnificence of God's Word as much as I do!

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➤ We are told in **1 Samuel 17:4** that Goliath comes from Gath (**גַּת**). Gath has the same Hebrew letters and is the same as the word 'wine press.' In other words, the exiled (Goliath) come from the wine press (Gath). What were they doing there?

**Revelation 14:18** – *And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe." <sup>19</sup> So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God.*

This looks like a punishment, but it is the same concept as purifying silver or separating the wheat from chaff. The good grapes will be brought to God, but they have to go through the winepress!

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➤ We are also told in **1 Samuel 17:4** that Goliath is a Philistine. Here is what we find about the word 'Philistine:'

Philistine (pelishtay or **פְּלִשְׁתִּי**) – *From H6428 (palash or פָּלַשׁ); rolling, that is, migratory; Pelesheth, a region of Syria*

Of note is that one of the definitions is 'migratory.' This would definitely connect with the theme of exile, moving about after one is kicked out of the Land. The importance of this word will be explained shortly. For now, we know that once exiled, Israel would migrate to all parts of the world:

**Deuteronomy 28:24** – *And the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods of wood and stone, which neither you nor your fathers have known.*

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➤ The names of the places in **1 Samuel 17:1-2** where Israel and Philistine meet up are also relevant to this picture of exile:

- Shochoh (שוכה) – From the word 'suk' (סוך) which means to entwine, that is, shut in: fence
- Azekah (עֲזֻקָה) – Tilled; from the word 'azaq' (עֲזַק) which means to grub over: fence about
- Ephesdammim (אֶפְסַיִם) – Boundary of blood drops or end of blood (plural)

This is where we are told the Philistines were gathered. It appears we are being told the exile is being rounded up or quarantined. We are told Israel gathered in the valley of Elah (עמק האלה), 'elah' being an oak or other strong tree. I take the location of Israel to mean what they are about to do (or what is about to be done in the name of the God of Israel) is a strong and sure thing. But there is also a prophesy using this word:



Valley of Elah

**Isaiah 61:1** – *The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; <sup>2</sup> to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn; <sup>3</sup> to grant to those who mourn in Zion— to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called **oaks (איל or ah'yil) of righteousness**, the planting of the LORD, that he may be glorified.*



It isn't coincidence that Yeshua reads from these verses back in **Luke 4:18-19**. It is as if Luke was warning us, "Pay attention to what Yeshua read. It has much relevance to the topic I'm trying to show you!"

One last group of names before we move on to details of the story. That is the names of the line of David. Although chapter 17 mentions the names of David's 3 oldest brothers, I did not find relevance to their names but will mention them, nonetheless. The name that stands out to me in this list is Jesse (pun intended).

- Jesse (ישי) – extant; to stand out or exist; entity
- David (דָּוִד) – loving
- Ephrathite (איִשׁ אֶפְרַתִּי) – literally man of fruitfulness
- Bethlehem (בֵּית לֶחֶם) – House of bread; Come on! We have to be making this up, right?
- Eliab (אֱלִיאָב) – God of his father; firstborn of Jesse
- Abinadab (אֲבִינָדָב) – Father of generosity; second son of Jesse
- Shammah (שָׁמָה) – Ruin/consternation/astonishment/desolate; third son of Jesse

According to **1 Samuel 17:12**, Jesse had 8 sons. An item that stands out is that we are told the 3 oldest brothers' names and we're also told that they followed Saul. But other than David, we aren't told the other brothers' names. The same is the case when David was anointed king (**1 Samuel 16:1-13**). For some reason these brothers are meant to be nameless for these stories, even though we get the names later on in **1 Chronicles 2:13-15**. But in that listing, still one brother remains nameless, since we're only given 7 of the sons of Jesse.

**1 Chronicles 2:13** – Jesse fathered Eliab his firstborn, Abinadab the second, Shimea the third,<sup>14</sup> Nethanel the fourth, Raddai the fifth,<sup>15</sup> Ozem the sixth, David the seventh. 16 And their sisters were Zeruiah and Abigail.

➤ Since 3 brothers went to fight with Saul, that leaves 5 brothers remaining at home with Jesse.

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➤ Speaking of brothers, we are told something interesting in **1 Samuel 17:3**:

**1 Samuel 17:3** – And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side, with a valley between them.

Doesn't that verse remind you of other verses?

**Deuteronomy 11:29** – And when the LORD your God brings you into the land that you are entering to take possession of it, you shall set the blessing on Mount Gerizim and the curse on Mount Ebal.

**Deuteronomy 27:12** – When you have crossed over the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.<sup>13</sup> And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

**Joshua 8:33** – And all Israel, sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had commanded at the first, to bless the people of Israel.

Why does it appear that **1 Samuel 17** is trying to tie these two stories together? It only makes sense with the deeper meaning; that the Philistines represent the exiles of Israel. They would most likely be the ones standing on Mt Ebal, for the curse, right, since they were exiled and lost their identity?

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➤ **1 Samuel 17:4** – *Goliath of Gath, whose height was six cubits and a span.*

Here's an interesting question: Could we say that the exile of man (not to be confused with the exile of Israel) started when Adam and Eve left the Garden and that it won't end until Messiah gathers them back? If true, Goliath's height would then have significance. He measures six cubits to parallel the six days or 6,000 years of man. At the end of the 6<sup>th</sup> day, the 7<sup>th</sup> day (the Sabbath) will begin which will start the reign of Messiah for 1,000 years. Messiah's gathering of the exiled will commence around the start of the 1,000-year reign. But will the gathering happen before the start, will it be the event that triggers the start of the 1,000-year reign, or will it happen shortly after the start?

That brings us to the next question: What about the 'span' after the six cubits in **1 Samuel 17:4**? Doesn't that mean the exile will be longer than 6,000 years? 'Zereth' or זֶרֶת in Hebrew, this word is used only 6 other times besides being used in this verse: 4 times (**Exodus 28:16** and **39:9**) it is used to inform us the length and breadth of the breastplate of the High Priest, 1 time (**Ezekiel 43:13**) it is used as part of the measurement for the altar of Ezekiel's Temple, and the last use is the following verses:

**Isaiah 40:10** – *Behold, the Lord GOD comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. <sup>11</sup> He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young. <sup>12</sup> Who has measured the waters in the hollow of his hand and marked off the heavens with a **span**, enclosed the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance?*

This instance is obviously tied to the return of the exile and the word 'span' is used more as a measuring tool instead of a measuring length. Applying that use of the word 'span,' the verse we're discussing would read something like 'Goliath had a height of 6 cubits and Goliath's height was measured using a span.' But if that weren't the intended use of the word 'span,' then the verse could be telling us that the completion of the exile would not end until a little after the 6,000 years or whatever measure of time 6 cubits equals, right?

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➤ **1 Samuel 17:5-7** – Goliath's armor described as mostly bronze but also iron.

Bronze is a metal that contains a mixture of different metals, usually containing copper and tin. It is a metal well-suited to be used to explain the state of the exiled of Israel, who have been scattered to the 4 corners of the earth and have mixed in with the nations.

In the description of Goliath's armor, bronze is mentioned 4 times: 2 times in verse 5 and 2 times in verse 6. Could this be a reference to the following?

**Exodus 27:1** – *The altar shall be square, and its height shall be three cubits. <sup>2</sup> And you shall make horns for it on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.*

We see 4 horns on the 4 corners of the altar, each overlaid with bronze. Could the 4 horns be a symbol of Israel being spread to the 4 corners?

Iron, on the other hand is only mentioned 1 time: verse 7. Interestingly, iron is an element on the Periodic Table and its atomic number is 26, the number associated with God's Name. The fact that bronze is mentioned 4 times and iron 1 time appears significant. I have not yet explained the significance of the number 5 in this study, but you will see that 5 is important, and splitting that 5 between 4 and 1 even more important! If this 4 to 1 split in Goliath's armor is verified as a clue, does that mean the writers somehow knew iron would have an atomic number of 26?

I'd like to quickly cite a few other instances bronze and iron are used in Scripture:

**Ezekiel 22:15** – *I will scatter you among the nations and disperse you through the countries, and I will consume your uncleanness out of you.* <sup>16</sup> *And you shall be profaned by your own doing in the sight of the nations, and you shall know that I am the LORD.* <sup>17</sup> *And the word of the LORD came to me:* <sup>18</sup> *Son of man, the house of Israel has become dross to me; all of them are bronze and tin and iron and lead in the furnace; they are dross of silver.*

Ezekiel explains that as part of the scattering of Israel, they have become worthless metals, bronze and iron both being mentioned. They have too much foreign matter or mineral waste mixed into them to be of any use. God goes on to explain that He must put them through the furnace to make them useful again. Note that He doesn't say He must dispose of them. No, He still sees the value in them! But He must purify them to extract that value.

**Psalm 107:1** – *Oh give thanks to the LORD, for he is good, for his steadfast love endures forever!* <sup>2</sup> *Let the redeemed of the LORD say so, whom he has redeemed from trouble* <sup>3</sup> *and gathered in from the lands, from the east and from the west, from the north and from the south.*

We see at the beginning of **Psalm 107** that it is a song of praise for the redemption of Israel from the 4 cardinal directions. Then we're given a description of how God went about redeeming Israel and these verses show up:

**Psalm 107:15** – *Let them thank the LORD for his steadfast love, for his wondrous works to the children of man!* <sup>16</sup> *For he shatters the doors of bronze and cuts in two the bars of iron.*

Much like how David defeated Goliath who was protected with bronze and iron, so too God shatters bronze and cuts iron to redeem Israel!

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➤ **1 Samuel 17:10** – *And the Philistine said, "I defy the ranks of Israel this day. Give me a man, that we may fight together."*

There are a couple of interesting Hebrew words in this verse.

First is the word for 'ranks,' which is *ma'arakah* (מַעְרָכָה) in Hebrew. The word means 'an arrangement, order, rank, row.' Before I show you the intriguing places this word is used, let me first try and explain the word used before that, 'defy' or *charaph* (חָרַף) in Hebrew in combination with 'ranks.' 'Charaph' means 'to pull off, to expose (as by stripping) or to betroth (as if a surrender).' So 'defy the ranks' could also mean something like 'pull out of order' or 'strip the arrangement of.' Remember, we are looking at Goliath as if exile is a person. Wouldn't exile cause the order or ranks of Israel to be in disarray? Now look at where this word 'ranks' or *ma'arakah* is used:

- **Exodus 39:37** – *The menorah's lamps are **set** (ma'arakah).* First use has to do with the menorah which has always been a symbol of Israel.
- **Leviticus 24:6** – *And you shall set them (showbread) in two **piles** (ma'arakah), six in a pile, on the table of pure gold before the LORD.* The 2<sup>nd</sup> use has to do with the showbread!
- **Judges 6:26** – *and build an altar to the LORD your God on the top of the stronghold here, with stones laid in due **order** (ma'arakah).* The 3<sup>rd</sup> use has to do with stones. This is starting to not look like coincidence!
- **1 Samuel 4:2** – *Israel was smitten before the Philistines: and they slew of the **army** (ma'arakah) in the field about four thousand men.* The 4<sup>th</sup> use is concerning the army of Israel...in the field...4,000 of them! All the connections you'll see in this study between these different places in the Bible are also being made with this one word.
- **1 Samuel 4:12** – *And there ran a man of Benjamin out of the **army** (ma'arakah) and came to Shiloh...*The 5<sup>th</sup> use also has to do with the army.
- **1 Samuel 17** – This word is used a total of 10 times in this chapter (verses 8, 10, 20, 21, 22, 26, 36, 45, 48)
- **1 Chronicles 12:28** – *All these men of war, that could keep **rank** (ma'arakah), came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David*

king. The last use of the word appears to bring us full circle. Those who kept rank came to make David king over all of Israel. What a fitting end to the use of this word!

The word 'ma'arakah' is used 19 times and I've shown you 16 of them. Again, this word appears to be a summary of how the exile will be explained to us in the Bible.

The next interesting word comes in the last part of the verse: 'Give me a man, that we may fight together.' The word that is interesting is the word 'fight.' It isn't because of how infrequent the word is used. It is used 177 times. It is intriguing because the word is spelled לָחַם (*lacham*) in Hebrew. Do those letters look familiar? It is because they are the same letters used for the word 'lechem' לֶחֶם as in Beit Lechem or Bethlehem (House of Bread). *Lechem* is the Hebrew word for bread. We see that David being from the 'House of Bread' is prominent. That is why **1 Samuel 21** concerning David eating the Showbread is such an important story! The Bible is trying to tell us something. David and bread are meant to be connected. David is the man that apparently has been chosen by God to fight (something apparently similar to how bread is made) with Goliath (aka exile). And they aren't just supposed to fight, they are supposed to fight together (*yachad* or יָחַד which is similar to the word *echad* or אֶחָד) and means 'in unity or as one.' This appears to be an evenly matched heavyweight bout, even if one of the challengers looks smaller than the other! One more item of note is that this word 'fight' or 'lacham' is used 4 times in chapter 17: verses 9, 10, 19, & 33.

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➤ **1 Samuel 17:12** – Now David was the son of an Ephrathite of Bethlehem in Judah...

This interesting item doesn't necessarily have to do with exile, but the wording is rather peculiar, and you'll notice almost immediately the implication. The only thing is you don't see it in English. You have to look in Hebrew and translate it literally. Remember, Hebrew is written from right to left:

יהודה	מבית לחם	אפרתי הזה	בן־איש	ודוד
Judah	from Bethlehem	this Ephrathite	son of man	And David

'Ephrathite' is written 5 times in Scripture and no other time is it written like this. It just says Ephrathite, not 'son of man Ephrathite' or even 'son of Ephrathite.' I only found this phrase 'son of man' 7 times in the Hebrew Scriptures (OT); **Leviticus 24:10**; **1 Samuel 9:1**; **2 Samuel 1:13**; **2 Samuel 23:20**; and **1 Chronicles 11:22**.

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➤ **1 Samuel 17:15** – but David went back and forth from Saul to feed his father's sheep at Bethlehem.

Remember, we are told Jesse's 3 oldest sons followed Saul, but the 5 youngest remain with father. However, one son was going back and forth, between Saul and his father's (not Jesse's) sheep. Are you getting the prophetic implications being hinted at, especially by saying 'father's sheep' instead of 'Jesse's sheep?' Later on, we are given a very similar verse:

**1 Samuel 18:16** – But all Israel and Judah loved David, for he went out and came in before them.

Believe it or not, this should be expected of the one who will bring about the end of the exile. Even though he knows some of God's children have been spread to different parts of the world, he will still find a way to 'tend' to them, his Father's sheep.

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➤ **1 Samuel 17:16** – For 40 days the Philistine came forward and took his stand, morning and evening.

Well isn't that a surprise! The number 40 in a story about testing Israel (and its king)! I wonder if this has prophetic implications about how long the exile will last. Forty could be a segment of time, perhaps 40 jubilees or 50-year

periods, which would equal 2,000 years. But is it hard to pinpoint the official start and end points? Would the start date be when the Northern Kingdom (Ephraim or the 10 tribes) were exiled, when the Southern Kingdom (Judah or the 2 tribes) were first exiled, or perhaps 70 AD when the 2<sup>nd</sup> Temple was destroyed by Titus with most of Judah leaving the Land? Perhaps another date? Has the end point already past, perhaps 1948 when Israel became a nation again? Or should a more prominent future fulfillment be expected?

I do think a parallel happens in the life of Yeshua. That parallel would be the 40 days that Yeshua endured in the wilderness without eating anything. This story is mentioned in Matthew, Mark, and Luke. Luke's version is in 4:1-13. I would not have considered these parallel stories before I understood the deeper meaning of **Luke 6**. But I think they are parallel stories because of the first temptation of the devil – turning stone into bread. As always, there appears to be a bigger battle going on between Yeshua and Satan than meets the eye. But I won't be able to fully explain until later in this study, so we'll put this on hold for now.

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➤ **1 Samuel 17:20** – *And David rose early in the morning and left the sheep with a keeper (shômar or שומר) and took the provisions and went...*

Does this verse not remind you of the following?

**Matthew 18:12** – *What do you think? If a man has a 100 sheep, and one of them has gone astray, does he not leave the 99 on the mountains and go in search of the one that went astray?*

What's more when Scripture says someone "rose early in the morning," it usually, if not always, is intended to mean the person is being obedient to God. It is like they can't sleep and must go to complete the task given to them.

It does say David left the sheep with a keeper. A better word for who was watching over the sheep would be 'guard' or 'protector.' This same word is used for what God says we are to do with His commandments:

**Exodus 20:6** – *showing steadfast love to thousands of those who love me and **keep** my commandments.*

We are to guard His commandments. We will do this if we love Him, according to this verse, which is similar to what Yeshua says; "If you love me, keep my commandments." (**John 14:15**)

Since Yeshua comes after David on this thing we call a timeline, it is easy to see how the things Yeshua did connect to things the patriarchs did. But have you noticed instances like this where the actions of a patriarch make it appear that they came after Yeshua, and they were simply following his lead? Like they were disciples of Yeshua even though they lived well before him? Like the timeline means nothing to them because it seems like they know the Messiah very well? If not, the next example should be ample evidence of this!

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➤ I am honestly slightly embarrassed that I didn't notice how awkward the following exchange is between David and the men of Israel. I simply wasn't looking for a deeper meaning to the story, so I never noticed it. But now that we're establishing that this story is also about defeating the exile of Israel, enjoy how it was placed right in the middle of the story:

**1 Samuel 17:25** – *And the men of Israel said, "Have you seen this man who has come up? Surely, he has come up to defy Israel. And the king will enrich the man who kills him with great riches and will give him his daughter and make his father's house free in Israel." <sup>26</sup> And David said to the men who stood by him, "What shall be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he*

*should defy the armies of the living God?”<sup>27</sup> And the people answered him in the same way, “So shall it be done to the man who kills him.”*

Did you notice what was happening that time? David hears something, but he is thinking on a whole other level than what the men intend to be saying. David is thinking prophetically. He seems to fully understand the battle that is currently going on in front of him and thinks the men are talking about the reward that will be received from God (the King) by the man who defeats the exile! The King will give him His daughter (Israel) for making the Father’s house free in Israel!!! That’s why David turns around and requests the exact same information that was just given to him. He’s thinking about the reward from God when he hears the men’s response, but the men are talking about the reward from Saul. David truly appears to be someone who is fully aware of his role(s) in God’s plan, takes each situation he is put in as coming from God, and is actively thinking about which role he is in (is he the shepherd, the son of Jesse, the Godly king who leads Israel, the picture of the future Messiah who will return the exiled?). Of course, judging from this story, he can be fulfilling two or more roles at the same time!

Keep in mind these verses! We’re going to go back and look at the details of **1 Samuel 21**, and there is a very similar section of verses where it appears the exact same thing is happening.

One other thing to notice in these verses. David asks, *“Who is this uncircumcised Philistine, that he should defy the armies of the living God?”* This is repeated in **1 Samuel 17:36**. I absolutely love this verse! It exemplifies what being on fire for God means! But I never looked at it from the perspective of fighting the exile.

What does it mean to be uncircumcised? It means to NOT be in covenant with God, right? With Goliath being a symbol of the exile, an exile which we were told in **Deuteronomy 28:24** would lead to going after other gods, wouldn’t we expect those in exile to be uncircumcised? And for those who wish to rely on the flesh, this uncircumcision can just as easily be understood as an uncircumcision of the heart, especially since Goliath is so bold as to go up against the armies of the living God. That defiance appears more related to heart circumcision than physical circumcision.

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➤ **1 Samuel 17:34** – *But David said to Saul, “Your servant used to keep sheep for his father. And when there came a lion, or a bear, and took a lamb from the flock,<sup>35</sup> I went after him and struck him and delivered it out of his mouth.*

Again, consider the implications of these verses. You think it is coincidence that the two animals mentioned are also the first two beasts of Daniel’s vision of four beasts in **Daniel 7**:

**Daniel 7:4** – *The first was like a lion and had eagles’ wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it.<sup>5</sup> And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, ‘Arise, devour much flesh.’*

What is the purpose of these beasts in Daniel? I would argue that at least one of the purposes is/was to bring about the migration of Israel after exile. Israel first disobeyed, then the beasts came to bring about the migration.

Now I question why the lion and bear are mentioned but not the leopard and the 4<sup>th</sup> unnamed beast? Or is Goliath a representation of that 4<sup>th</sup> beast? Could it be that the lion and bear in Daniel 7 have already been defeated but not the leopard and the 4<sup>th</sup> beast? The lion is said to represent Babylon. The bear is said to represent the Medes and Persians. Do we know if at least some of the children of Israel returned after being moved by Babylon or Persia? I think the answer to this is yes. The leopard is said to represent Greece and the 4<sup>th</sup> beast Rome. Have the children of Israel returned after those migrations? Not until 1948 could the answer to that be yes. Please don’t hold to this as 100% true. I am only posing the issue as a possibility of truth.

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- **1 Samuel 17:7** – *And his (Goliath's) shield-bearer went before him.*
  - **1 Samuel 17:41** – *And the Philistine moved forward and came near to David, with his shield-bearer in front of him.*

**1 Samuel 17:7** – ונשא הצנה הלך לפניו

**1 Samuel 17:41** – והאיש נשא הצנה לפניו

These verses stand out, not only because it is stated twice, but because it begs the question, why does this brute of a man need a shield-bearer to go before him and against David no less, who only carries a sling and 5 stones? I can understand having him while calling for a worthy opponent even though I don't see how you can call for the opposing army to send a single combatant to fight when you have a shield-bearer in waiting to fight with you. But now that he sees David as his opponent and thinks very little of him, why not tell the shield-bearer to step aside? I mean the shield-bearer didn't even help! One of his tasks was to protect Goliath from arrows or a javelin throw. Apparently, arrows are easier to see and protect against than a stone. Or was Goliath just too tall for his shield-bearer to protect his head against a lethal blow?

In any case, the reason this is mentioned appears clearer once we understand the secondary meaning of the story, which is combatting exile, and seeing the following verses in Psalm:

**Psalm 5:11** – *But let all who take refuge in you rejoice; let them ever sing for joy, and spread your protection over them, that those who love your name may exult in you.* <sup>12</sup> *For you bless the righteous, O LORD; you cover him with favor as with a **shield**.*

The word 'favor' in this verse is not the Hebrew word for grace. The Hebrew word is 'ratson' (רצון) which means 'acceptable, delight, desire.' So the purpose of the shield in Psalm is to make the righteous one acceptable. The purpose of Goliath having a shield-bearer would be the same. Although he is exiled, God provides a shield-bearer to go before him to make him acceptable.

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- **1 Samuel 17:43** – *And the Philistine said to David, "Am I a dog, that you come to me with sticks?"*

Did you know that Goliath was either a Bible buff or a prophet or both?

Here is how he could be a prophet:

**Matthew 15:22** – *And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon."* <sup>23</sup> *But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us."* <sup>24</sup> *He answered, "I was sent only to the lost sheep of the house of Israel."* <sup>25</sup> *But she came and knelt before him, saying, "Lord, help me."* <sup>26</sup> *And he answered, "It is not right to take the children's bread and **throw it to the dogs**."* <sup>27</sup> *She said, "Yes, Lord, yet even the **dogs** eat the crumbs that fall from their masters' table."* <sup>28</sup> *Then Yeshua answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.*

The Canaanite woman even calls Yeshua the son of David! If you did not realize it, Gentiles were oftentimes called dogs by Hebrews during that time. Therefore, the woman may have been used to being called a dog. It may seem mean or harsh for Yeshua to say this, but the Messiah is putting her to the test. Will she get upset at being called a dog or is she willing to receive anything the Messiah is willing to give? She chose the latter and was rewarded. There aren't many who Yeshua says has great faith and she is one of them. Just as she is called a dog, Goliath asks David,

“Am I a dog?” It is confirmation of Goliath’s status in the exile – outside of the covenant with Israel, therefore a Gentile or dog and it comes out of Goliath’s mouth.

The question is when did Gentiles begin to be called dogs? The reason the answer is up in the air is because there is a very prominent figure in the ‘Old’ Testament whose name means ‘dog’ in Hebrew. That figure is Caleb (כָּלֵב). Here’s an example of what we are told about Caleb:

**Numbers 32:11** – *Surely none of the men who came up out of Egypt, from 20 years old and upward, shall see the land that I swore to give to Abraham, to Isaac, and to Jacob, because they have not wholly followed me, <sup>12</sup> none except **Caleb the son of Jephunneh the Kenizzite** and Joshua the son of Nun, for they have wholly followed the LORD.’*

Did you notice that last part of Caleb’s title, which is his actual nationality? Kenizzites are not sons of Abraham:

**Genesis 15:18** – *On that day the LORD made a covenant with Abram, saying, “To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, <sup>19</sup> the land of the Kenites, **the Kenizzites**, the Kadmonites, <sup>20</sup> the Hittites, the Perizzites, the Rephaim, <sup>21</sup> the Amorites, the Canaanites, the Girgashites and the Jebusites.*

But yet Caleb ends up in the tribe of Judah. How is that possible? The dirty little secret that both Jew and Gentile alike refuse to see is that God has **ALWAYS** been available to those willing to seek, grab hold of Him, and follow Him wholly. Caleb was a Gentile who was grafted into the nation of Israel just like many who left the slavery of Egypt. So the question is did Caleb get his name because he was once a Gentile or did Gentiles start getting called dogs because of Caleb? The chicken or the egg, right? Either way, Goliath hints at this status by asking David, “Am I a dog?”

It is also interesting that Goliath says, “that you should come at me with sticks (מַקְלוֹת or *maqlot* in Hebrew).” The first 6 times that word is used, in **Genesis 30:28-43**, it is in the strange story of Jacob setting sticks in front of the flocks of sheep and goats. Laban, Jacob’s father-in-law, apparently only wanted the white sheep and goats, so he accepted Jacob’s offer to take the speckled and black flock off his hands. Only Jacob devised a plan to make the flocks have speckled and black offspring by setting the sticks in front of the flocks while they were breeding. Jacob’s plan worked and his flock grew greatly while Laban’s flock grew feeble.

Do you get the spiritual application of that story and its connection to what Goliath says? Most people want the pretty white flock of sheep and goats. Even today, a ‘black sheep’ is a person regarded as a disgrace. But not so with God! He will happily take that speckled and black flock! They represent the exiled! And just as Jacob came at the flock with sticks, so too does Goliath question why David is coming at him with sticks. Did you realize that was one of the lessons learned in the story of Jacob and the speckled flock? This prophetic picture of God’s plan? I most certainly didn’t until I found this connection!

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- **1 Samuel 17:44** – *The Philistine said to David, “Come to me, and I will give your flesh to the birds of the air and to the beasts of the field.”*
  - **1 Samuel 17:46** – *This day the LORD will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel, and that all this assembly may know that the LORD saves not with sword and spear.*

David hears what Goliath has to say and raises the stakes in return. I want you to focus on the similar phrases that both men use. Goliath says he will give David’s flesh to the “birds of the air” or *l’oph ha’shamayim* (לְעוֹף הַשָּׁמַיִם) in Hebrew. David uses this same Hebrew phrase, “birds of the air.” However for the second portion of the saying, the



phrases are completely different in Hebrew, even though they look similar in English. Goliath continues with, 'and to the beasts of the field' or 'vehleh'behemah ha'sadeh (ולבהמת השדה)' in Hebrew while David continues with, 'and to the wild beasts of the earth' or 'vehleh'chayot ha'erezt (ולחית הארץ)' in Hebrew. Both are decent translations but there is a caveat to what David changes. That last phrase can be translated differently if one so chooses. 'Wild beasts' can be changed to 'lives or life' because it comes from the Hebrew word 'chai' as in 'I'chaim' meaning 'to life.' And earth can be changed to 'the Land' as in the Land of Israel because Israel is called Ha'aretz in Hebrew. So what David says, altogether is, 'I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the life of the Land.' He is basically saying he will bring them back to the Land of Israel where they will receive life!

That is why David continues with, 'that all the earth may know that there is a God in Israel, and that all this assembly (both the Israelites **AND** the Philistines who represent the exiled) may know that the LORD saves...' And to add the cherry on top, the word for 'saves' in Hebrew is 'yasha,' which is where Yeshua's name comes from!

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➤ **1 Samuel 17:49** – *And David put his hand in his bag and took out a stone and slung it and struck the Philistine on his forehead. The stone sank into his forehead, and he fell on his face to the ground.*

Did you understand how prominent this part of the story was? I did not until I started seeing it hidden elsewhere. Take note that only one rock is slung at Goliath. The other 4 still remain in David's bag. Now let us look at another story:

**Luke 4:28** – *When they heard these things, all in the synagogue were filled with wrath. <sup>29</sup> And they rose up and drove him out of the town and brought him to the **brow** of the hill on which their town was built, so that they could throw him down the cliff. <sup>30</sup> But passing through their midst, he went away.*

I highlighted a word that should now stand out to you. Did you see it before? Luke says they (the people of Nazareth) brought Yeshua to the forehead of the hill! Then Yeshua passes through their midst. What visual are we supposed to get from this? Is it not that Yeshua is the stone that David slung and him 'passing through their midst' is basically saying that Yeshua sank into the forehead of the hill?

In Nazareth, they rejected Yeshua. But once he moved on to Capernaum, they accepted him. Did you happen to notice how many different stories of people being healed we are told about in **Luke 4**?

1. **Luke 4:35** – Yeshua rebukes unclean demon out of a man
2. **Luke 4:39** – Yeshua rebukes fever out of Simon's mother-in-law
3. **Luke 4:40** – Yeshua lays his hands on everyone who had a sickness and they were healed
4. **Luke 4:41** – Yeshua rebukes demons out of many

If we continue on into **Luke 5**, there are other miracles, but I think you can make a break in the text at the end of **Luke 4**, in verse 42, when it says Yeshua went to a desolate place. So that leaves 4 examples of miracles in this section.

So just as one stone was slung at Goliath which sank into his forehead, so too Yeshua was taken to the forehead of the hill and passed through their midst. Just as Yeshua does, so too does David represent one of those stones. That is why David took 5 stones, to represent the 5 brothers that remained with Jesse. He is one of them and the other 4 represent the Israelites exiled to the 4 corners of the earth. That is why the other 4 brothers aren't named. They are nameless because they represent the exiled who don't know who they are. Just as David had 4 stones left in his bag, so too were there 4 miracles after the event on the hill that represent the 4 stones. **Luke 4-6** is all about Messiah's role in defeating the exile, gathering the lost sheep of Israel, and returning them to the Land. We just didn't notice it!!!

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Think this idea of David fighting against Goliath, which can be equated to exile or 'galut' in Hebrew, is isolated to the Bible? Look at what I stumbled upon while studying this out:

*The tradition of the combat between David and Goliath, in which the latter was killed, is preserved among the Arabs; for he is mentioned in the Koran, where he is called Galut or Jalut. The Arabs also call the dynasty of the Philistine kings, who reigned in Palestine when the Hebrews came there, Galutiah, or Jalutiah.*

Goliath is called 'Galut' in the Koran! Does this surprise you? Truth has the ability to cross the boundaries of even religion!

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➤ **1 Samuel 17:54** – *And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.*

Did you realize that David has not yet established Jerusalem as the 'capital' of Israel? That doesn't happen until **2 Samuel 5**. He doesn't buy the threshing floor of Araunah in Jerusalem until **2 Samuel 24**. So why is he taking the head of Goliath to Jerusalem, which is some 27 kilometers away from where he currently is? Because the head represents the exiled. It is prophetic of the Messiah bringing the exiled to Jerusalem.

**Isaiah 66:20** – *And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.*

For those who don't know, calling them an offering does not mean they will die. Just look at the next verse for an example of what will happen to them:

**Isaiah 66:21** - *And some of them also I will take for priests and for Levites, says the LORD.*

God will have a job for each one brought. We will all have jobs. Contrary to popular belief, we won't be sitting in hammocks playing harps all day in the Kingdom. We will have jobs that we will be required to do, but that we will most likely thoroughly enjoy. As the saying goes, "If you find a job you love, you'll never work again." There is just a slight modification to that: If you are given a job that God created you for, you'll never work again, that is if you trust that He knows what He's doing.

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So what do you think? Does it look like the story of David and Goliath was also a story about the future son of David defeating a giant called Exile? Did you miss all those details, just like me, the previous times you read that story? It just goes to show that if your focus is not on certain things, you'll totally miss the full picture of what is really going on.

I have one more little nugget to show you. If you're like me, it will blow you away! Did you happen to notice how many times Goliath is mentioned in this story? He is actually mentioned a total of 35 times, from what I've counted. But the puzzling thing is that out of those 35 times, his actual name, Goliath, is only mentioned twice. To put that into perspective, David is mentioned at least 40 times, 36 of which uses his name, David, and 4 of which call him a youth (na'ar or נַעַר in Hebrew). All the other times Goliath is mentioned, some type of descriptor replaces his name. After digging deeper, it appears that the name used and the order in which they are used actually has purpose! It appears that both are actually detailing the history of the exile of Israel! Yes, you read that right, we are given a history of the exile of Israel in the names used for Goliath. See below for details. I've listed them in the order they are used:

	Name Used	Hebrew	Times	Meaning
1	Champion	(איִשׁ־הַבַּנִּים) – ish ha’banim	1	State of Israel before God removes
2	Goliath	(גִּלְיָת) – goliath	1	Exile of Israel in 721 BCE
3	The Philistine	(הַפְּלִשְׁתִּי) – ha’pelishti	3	Migration of Israel where they are meant to go
4	Champion	(איִשׁ־הַבַּנִּים) – ish ha’banim	1	State of Judah before God removes
5	The Philistine	(הַפְּלִשְׁתִּי) – ha’pelishti	1	Completion of this migration of Israel
6	Goliath	(גִּלְיָת) – goliath	1	Exile of Judah in 586 BCE
7	The man	(אִתְּךָ הָאִישׁ) – ha’ish	1	State of Judah while in Babylon
8	The man who has come up	(הָאִישׁ הַעֹלֵה הַזֶּה) – ha’ish ha’elah ha’zeh	1	Attempt to return from Babylon
9	The Philistine	(הַפְּלִשְׁתִּי) – ha’pelishti	4	Completion of this migration of Judah
10	Man of war	(אִישׁ מִלְחָמָה) – ish milchamah	1	Time of the Maccabees
11	The Philistine	(הַפְּלִשְׁתִּי) – ha’pelishti	15	Exile has reached its height
12	Champion	(גִּבּוֹרִים) – gibborem	1	The Messiah has come
13	The Philistine	(הַפְּלִשְׁתִּי) – ha’pelishti	4	Last migration of Judah and/or Israel

Bear with me as I explain the graph.

- First thing to notice is that ‘Goliath’ is only written twice. Why only twice? Because there have only been two true exiles – that of the Northern Kingdom, which is Israel or Ephraim, and that of the Southern Kingdom, or Judah. Sure some of Judah returned after the Babylonian exile, but not all of them came back, so it cannot be counted as a full return. Judah has been in exile since 586 BCE, when they were first removed from the Land.
- The first thing Goliath is called is ‘champion.’ I wouldn’t consider that a great translation from the Hebrew. The literal translation would be something like ‘the man in between.’ To give you another example of how this word ‘banim’ is used, let me show you an example, only in the singular (*banim* is plural):

**2 Samuel 20:42** – *Then Jonathan said to David, “Go in peace, because we have sworn both of us in the name of the LORD, saying, ‘The LORD shall be **between** me and you, and **between** my offspring and your offspring, forever.’” And he rose and departed, and Jonathan went into the city.*

So to try and explain what ‘a man in between’ would mean for the topic at hand (exile), it is a man who is neither hot nor cold (**Revelation 3:16**). This appears to be the state of God’s children right before He kicks them out of the Land because notice that ‘champion’ is used before each use of ‘Goliath.’

- Remember I told you that I would explain the use of ‘Philistine’ as meaning ‘migratory?’ So when this is written it represents Israel and Judah migrating to their designated locations. Yes, God meant for them to be spread to the 4 corners of the earth, so it is their designated locations. Notice that in two instances, ‘Philistine’ is written 4 times in a row. Look also at the 3<sup>rd</sup> and 5<sup>th</sup> row. 3 + 1 = 4, right? That would also be a 3<sup>rd</sup> instance of a group of 4 times ‘Philistine’ is written. So ‘Philistine’ written 4 times represents Israel completing their migration to their respective areas of the 4 corners of the earth. Why is ‘champion’ in the middle of the 3 and 1? Because Judah began to turn from God after Israel was exiled, while Israel was in the process of their migration.

Why is there an instance when Philistine is written 15 times in a row? I believe it to be because that is when the exile had reached its peak. Remember what we are told during the flood when the waters reached their peak?

**Genesis 7:19** – *And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered. <sup>20</sup> The waters prevailed above the mountains, covering them 15 cubits deep.*

We are told that the flood waters reached their peak when it was 15 cubits above the mountains. So too the exile reached its peak during this timeframe that is represented by Philistine being written 15 times in a row. Just as there is a fullness of the gentiles (**Romans 11:25**), or a fullness of the evil of the Amorites (**Genesis 15:16**), there is a fullness of the movement of the exiled. After this grouping of 15, the exile is in a state of return, although there is another grouping of 4 that comes after it.

So counting this group of 15, we now have 4 groupings of 'Philistine' which would represent 4 migrations of the children of Israel throughout the earth. Is that the reason there are 4 beasts in Daniel? Does each one represent a kingdom that drove the children of Israel to one of the 4 migrations?

- What does 'the man' and 'the man who has come up' represent? I believe 'the man' represents the state of Judah while they are in Babylon. 'The man who has come up' represents those of Judah who attempted to return to the Land after the 70 years of captivity. Again, not all chose to return. Only a small portion returned. 'The man who has come up' could be equated to the phrase 'making aliyah' used by Jews to mean going up to the Land of Israel.
- What does 'man of war' represent? It represents the time of the Maccabees when Jews tried to fight back against exile. They had some success in their opposition to exile. This is the time period Hannukah was instituted as a minor feast celebration to commemorate that resistance.
- What does the third 'champion' represent? First, we must notice that although this word is translated as 'champion' in English, it is actually a different word in Hebrew, *gibborem*. It has puzzled many as to why Goliath was called this name because either God or the Messiah, depending on who you talk to, is also called this name:

**Isaiah 9:6** – *For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God (אל גבור - El Gibbor), Everlasting Father, Prince of Peace.*

David is also called a 'gibbor' in **1 Samuel 16:18**. *Gibbor* (גבור) emphasizes the idea of prevailing, triumphing, or overcoming. Put those two facts together. Yeshua the Messiah, son of David, came at this time. He had to come at that time because the exile reached its peak. It is the descendant of David that would bring about the turning point of the exile, the point at which we would start to see a return of the exiled. The Messiah's birth in Bethlehem (Beit Lechem) is no accident. It is intimately connected to Rachel, who died there. It signals the beginning of Redemption, the return of the exiles. This is also one of the major lessons of **1 Samuel 17**. It is prophesying the defeat of the giant called exile by a descendant of David. It is also one of the lessons of **1 Samuel 21** and **Luke 6**. 'Gibbor' is written here because it represents the presence of the Messiah, the one who will defeat the exile!

- Why is 'Philistine' written another 4 times after 'gibborem'? Because we know that this is historically what happened. In 70 AD or CE, 40 years after Yeshua, the 2<sup>nd</sup> Temple was destroyed by Rome and most of Judah was exiled from the Land. There still remained a small contingency of Jews, but for the most part, they migrated once again. Most would ask then how can you say the grouping of 15 represented the peak of the exile if this migration occurred in 70 CE? Because most will agree that the people who were in the Land had pretty much abandoned their faith anyway. The Jewish people say the reason for the 2<sup>nd</sup> Temple being destroyed and Jews being exiled in 70 CE was because of baseless hatred. One does not have baseless hatred when they are being obedient to their faith. They were already spiritually disconnected from the Land. All that was needed was for their physical bodies to be removed as well. Now take that thought and reverse it. In order for there to be a return to the Land, one must first prepare spiritually. They must teshuvah or repent, turn from their wicked ways, and then they will be prepared for the return. Messiah came to prepare the people for that return. No matter how you view Yeshua, it cannot be denied that it is because of him that the Word of God was spread across the globe. He has been trying to prepare the children of Israel for their return to the Land. Have they heard his calling? Time will prove that answer to be YES!

So what do you think? Have I presented enough evidence to support the use of Goliath in **1 Samuel 17** as a history of the exile of Israel and Judah? Again, I was astounded that I missed how infrequent Goliath was actually named in this chapter during the multiple times I've read it, let alone that the way it was written could be prophetic. God's Word is truly a masterpiece!

If you don't think it is a masterpiece, I would argue that Luke would beg to differ quite vehemently! Why, you may ask? Because even after I found this pattern in **1 Samuel 17** in Goliath's name, it still took me some time to realize that Luke imbedded it in **Luke 4-6**! Yes, this inconspicuous, seemingly unimportant pattern that I completely missed is used by Luke to structure **Luke 4-6**! I can't wait to show you that, but alas, we must get back to **1 Samuel 21** first!

Are you having fun as we venture through this treasure hunt? Today, it is hard to find people who will admit they are having fun while reading, but I am hoping you are one of them!

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## Back to 1 Samuel 21

OK. That was a rather enjoyable return to the well-known story of David and Goliath. Who would've thought that there was so much more information there that we had not noticed, right? Well as mentioned before, **1 Samuel 21** makes clear connections to **1 Samuel 17**. Now that we know **1 Samuel 17** is also about defeating the exile of Israel, what can we gain from returning to **1 Samuel 21** while being focused on this theme of exile? Unless you are a master at multi-tasking, it is awfully hard to be reading Scripture while trying to be looking for two or more things at the same time. That is why we so often see things in Scripture that we did not before. Our focus is different, or we've learned more since the last time we read that causes us to pick up so much more. We must always keep reading the Word. There will always be more to learn from the endless pool of knowledge that is the Word of God! So what can we learn by now being focused on exile and having thoroughly gone over **1 Samuel 17**? We will learn that with these two stories being connected, since **1 Samuel 17** was a story of the defeat of the exile, then **1 Samuel 21** is story of the return of the exile!

There are actually two important elements to the story in **1 Samuel 21** that require you to read the Scriptures around that story. The first one occurs in **1 Samuel 22**, when the story is being retold because Doeg tells King Saul what happened. Take a look at the interaction:

**1 Samuel 22:9** – *Then answered Doeg the Edomite, who stood by the servants of Saul, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub,<sup>10</sup> and he inquired of the LORD for him and gave him provisions and gave him the sword of Goliath the Philistine."<sup>11</sup> Then the king sent to summon Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were at Nob, and all of them came to the king.<sup>12</sup> And Saul said, "Hear now, son of Ahitub." And he answered, "Here I am, my lord."<sup>13</sup> And Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword and have inquired of God for him, so that he has risen against me, to lie in wait, as at this day?"<sup>14</sup> Then Ahimelech answered the king, "And who among all your servants is so faithful as David, who is the king's son-in-law, and captain over your bodyguard, and honored in your house?<sup>15</sup> Is today the first time that I have inquired of God for him? No! Let not the king impute anything to his servant or to all the house of my father, for your servant has known nothing of all this, much or little."*

Notice anything peculiar about the retelling of the story? Doeg and Saul accuse Ahimelech of inquiring of God for David and Ahimelech doesn't deny it! Since it is true, there are two options: 1) We aren't told how Ahimelech inquired of God for David or 2) We are told and completely missed it! I'll take door number 2! You know why? Because in the story in **1 Samuel 21**, we are told that Goliath's sword is wrapped in a cloth behind the ephod. You know what the ephod used for? To inquire of God! Just look at the very next chapter for evidence. **1 Samuel 23:6-12** shows us how the ephod was used. We are told in a hidden way that Ahimelech is inquiring of God for David, but again, didn't notice!

What Ahimelech inquired will be clear once we re-go through this story again.

Now for the second item:

**1 Samuel 21:4** – *And the priest answered David, "I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women."*

**Luke 6:3** – *And Yeshua answered them, "Have you not read what David did when he was hungry, he and those who were with him:*

Scriptures in both **1 Samuel 21** and **Luke 6** lead us to believe that there are people with David. But read **1 Samuel 20** carefully. There is no one with David. He is alone when he goes to Nob to meet Ahimelech! What we didn't realize is that David and Ahimelech's conversation is on a different level. They are talking on a spiritual/prophetic level and just like having our focus distracted in **Luke 6**, we're too worried about whether it is right for David to eat the Showbread to see what else is going on. Yeshua is well aware of what's going on, which is why he says, "those who were with him." The Messiah is schooling us on what went on with David and the Showbread in order for us to realize what he is doing. Are we willing to realize that the Messiah is always teaching us?

Now we can go through the details of the story. See if you noticed any of them before. I completely missed, so don't feel ashamed if you did as well. We have to humble ourselves before new things can be shown to us. We must show God that we are ready and willing to receive anything He is willing to show us!

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➤ **1 Samuel 21:1** – *Then David came to Nob...*

Nob (נֹב) means 'fruit/produce.' We're focused on seeing what this story has to do with exile and/or return from exile. Nob would be a good place to find those who have grown to become something of value, fruit/produce, ready to return from exile!

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➤ **1 Samuel 21:1** – *And Ahimelech came to meet David, trembling, and said to him, "Why are you alone, and no one with you?"*

Judging from the exchange between David and Ahimelech, one must wonder why it says Ahimelech was trembling, especially given what we know happens in this story. This looks similar to the following verse:

**1 Samuel 16:4** – *Samuel did what the LORD commanded and came to Bethlehem. The elders of the city came to meet him **trembling** and said, "Do you come peaceably?"*

Maybe Ahimelech wondered if David, the one who killed Goliath, came peaceably? Ahimelech had a reminder of what David did, the sword of Goliath, laying there with him. In contrast, look at how Ahimelech reacts to his confrontation with Saul, who will end up having him killed:

**1 Samuel 22:12** – *And Saul said, "Hear now, son of Ahitub." And he answered, "Here I am, my lord."*

When Saul makes an accusation against Ahimelech, he does not hesitate to respond, again with no trembling. If I didn't know any better, I would say Ahimelech knew the life-or-death decision was going to be how he dealt with David. Once he was confronted by Saul, his fate was already sealed.

Did you also notice that Ahimelech confirms here that David is alone?

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➤ **1 Samuel 21:2** – *And David said to Ahimelech the priest, "The king has charged me with a matter and said to me, 'Let no one know anything of the matter about which I send you, and with which I have charged you.' I have made an appointment with the young men for such and such a place."*

Again, this statement from David is very similar to the exchange in **1 Samuel 17:25-27**. We're reading it as if he's talking about Saul, when in actuality, David is telling us THE King, God the Father, has given him a task. Although David says he is to tell no one about the matter, the exchange between him and Ahimelech hints at what the task is. As we'll see, the job is to bring the exiled back to the Land!

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➤ **1 Samuel 21:3** – *Now then, what do you have on hand? Give me five loaves of bread, or whatever is here.*”

The obvious question is, why did David specifically ask for 5 loaves of bread? We know that if only Showbread is available, that is 12 loaves, so why did he only ask for 5? David is alone and we aren't given the details of who David gives this bread to. We're just told David takes the bread and Goliath's sword and goes about his way. The only way we would know why David asked for 5 loaves and the sword of Goliath is to make the connections between this story and the story of David and Goliath.

The 5 loaves are the same as the 5 stones that David gathered from the brook and put in his shepherd's bag which are the same as the 5 brothers that stay home with Jesse, one of which is David, and the other 4 of which are nameless. The one stone defeated Goliath (the exile). This stone was David and will be the son of David. The other 4 stones represent the exiled spread to the 4 corners of the earth. David asks for 5 loaves because one represents him and the other 4 represent the exiled who now can return since the exile has been defeated. By the way, did you notice how both David and Yeshua were rejected/exiled by their brothers? Their brothers did not want to face the reality of who these men were. That is the reason they are also one of the stones. Now, in **1 Samuel 21**, the stones have been changed to bread. I say again, THE STONES HAVE BEEN CHANGED TO BREAD!!! Do you understand the implications of that statement? The following verses will have much more relevance now:

**Matthew 3:7** – *But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? <sup>8</sup> Bear fruit in keeping with repentance. <sup>9</sup> And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, **God is able from these stones to raise up children for Abraham.***

**Matthew 7:9** – *Or which one of you, **if his son asks him for bread, will give him a stone?***

Is Yeshua referencing David's experience with this statement? The interesting thing is that God actually does call David His son:

**Psalms 2:7** – *I will tell of the decree: The LORD said to me, “You are my son; today I have begotten you. <sup>8</sup> Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.*

How about this story?

**Matthew 14:16** – *But Yeshua said, “They need not go away; you give them something to eat.” <sup>17</sup> They said to him, “We have only **5 loaves** here and 2 fish.” <sup>18</sup> And he said, “Bring them here to me.” <sup>19</sup> Then he ordered the crowds to sit down on the grass, and taking the **5 loaves** and the 2 fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. <sup>20</sup> And they all ate and were satisfied. And they took up 12 baskets full of the broken pieces left over. <sup>21</sup> And those who ate were about 5,000 men, besides women and children.*

5 loaves to feed 5,000 men and they end up with 12 baskets full of broken pieces? Is that story now clearer? The 5 loaves, which represent the exiled, are connected to the 12 baskets, which represents Israel. The 5 loaves become the 12 baskets!!!

Finally, there is a story already mentioned:

**Luke 4:3** – *The devil said to him, “If you are the Son of God, **command this stone to become bread.**” <sup>4</sup> And Yeshua answered him, “It is written, ‘Man shall not live by bread alone.’”*

Remember, I told you I believe there is also another battle going on with these temptations. Besides Yeshua being REALLY hungry and wanting something to eat, I think Satan is also tempting Yeshua by telling him he can't do what

he was meant to do. He can't bring the exiled back as the Messiah is required to do. He can't turn the stones (the exiled) into bread (the exile returned). It is just too hard! But Yeshua's response is just as applicable for this, "You can't" as it is for creating bread: *'Man shall not live by bread alone'* means that since the return of the exiled has been prophesied in the Word of God, it is going to come to pass. Yeshua is telling us by his response that he trusts in God's plan. Keep in mind that Yeshua was not going to completely fulfill this until his 2<sup>nd</sup> advent, so Satan was testing his patience, almost egging him on to try and do those three temptations during his 1<sup>st</sup> advent. In Luke's version, the 2<sup>nd</sup> temptation was Satan telling Yeshua he can't be King of Israel. The 3<sup>rd</sup> temptation was Satan telling Yeshua he wouldn't be able to protect his kingdom. If you look at **Psalm 91**, which Satan quotes in the 3<sup>rd</sup> temptation, it is all about the Feast of Tabernacles, which is about God providing for the people of Israel even in the wilderness. So in these 3 temptations, Satan is basically telling Yeshua he can't fulfill the Fall Feast days, which were going to be done during his 2<sup>nd</sup> advent.

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➤ **1 Samuel 21:4** – *And the priest answered David, "I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women." 5 And David answered the priest, "Truly women have been kept from us about these three days as always when I go on an expedition. The vessels of the young men are holy even when it is an ordinary journey. How much more today will their vessels be holy?"*

This is such an amazing exchange! Did you notice the similarities with another part of Scripture?

**Revelation 14:4** – *It is these (144,000) who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, 5 and in their mouth no lie was found, for they are blameless.*

It is these 144,000 who follow Yeshua wherever he goes, even on ordinary journeys! David is prophesying about these very men!

If you know your Torah, you should realize that Ahimelech is not getting the requirements that he stated from anywhere in the Law of Moses. Only the sons of Aaron and their households are allowed to eat of the Showbread according to **Leviticus 24:5-9** and **22:10-14**. So the question is, does Ahimelech realize what's going on? Does he realize that David is inquiring of God as to whether it is time to gather the exiled? Just by this exchange, it should be evident that David, unlike Saul, clearly knows the duties of the King of Israel. He understands that his job is not to just defeat Israel's enemies and acquire the Land promised by God, but also to gather believers from all around to be in and play an intricate part in the Kingdom of Israel. I would argue that Ahimelech knows as well.

If this exchange wasn't enough to make that clear, then the exchange about the sword of Goliath should be the final witness needed. The weapon used to separate the head from Goliath (the people from the exile) is asked for and Ahimelech just so happens to have it laying there with him behind the ephod. It sounds like the ephod is just tossed to the side with some memorabilia, but what if the opposite was the case. What if the ephod was kept in a very safe place and the sword of Goliath was there with it because Godly people understood very well its significance and were waiting for the time, this very moment, when the King of Israel would come for it, which would mark that it is now time to gather the exiled! Except David exists before the exiles happened, so as we'll see, it does mark the time to gather people to him, but since there has been no exile, David himself can't bring them back. It is a son of David who will do that!! May it happen soon and in our day!

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➤ **1 Samuel 21:7** – *Now a certain man of the servants of Saul was there that day, detained before the LORD. His name was Doeg the Edomite, the chief of Saul's herdsmen.*

This verse should have you as puzzled as I am. Couple of questions:



1. Why does it say Doeg was ‘detained before the LORD,’ as if God would not let him leave? It appears that Doeg was meant to be there.

This word ‘detained’ or ‘*atzar*’ (אָצַר) in Hebrew has significant uses in Torah. The first 2 times it is used (**Genesis 16:2** and **20:18**), it is used to speak of God closing up a womb or restraining a woman from having a baby. The next 3 times it is used (**Numbers 16:48**, **16:50**, and **25:8**), it is used to speak of a plague being stayed or stopped due to the actions of someone. Both of these uses appear related to our story. With the story signifying the rebirth of the exiled back into Israel, it appears Doeg was supposed to witness this. And after this event, Doeg was no longer detained before God, therefore, it appears David’s actions stayed or stopped Doeg’s detainment, meaning David did exactly what he was supposed to do.

2. Why would Ahimelech and David have their exchange at least within an ear’s distance of Doeg? Ahimelech sort of has an excuse. As he states in the next chapter, he understood David to be faithful servant of Saul. Why would he need to be worried about helping David, a servant of Saul in front of another servant of Saul? David, however, knows Saul wants to kill him, so unless he was not aware of who Doeg was, to have this conversation in front of Doeg appears quite risky. And in fact, David confirms he should’ve known better in **1 Samuel 22:22**, when he confesses as much to Abiathar, the son of Ahimelech, and the only one of his father’s house who didn’t die at the hand of Doeg.
3. Is Doeg’s name and title (the Edomite, the chief of Saul’s herdsmen) significant? Doeg’s name means ‘*anxious; be afraid.*’ Although we aren’t told he says a word in Nob, his very presence makes me uneasy. I wonder if David and Ahimelech felt the same?

Why do we need to know that Doeg was an Edomite? It is normal for the nationality to be mentioned if one is not an Israelite, but for him to be in a high-ranking position in Saul’s administration seems odd. Of course, it pays off for Saul in the next chapter because no Israelite would dare lay a hand on the priests of God, but not so for an Edomite. Doeg appears to have taken care of all 85 priests, their families, and animals himself.

This brings us to Doeg being called ‘*chief of Saul’s herdsmen.*’ That makes Doeg a shepherd just like David. But this word ‘*chief*’ or *abir* (אָבִיר) in Hebrew is quite puzzling. The Hebrew word is used only 17 times and nowhere is it used as ‘*chief.*’ Normally with the word ‘*chief,*’ one of the following Hebrew words is used:

- Nasi (נָשִׂיא), which would be like captain or ruler
- Rosh (רֹאשׁ), which would be like head of
- Sar (שָׂר), which would be prince

What is the definition of ‘*abir?*’ It is ‘*angel, bull, chiefest, mighty (one), stout [-hearted], strong (one), valiant.*’ Only one time is it used as angel:

**Psalms 78:25** – *Man ate of the bread of the **angels**; he sent them food in abundance.*

Why is there a change from the norm? Given that we are told how brutal Doeg was in **1 Samuel 22:18-19**, at the least he is definitely a ‘*mighty*’ man, killing all those people and animals by himself. But **Psalms 52** calls Doeg something else:

**Psalms 52:1** – *To the choirmaster. A Maskil of David, when Doeg, the Edomite, came and told Saul, “David has come to the house of Ahimelech.” Why do you boast of evil, O **mighty man**? The steadfast love of God endures all day long.*

That highlighted word is the same word used for David and Goliath – *gibbor* (גִּבּוֹר). There is obviously something special about Doeg. I am not completely comfortable saying he may have been a messenger or angel of God, but given what is said of him, I cannot discount it as a possibility either. If he is an angel, it makes more sense why **1 Samuel 21:7** says he was ‘*detained before the LORD.*’ An angel is much more compelled to obey the instructions of God than humans.

As I was searching for where Do'eg is in Scripture, I stumbled upon a place where the name is sort of hidden. I believe that story to be related to the topic at hand, so I will explain and let you decide whether the two appear related.

**1 Samuel 9-10** discusses how Saul became King of Israel. His journey started off with his father losing donkeys. Saul and a servant were sent to search for the donkeys. Interestingly, **1 Samuel 9:4** goes through 4 places where Saul looks but doesn't find the donkeys. Since the search turned up nothing, Saul says to his servant that it would be best that they return to his father because if they don't, his father will stop caring about the donkeys and start being anxious (da'ag or אָנִי) for them. There it is, the hidden 'Do'eg' whose name means 'anxious.' The two words have the same Hebrew letters. It is written in **1 Samuel 9:5** and repeated in **1 Samuel 10:2**.

Saul's servant tells Saul that they should instead go to the man of God who will help them find the donkeys. That prophet ends up being Samuel who anoints Saul king during his visit with him. Just as David goes to Ahimelech, Saul goes to Samuel.

Here is the important thing to note about the story: Saul never finds the donkeys. Samuel tells him the donkeys have been found but it wasn't Saul who found them. I believe this story to be a foretelling of Saul's reign as king. Although the item lost is donkeys, which obviously isn't related to stones or bread, Saul fails in finding them. It is the King of Israel's mission to bring all of Israel together. This story tells us Saul would fail in that mission. Just as Do'eg was a witness to David fulfilling his mission of finding the lost of Israel, these two da'ags in **1 Samuel 9-10** are witnesses that Saul failed. I believe the end of the story of Saul being proclaimed king confirms this to be true:

**1 Samuel 10:26** – *Saul also went to his home at Gibeah, and with him went men of valor whose hearts God had touched. <sup>27</sup> But some worthless fellows said, "How can this man save us?" And they despised him and brought him no present. But he held his peace.*

Yes, there were men of valor who followed Saul. But the worthless fellows did not. We shall see that in the case of David, the opposite was the case. Saul was the people's choice for King of Israel. David was God's choice for King of Israel! Be careful in choosing a King with your eyes. They have a tendency to deceive you!

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➤ **1 Samuel 21:8** – *Then David said to Ahimelech, "Then have you not here a spear or a sword at hand? For I have brought neither my sword nor my weapons with me, because the king's business required haste."*

It is strange that there were no weapons around. Given that they were at the Tabernacle or the house of Ahimelech, which was likely close to the Tabernacle, I imagine there were people around guarding it, which in turn would mean there were weapons around. Unless, of course, this discussion isn't really about the weapons of war that you and I are thinking about, and Ahimelech knew very well the story of David and Goliath:

**1 Samuel 17:39** – *Then David said to Saul, "I cannot go with these (Saul's armor and sword), for I have not tested them." So David put them off.*

**1 Samuel 17:45** – *Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. <sup>46</sup> This day the LORD will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel, <sup>47</sup> and that all this assembly may know that the LORD saves not with sword and spear. For the battle is the LORD's, and he will give you into our hand."*

Those have to be some of my favorite Bible verses. How can you not be inspired by the faith David has in God? He clearly says, "God saves not with sword and spear." So why would he be asking for a weapon from Ahimelech?

Again, we're never told David uses this sword, and surprisingly, even though we're given details about most of the other items Goliath has on for battle (his helmet, coat of mail, leg armor, and javelin), we're not given any details on the size of the sword. But judging from those items, one would expect the sword to be quite large, hefty enough to lift up and let fall onto someone's head to cut it off, but to use in an actual battle for a smaller man, quite awkward. That would lead me to conclude the sword wasn't really to be used in fighting, but along with the bread, as a symbol of what is to come. They are two witnesses that, once in the hands of King David, dictate what he must do!

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➤ **1 Samuel 21:9** – *And the priest said, “The sword of Goliath the Philistine, whom you struck down in the Valley of Elah, behold, it is here wrapped in a cloth behind the ephod. If you will take that, take it, for there is none but that here.” And David said, “There is none like that; give it to me.”*

Of interest to me in this verse is the fact that the sword was ‘wrapped’ or ‘lut’ (לוט) in a cloth. That word is only used 3 times in Scripture. Of note is this one in Isaiah:

**Isaiah 25:7** – *And he will swallow up on this mountain the **covering** (לוט) that is **cast** (לוט) over all peoples, the veil that is spread over all nations.*

The first word highlighted is actually pronounced ‘lot,’ as opposed to ‘lut’ for the second. As you can see, they have the same Hebrew letters, just different vowel markings. But do you get the picture of the verse? I’m guessing David took the cloth off as well for the purpose of showing us the prophetic picture of what Isaiah is talking about. When the veil is taken off the nations (*goyim* in Hebrew), they will understand who they are, the lost sheep of the house of Israel. Embrace God’s plan of restoration as the beautiful love story that it is!

Another word of interest is the word for ‘cloth,’ which is ‘simlah’ (שמלה) in Hebrew. Here is the first use of that word:

**Genesis 9:23** – *Then Shem and Japheth took a **garment**, laid it on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, and they did not see their father's nakedness.*

It is interesting that we are told Shem and Japheth use a ‘simlah’ to cover the nakedness of their father because this is how the word is used in other verses:

**Genesis 35:2** – *So Jacob said to his household and to all who were with him, “Put away the foreign gods that are among you and purify yourselves and change your **garments**.”*

**Exodus 19:10** – *the LORD said to Moses, “Go to the people and consecrate them today and tomorrow and let them wash their **garments** <sup>11</sup> and be ready for the 3<sup>rd</sup> day.*

This particular piece of clothing appears to be a symbol of status change; from naked to covered, from impure to purified, from unclean to clean. Would the same not be the case in **1 Samuel 21**? It appears that there is a status change from exiled to returned!

I want to point out again that we're never told anywhere in Scripture what David did with the sword of Goliath. We're just told here that he took it. We're also not told what David did with the 5 loaves of bread until Yeshua explains what he did with it in the NT. Why is this? Why doesn't **1 Samuel** explain what he did with them? I submit that we are told. David taking them was a trigger to the start of a new era – the Kingdom of Israel under King David has started. David took them so that we would realize that all those who are in distress, who are in debt, and who are bitter in soul now have the King that was made to gather them, the man from the house of bread! May the Son of David return to repeat this pattern soon as well!!!

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➤ If that wasn't enough, did you notice that the names in the stories in **1 Samuel 21** confirm what we are talking about?

- Ahimelech (אַחִימֶלֶךְ), the priest – Ahimelech's name means 'brother of (the) king!'
- Achish (אַכִּישׁ), king of Gath – Although Achish's name is spelled with a kaf (כ) instead of a chet (ח), like brother is normally spelled, you can still see this name as a play on Hebrew letters. His name would mean 'brother of man,' if spelled with the correct letters.
- Ahitub (אַחִיטוּב), father of Ahimelech – We don't see this name until **1 Samuel 22**, but it is still relevant. His name means 'brother of goodness.'

Do you see how this theme of brother has been woven into the story? Those nameless brothers do have meaning! The weird thing to think about was that the parents of these men chose their names, or if some other naming convention occurred after that, their names were most likely chosen well before these stories even occurred. Yet they fit into God's plan and into showing us how God's plan was going to come about! If anything, you need to realize that the name you give your child is relevant, so you had better put some thought and prayer into what God wants you to name your children! I consider it also important to pay attention to the names of people God brings into your life. There may just be a message for you in those names! There isn't a word for 'coincidence' in Biblical Hebrew. Everything happens for a reason and the True Architect is in control of it all.

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➤ There is more confirmation that this **1 Samuel 21** story is about bringing back the exiled if you are looking for it!

Right after the story of David and the Showbread, we get this weird story about David fleeing to Gath where he pretends to be insane. I still haven't figured out the purpose of this story, but look at the story right after that:

**1 Samuel 22:1** – *David departed from there and escaped to the cave of Adullam. And when his brothers and all his father's house heard it, they went down there to him. <sup>2</sup> And everyone who was in distress, and everyone who was in debt, and everyone who was bitter in soul, gathered to him. And he became commander over them. And there were with him about 400 men.*

There are several things to notice here:

1. David, the one who brings about the return of the exiled, goes into a cave. This is reminiscent of the stone being buried in Goliath's forehead and Yeshua passing through the forehead of the hill.
2. The cave is called Adullam. 'Adullam' can be translated to mean two very different ideas depending on the context, the first being 'refuge.' David took refuge near a place of victory as he was squeezed from all sides into a cave, hiding from the man he once served. The people who came to him were seeking refuge as well. The second meaning of the word 'Adullam' is 'justice for the people.' These groups came to David for justice. David's family fleeing to his side makes sense. Saul would have looked first among David's kinsmen in the tribe of Judah and his hometown of Bethlehem for his outlawed servant. Is this not a fitting parallel to the son of David, in whom we seek refuge and from whom we cry out for justice?
3. His brothers and all his father's (again not Jesse's but his father's) house went down there to him. This is another confirmation that the brothers who remained with Jesse being nameless in **1 Samuel 17** is significant.
4. We now see that those in distress, everyone who is in debt, or bitter in soul gathered to him. And how many were there? 400 of them! They are the other 4 stones, now 4 loaves of bread! They are the exiled who have now returned. Is this not beautiful? Word art at its finest!!! How could you not love the Word of God?
5. It isn't until **AFTER** David receives the Showbread do we see this story about the unwanted coming to him. This is in complete contrast to how the unwanted reacted to Saul. I don't believe this to be coincidence. David knew what it meant to receive the Showbread, and I believe Ahimelech did as well. I think that is one

of the main reasons he gave David the Showbread. Just think, he may have even known that giving David the Showbread meant death, yet he did it anyway. You must ask yourself, even if there wasn't food at the Tabernacle except for the Showbread, he had to have food at home, didn't he? Surely if a king comes into your presence, you will offer him whatever you have. Look at how it turned out for Nabal, the husband of Abigail, for not offering anything to David (**1 Samuel 25**). No really, go look! OK, I'll show you, but you shouldn't be surprised!

**1 Samuel 25:37** – *In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and **he became as a stone**.*

What say you? Has this picture that was once hidden now been aptly described? I am certain I have missed details, but that is the beauty of God's Word. For those willing to find more, there will always be more to be found!

### **Luke 4-5 Rehash: Connections to King David**

Now that we have thoroughly gone over **1 Samuel 17** and **21**, it is worth going back through **Luke 4-5** to point out the details to these stories that Luke is keying in on to show us Yeshua's connection to David.

#### **Luke 4:1-13 – Temptation of Yeshua**

The first temptation is for Yeshua to command a stone to become bread. This appears to be connecting us to the combination of the stories of **1 Samuel 17** and **21** where the 5 stones that David picked up to fight against Goliath in chapter 17 were changed to 5 loaves of bread in chapter 21. The devil is telling Yeshua he can't do it. He can't change the stones to bread. He won't be able to defeat the exile of Israel. But just as David did it, so too will the son of David!

#### **Luke 4:14-30 – Yeshua Rejected in Nazareth**

Yeshua reads from the scroll of Isaiah. He is reading from **Isaiah 61**. Yeshua read that the Spirit of the Lord is upon him to do 5 things and stops there. Is this a hidden reference to the 5 stones and 5 loaves? If you read **Isaiah 61**, there are actually 7 things written. But if you compare what Yeshua said versus what **Isaiah 61** says, Yeshua actually only reads 4 of the things written in **Isaiah 61** and adds another – recovering sight to the blind. Adding 'recovering sight to the blind' to **Isaiah 61** would mean there is an 8<sup>th</sup> item in that list. So just as Jesse had 8 sons, only 7 of which are mentioned in **1 Chronicles 2:13-15**, so too is Yeshua arguing there should be 8 items in **Isaiah 61**, only 7 of which are mentioned. But he says only 5 of them. Did you realize **Isaiah 61** was concentrated on bringing the exiles back as Yeshua has shown us? A step in that return from exile requires the blind to see, may it happen soon!

The people of Nazareth get angry with Yeshua for saying they reject prophets while Gentiles accept them. They drive him out of the town and take him to the brow (forehead) of the hill to throw him off. But Yeshua passes through their midst. This is meant to be compared to the stone that David threw at Goliath which we are told sank into the forehead of Goliath. Yeshua is that stone that sinks into Goliath's head. But where are the other 4 stones?

#### **Luke 4:31-44 – Yeshua Goes Through Galilee Healing**

Rejected by those of Nazareth, Yeshua makes his way to Capernaum. There we are told of 4 healings: Rebuking a demon from a man, rebuking a fever from Simon's mother-in-law, laying his hands on the sick and healing them, and rebuking more demons who want everyone to know Yeshua is the son of God. A total of 4 healings are listed. These are to be compared to other 4 stones or 4 loaves, with Yeshua being the 5<sup>th</sup>. This comes right after Yeshua, the first stone, goes to the forehead of the hill and passes through their midst. We have the 5 stones of **1 Samuel 17** in **Luke 4!**

### **Luke 5:1-11 – Yeshua Calls First Disciples While Fishing**

Yeshua calls 3 disciples to follow him: Simon, James, and John. In the other two synoptic Gospels (Matthew and Mark), Andrew is mentioned in this story, so Luke only mentioning 3 here is relevant. Luke appears to be repeating the pattern seen in **1 Samuel 17**! I'll explain shortly.

Yeshua often uses fishing as a metaphor for spreading the gospel. In Luke's version of the story, Yeshua gets in Simon's boat and tells him to put the boat out into the deep and let his nets down. They caught such a large number of fish in the net that their partners in the other boat came to help. The catch required two boats to bring it in. This is a metaphor and prophecy of the fact that both Christianity and Judaism would be bringing the exiled to God while Yeshua was gone. What both religions for the most part don't understand is that if they were to work together, they could haul in a bigger catch! But they must also realize that it isn't for the glory of their respective religions, rather solely for the glory of our Father in Heaven!

### **Luke 5:12-16 – Yeshua Cleanses a Leper**

Luke's version of this story adds a detail that the other versions did not – that the man came FULL of leprosy. This should raise some red flags in our heads. The reason is because **Leviticus 13:12-13** tells us that when one is full of leprosy, then the priest shall check to see if it is true. If the leprosy has covered all their body, the priest shall pronounce the person clean. This commandment has always puzzled me. Why would someone full of leprosy be clean? But to return to what is written in Luke, why did the man ask Yeshua to make him clean if he was already clean due to being full of leprosy? And why does Yeshua, respond to the request by saying, "*I will; be clean*" if the man was already clean?

The first use of the word leprous (tzara or **צָרַע** in Hebrew) was in **Exodus 4:6**. It was one of the 3 signs God told Moses to show the elders of Israel so that they know God sent him. It was a witness to Israel (not to Pharaoh because we aren't told he saw this sign). After reviewing the cases of leprosy in the Bible, one would realize that God sends leprosy for a sign and a testimony of a spiritual truth. It is a sign for the covenant community, not for the pagan world around us. In the case of the elders of Israel in Egypt, it was a sign that it is time to leave Egypt and head for the Promised Land! In the case of seeing a leprous man healed, it is a sign for the priests that the Messiah has arrived, which in turn means a defeat of the exile of Israel.

Leprosy is not a condition where the priest was supposed to go out into the community looking for people who had it. Instead, it is a condition which is to be discovered by self-examination. Only after a person suspects they have it do they present themselves to a priest. The priest was supposed to be an agent of healing for those who desired to rid themselves of leprosy. But the leper must have the desire to be healed. You will see why this is important shortly.

### **Luke 5:17-26 – Yeshua Heals a Paralytic**

This story has a first in this sequence of events Luke has put together:

**Luke 5:17** – *On one of those days, as he was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem.*

Yeshua's actions have now caught the attention of the Pharisees, scribes, and teachers of the law. There wasn't just one or two that went to check out Yeshua. The text says they came from every village of Galilee, Judea, and Jerusalem. When people catch wind that the Messiah may have arrived, news travels fast and far! The religious leaders of the time have now arrived to assess the situation. This is the first time we see them questioning what Yeshua is doing. Will this be good or bad? I want to make it clear that it wasn't wrong to question and/or test whether Yeshua is the Messiah. But if you do it, you had better know Scripture and you had better make sure you aren't holding on to traditions that will get called out! For those who follow religion above God, you will see that

then AS WELL AS NOW, it will never end well. Pay attention because this very same thing will happen when Yeshua arrives again!!! This isn't just a historical story. It is a prophecy of the future as well.

You will notice that this story is the first of 5 sequential stories where the Pharisees question and/or doubt what Yeshua is doing. Hmmm, there is that number 5 again. What a surprise! But this is the negative side of the coin. The Pharisees see but don't believe. Of course, you will notice that Yeshua does not think highly of the Pharisees' thoughts or questions. What is happening in these verses is we are seeing the cross coming up as explained earlier and as described in **Ezekiel 22:18**. We are seeing a separation between those who truly want to follow God and His Word and those who would rather follow religion and manmade rules. I want to make it clear that this isn't a knock on all Pharisees. There were some who believed in Yeshua. But it is a knock on the system the Pharisees followed just as much as it is a knock on the systems Judaism and Christianity have created that cause man's traditions to supersede God's Word. Our systems of belief will be audited by God. Are we willing to let go of some things we may have held on to for a long time even though they aren't Biblical, or will we attempt to hang on to them to our own demise? It is each individual's choice! Messiah will be the lead auditor! Please allow the impurities to fall off so that you may be purified and ready to be fully used by our Father.

### **Luke 5:27-32 – Yeshua Calls 4<sup>th</sup> Disciple**

In **Luke 5**, we have the following layout:

- Yeshua calls 3 disciples
- Explanation of 2 miracles
- Yeshua calls 1 disciple

Do you remember seeing this pattern before? When we were discussing **1 Samuel 17**, I explained how it appears Goliath's name gives us a history of the exile of Israel. After Goliath's name was mentioned the first time, we see '*Philistine*' 3 times in a row, followed by '*champion*,' and then a 4<sup>th</sup> instance of '*Philistine*' before Goliath is mentioned a 2<sup>nd</sup> time. Has Luke written this same pattern in his gospel, just in reverse? This go-around, Yeshua is calling people to follow him and to turn to God instead of people migrating away from God. Yeshua is reversing the exile. If this is Luke's intent, it would make sense why he left Andrew out of the first set of disciples to be called. Matthew and Mark both mention Andrew but not Luke. Think about this as well. Why would Luke not just group all the instances of calling the disciples together instead of having the two miracles in between? Wouldn't it flow better that way? Sure, Luke may be writing his gospel in chronological order, but judging from the fact that the 3 Synoptic Gospels write these stories in different order, the placing of them appears to be more strategic for the purpose of teaching a lesson than chronological. Never overlook the order things are written, especially when we are told a story multiple times. We are meant to learn a lesson if the order is changed.

It is in this spot in **Luke 4-6** that we would notice that this looks similar to the pattern laid out in **1 Samuel 17**. This calling of 3 disciples then 1 disciple with something in between looks too similar to the pattern of Goliath's name. Now the question is, can this be verified?

If that is indeed Luke's purpose, that would mean the two stories of healing sandwiched between the 3 and 1 are to serve the opposite purpose of what the word '*champion*' served in **1 Samuel 17**. '*Champion*' meant that the people were no longer hot or cold for God. They were just in between. These two stories would serve as evidence that the people were turning back to God. I ask you, is that not the case? In the first case, you have a leprous man, which is basically a dead man walking, seeking out Yeshua and begging to be freed of his spiritual ailment. In the second case, you not only have a paralytic who most likely requested that his friends carry him to Yeshua, but also friends who love him enough to carry him no telling how long of a distance to take him to Yeshua and upon arriving, lift him up to the roof and back down into the roof to get him close to Yeshua. Their love for their neighbor is evident! So yes, I would say a fire for God was growing strong amongst the people!

### **Luke 5:33-39 – Yeshua, Fasting, and Parables**

This dinner discussion amongst the guests is quite intriguing. Can you tell the theme of these verses? Let me lay out each of the elements as an attempt to show you what I think is happening.

- Yeshua asks, *“Can you make wedding guests fast while the bridegroom is with them?”* This is an obvious reference to a wedding.
- Parable of New Garment and Old Garment – this can also be taken as a reference to a wedding. Today, we have the tradition of the bride having on something old, something new, something borrowed, something blue. I have no idea how far back that tradition goes, but it is still worth noting.
- Parable of New Wine into Old Wineskins – wine also plays an important part in a wedding.
- *“No one after drinking old wine desires new, for he says, ‘The old is good.’”* To me, this is a clear reference to Yeshua’s first miracle of changing water into wine when the guests asked why they left the best wine for last. What’s more, look at the setup of the pots in that story:

**John 2:6** – *And there were 6 stone water-jugs standing there, according to the mode of cleansing of the Jews, each holding 2 or 3 measures.*

What setup does that remind you of? A set of 6 multiplied by 2 (or 3)? That would be the Showbread, wouldn’t it? The Showbread was split into 2 rows of 6 loaves:

**Leviticus 24:6** – *And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD.*

So we have this grouping which appears to be getting us to connect it to a wedding with clear references to wine and to the wedding at Cana where the wine is set up like the Showbread. Since this grouping is at the end of **Luke 5**, right after this story, we have **Luke 6:1-5**, which is all about bread and specifically mentions the Showbread. We have wine and bread in back-to-back stories. Does this look intentional to you? It most certainly does to me. Partaking in wine and bread are Biblical steps in the making a covenant as Yeshua will explicitly teach later on in his ministry. He just wanted to give us a little preview before that. The exiled are coming back into the covenant! What a wonderful sight!!!

Before we move on, I want to veer a little off topic and point out a quarrel that consistently takes place amongst Christians. The quarrel is about which is better or more relevant, the Old Testament or the New Testament? I will never understand why people can’t see the clear relevance of both, but nonetheless, apply what Yeshua says in these verses to this quarrel: *“No one after drinking old wine desires new, for he says, ‘The old is good.’”* Now don’t pretend like you can’t apply that quote to this quarrel! The solution to the quarrel should be self-evident after reading what Yeshua says! At the very least, people should understand they should absolutely refrain from tossing the OT to the side!

### **Back to Luke 6: 3<sup>rd</sup> Times a Pattern!**

We are finally back to **Luke 6**. I started off looking at **Luke 6** with the intent of seeing if the ‘Sermon on the Plain’ was somehow similar to the ‘Sermon on the Mount’ in **Matthew 5-7**. With the beautiful patterns seen in the ‘Sermon on the Mount,’ I couldn’t resist going over to **Luke 6**. Little did I know of the treasure hunt that lay before me. I willfully confess that it was well worth the trip.

**Proverbs 25:2** – *It is the glory of God to conceal things, but the glory of kings is to search things out.*

I am a witness to this verse being true! In a chaotic world that distracts us at every turn, I have been nothing but blessed by pushing away the distractions and focusing on God’s Word. Yes, pushing away the distractions is quite hard. I willfully confess that as well. But the reward is so eloquently explained in **Proverbs 25:2**. I can’t explain it any better!



Since the goal is to gain a better understanding of **Luke 6** and I've only covered **Luke 6:1-5** so far, it appears I have taken the long route to understanding, right? Please bear with me a little longer. I did not realize some of the elements covered so far would help explain the 'Sermon on the Plain' when I was trying to understand them. Now that we have covered them, explaining the rest of **Luke 6** should not take another 30 pages. Maybe just 28! Just kidding!!

I will now go through the elements of **Luke 6** similarly to how I went through the rehash of **Luke 4-5**, covering each section as it appears they are laid out. I believe Luke has continued the pattern he started in **Luke 4** but that I only started to explain in **Luke 5**, by laying out the return of the exile the same way the dispersion of the exile was laid out as shown to us in the listing of Goliath's name and descriptors. But remember, what is happening in Luke is the opposite of what happening in **1 Samuel 17**.

Since I'm covering it, I might as well show you a graph of where we are, so you don't have to go back up to the section on **1 Samuel 17** to see. Sometimes visuals work better than words, right? At least for some people that is the case, me being one of them.

Name Used	Times Used	Parallel Luke Verses
Champion	1	4:31-41
Goliath	1	4:42-44
The Philistine	3	5:1-11
Champion	1	5:12-26
The Philistine	1	5:27-32
Goliath	1	5:33-6:5
The man	1	???
The man who has come up	1	???
The Philistine	4	???
Man of war	1	???
The Philistine	15	???
Champion (Gibbor)	1	???
The Philistine	4	???

### Luke 6:6-11 – Yeshua Heals Man with a Withered Hand

We are told this miracle happened on another Sabbath. It doesn't say the next Sabbath, but for argument's sake, let's say it was the next Sabbath. Remember, it appears **Luke 6:1-5** was referring to the Feast of Trumpets (or Rosh Hashanah), so what would be the next Sabbath? The weekly Sabbath between Rosh Hashanah and Yom Kippur (Day of Atonement) is called Shabbat Shuva by our Jewish brothers, which means 'Sabbath of Returning.' Is that not a fitting name for what is currently happening in Luke? Shabbat Shuva is thus named due to the Scriptures read on that particular Sabbath:

**Hosea 14:1** – O Israel, **return** unto the LORD thy God; for thou hast fallen by thine iniquity.

'Return' in the Hebrew there is 'shuva' or שׁוּבָה. Going down a little further in the chapter we see this:

**Hosea 14:7** – They that dwell under his shadow shall **return**; they shall revive as the corn, and grow as the vine:

Luke is laying out the description of a return from exile and mentions the Sabbaths without explicitly telling us which Sabbaths they are. It appears he wants us to connect the dots!

Luke mentions something in his version of this miracle that others do not:

**Luke 6:6** – *and there was a man whose **right** hand was withered.*

**Matthew 12:9-14** and **Mark 3:1-6** are the locations of this miracle in the other gospels. Why would Luke specify that it was the man's right hand? The right hand can be symbolic of many things; authority, sovereignty, blessing, and strength are prominent meanings. The fact that it was withered parallels the state of Judah while in Babylon, which is what I believe Goliath's descriptor 'the man' was meant to symbolize in **1 Samuel 17**. The withered hand also is significant based on the following verse:

**Zechariah 11:17** – *Woe to my worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! **Let his arm be wholly withered**, his right eye utterly blinded!*

Although Zechariah does not say it is the right arm that is withered, the fact that it is the right eye that is blinded leads one to believe that it was also the right arm. Hands and feet are also symbols of the actions we do. For a hand to be withered, and more so the right hand, would mean our actions do not reflect what God wants, what we are intended to be doing as children of God.

All of this is reversed when Yeshua heals the withered hand! The state of Judah in Babylon is now the opposite with the arrival of Messiah and his healing of the hand. The worthless shepherds of **Zechariah 11:17** have now been given a second chance. They best not abandon their flocks again! The actions we have done that caused our right hand to be withered have been forgiven. It is time to start acting right (pun intended)!

**Conclusion:** **Luke 6:6-11** = 'The man' in **1 Samuel 17**

### **Luke 6:12-16 – Yeshua Chooses Apostles**

The next story we are told is that of Yeshua going out to the mountain to pray. He prays all night most likely because of the decision he is about to make. When day comes, he calls his disciples, which means they followed him up that mountain and were an earshot away from where he was. Yeshua will now name 12 apostles.

This story falls in line with 'the man who has come up' descriptor of Goliath in **1 Samuel 17**. In one sense, what happens in the story in Luke matches 'the man who has come up' because both Yeshua and his disciples have gone up to the mountain. But remember, 'the man who has come up' is meant to describe how some exiles returned to the Land of Israel, making aliyah, as our Jewish brothers say. What's more, it was the faithful ones who made the trek back to the Land. Now in our story in Luke, the opposite is being declared. Yeshua is naming apostles. 'Apostle' means 'sent one' or 'ambassador.' Yeshua has chosen the 12 faithful men who are going to be sent out of the Land to gather the lost sheep of Israel. Grant it, Judas Iscariot is named, but remember that he gets replaced by Matthew (or Mattias) in **Acts 1:23-26**. Again, what is happening in Luke is the reverse of what the names of Goliath are meant to detail.

**Conclusion:** **Luke 6:12-16** = 'The man who has come up' in **1 Samuel 17**

### **Luke 6:17-49 – Sermon on the Plain**

The pattern that has been established from **Luke 4:31-6:16** which parallels the same pattern seen in **1 Samuel 17** continues through the 'Sermon on the Plain.' That means the Sermon on the Plain can be broken up into sub-sections. They are as follows:

**Luke 6:17-26 – The Beatitudes**

We've now come to the Sermon on the Plain. A great crowd of disciples came but also a great multitude of people from, surprise surprise, 4 different places:

1. Judea
2. Jerusalem
3. The seacoast of Tyre
4. Sidon



Notice that two are in the Land of Israel and two are outside the Land, Tyre and Sidon being in the province of Phoenicia, north of Galilee. Where you are on the earth doesn't make you Israel. It is belief that makes you Israel,

and ALL these people are displaying their belief by coming to the Messiah. Also notice that we are told the people came for, surprise surprise, 4 different reasons:

1. To hear him
2. To be healed of their diseases
3. To be cured of unclean spirits
4. To touch him so that they may be healed

Remember how Matthew had 9 Beatitudes in the Sermon on the Mount? Well Luke has, surprise surprise, 4 Beatitudes:

1. Blessed are the poor, for yours is the kingdom of God
2. Blessed are you who are hungry now, for you shall be satisfied
3. Blessed are you who weep now, for you shall laugh
4. Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!

He ends the Beatitudes with, *“for so their fathers did to the prophets.”* This goes to show you that not all rejected the prophets of old. Those who were blessed accepted their words of warning and call to repentance.

But continuing with the pattern that Luke has incorporated into this portion of his gospel by showing how the Pharisees are contradicting what Yeshua is saying and doing, Luke also includes what I call *“Woeatitudes”* after the Beatitudes. Matthew did not include these. Luke includes, surprise surprise, 4 of these *“Woeatitudes”* that are the polar opposites of the Beatitudes:

1. Woe to you who are rich, for you have received your consolation.
2. Woe to you who are full now, for you shall be hungry.
3. Woe to you who laugh now, for you shall mourn and weep.
4. Woe to you when all people speak well of you...

He ends the *“Woeatitudes”* with, *“for so their fathers did to the false prophets.”* This is a tough pill to swallow. Those who desire to truly do the will of God will not be accepted by society. Most somewhat know that going into ministry, but few are willing accept it and be the target of ridicule and rejection. That’s why preaching that tickles the ears is so prominent today!

I believe this group of four 4s to parallel the 4 straight instances of *“Philistine”* in **1 Samuel 17** that fall between *“the man who has come up”* and the *“man of war.”* Why compare a group of four 4s to just one set of 4? This is meant to show us that the return from the exile to be fourfold the number of people than the dispersion of the exile. The Father intended to use the exile to bring more into His fold. We should expect many more to return than did leave.

To drive all these points home, I want you to notice how the Beatitudes start off:

**Luke 6:20** – *And he (Yeshua) lifted up his eyes on his disciples, and said...*

There are only 3 other times where we are told that Yeshua lifted up his eyes. In 2 of them, **John 11:41** and **17:1**, Yeshua lifts up his eyes to speak to the Father. In the 3<sup>rd</sup> instance, **John 6:5**, it is in the story of feeding the 5,000 with 5 loaves of bread and 2 fish! Should this surprise you? Luke is telling us these people are returning to their God, may it be to the glory of Him who is in Heaven!

**Conclusion:** **Luke 6:17-26** = 4 ‘The Philistines’ in **1 Samuel 17**

## Luke 6:27 – The Hardest Commandment

After the Beatitudes and Woeatitudes come the commandments. I count 16 distinct commandments from **Luke 6:27-42**. Do you come up with the same number? The count was not so easy because there are breaks within the commandments where Yeshua repeats certain ones to emphasize their importance (and sneaks in some new commandments), takes a turn to give us some parables, etc. Why couldn't Yeshua have just made this easy? As always, I believe there to be a purpose in how the commandments are ordered, mostly because we saw how the pattern laid out in the Sermon on the Mount had purpose.

We're looking at how what is written in **Luke 4-6** parallels **1 Samuel 17**. That would mean we must next see something that parallels the 'man of war' in **1 Samuel 17**. Since there are breaks within the commandments, it is going to be important to try and explain what Yeshua is doing (if we can even figure it out) because we don't want to try and make the pattern of **1 Samuel 17** fit into **Luke 4-6** when it really doesn't. The first 9 steps of the pattern fit quite nicely, in my opinion, but that doesn't mean the last 4 steps will.

**Luke 6:27** – *But I say to you who hear, Love your enemies...*

Instead of 'man of war,' we see the opposite: 'love your enemies.' In both cases, this is meant for people loyal to God, which is why we see 'I say to you who hear.' In Hebrew this would say to those who 'Shema' as in 'Hear o Israel, the Lord is God, the Lord is One.' It is meant for those who are obedient. In the case of the Maccabees, they were loyal to Torah and took a stand that required them to fight against those trying to desecrate God's Law. Now we see don't fight, but instead love your enemies.

**Conclusion:** **Luke 6:27** = 'Man of war' in **1 Samuel 17**

## Luke 6:27-38 – The 15 Commandments

I've mentioned that the commandments are broken up into sections for some reason. I will attempt to explain here the purpose. Right off the bat, we are given 9 commandments, one of which I've already shown you:

1. Love your enemies
2. Do good to those who hate you
3. Bless those who curse you
4. Pray for those who abuse you
5. To the one who strikes you on the cheek, offer the other also
6. From one who takes away your cloak do not withhold your tunic either
7. Give (didōmi) to everyone who begs from you
8. From one who takes away your goods, do not demand them back
9. As you wish others would do to you, do so to them

Yeshua then pauses with giving us commandments to repeat the 1<sup>st</sup> and 2<sup>nd</sup> commandments and explain in greater detail how to love and do good:

**Luke 6:32** – *If you love those who love you, what benefit is that to you? For even sinners love those who love them. <sup>33</sup> And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same.*

Did you notice the compare and contrast Yeshua is doing with both the commandments and the elaboration on loving and doing good? It is a continuation of the Beatitudes and Woeatitudes, which was a continuation of showing us how to do things God's way versus doing things the Pharisaical way (when God's way gets superseded by manmade religion). We are being shown the positive and the negative. The first 8 commandments are contrasts – do to others what they won't or do not want to do to you. Then Yeshua makes sure we understand that his

definition of love and doing good is **NOT** the same definition as that of sinners, so don't even think about doing things like they do!

Yeshua goes on to explain a 3<sup>rd</sup> thing we are not to do like sinners. At first glance, it looks like it is also a repeat of one of the 1<sup>st</sup> 9 commandments, but upon closer look, it is not. He has given us a 10<sup>th</sup> commandment:

**Luke 6:34** – *And if you lend (daneizō) to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. <sup>35</sup> But love your enemies, and do good, and lend (daneizō), expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil.*

#### 10. Lend expecting nothing in return

Notice that in the 7<sup>th</sup> commandment, we are told to 'give (didōmi) to everyone who begs,' but in the 10<sup>th</sup> commandment, we are told to 'lend (daneizō), expecting nothing in return.' Two different words means two different commandments in my eyes. When one gives, they don't normally expect anything in return, right? Which is why the use of the word 'lend' instead of 'give' is confusing in the 10<sup>th</sup> commandment. To lend is to loan on interest or to borrow. There is an expectation of some sort of return, even if it is just what was lent. Why wouldn't Yeshua just say 'give?' Without drawing this out too long, it is because the implication of the commandment is to lend, expecting nothing in return 'from the person you lent to.' You must first realize that all things belong to God anyway and what you have, you have 'borrowed' from Him. Then you will come to realize that when you lend to others as God as lent to you, He (not them) will reward you with something in return.

Why does Yeshua give us 9 commandments, pause to go back over the 1<sup>st</sup> and 2<sup>nd</sup> commandment, then give us a 10<sup>th</sup> commandment? I must start off answering that question with telling you there appears to be a hard break after these 10 commandments. When Yeshua says, 'your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil,' he appears to be sectioning off this portion of commandments. Please don't disregard breaks within the flow of text. I may be wrong on the meaning of the break, but it is still there for a reason. We saw in the Sermon on the Mount that the breaks were intentional. There is no reason to believe this Sermon would be any different.

I believe Yeshua has gone over the first 2 commandments and added a separate commandment for the following reasons:

1. He is pointing our attention to the 1<sup>st</sup> and 2<sup>nd</sup> commandments because as I've already pointed out, the 1<sup>st</sup> commandment is to be separated from the 2<sup>nd</sup> through the 9<sup>th</sup>. Luke is trying to show us that he is modeling this portion of his gospel from the pattern seen in **1 Samuel 17**. The 1<sup>st</sup> commandment is parallel to the 'man of war' and the 2<sup>nd</sup> – 9<sup>th</sup> commandments are part of the 15 commandments that parallel the 15 straight times 'the Philistine' is written. If this is correct, then from the 9 commandments, we have a split of 1 and 8. What is interesting about these two numbers is that they are aleph (א) and chet (ח) respectively in Hebrew. Do you know what aleph-chet (אח) spells in Hebrew? It spells 'ach' or 'brother' in English! Quite interesting, huh? But it will only remain interesting if what follows falls in line with this hidden mention of 'brother.'
2. Did you notice that not only do we have this repeat of the first 2 commandments followed by a new commandment one time, but that it is repeated a 2<sup>nd</sup> time? Yeshua goes through the 3 telling us how we shouldn't do them like sinners, then in verse 35, he summarizes, "But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great." Just like a repeated word in Torah is relevant, so too these 3 commandments repeated is relevant. But we must separate them into groups of 2 and 1 because Yeshua is repeating the first 2 commandments and giving a new commandment. 2 and 1 are beit (ב) and aleph (א) respectively in Hebrew. Do you know what beit-aleph (בא) spells in Hebrew? It spells 'bo' or 'come' in English! Adding this to the previous hidden mention, we now have a message being relayed to us: '**Brother, come, come!**' Yeshua is telling us that he understands the stories of David and Goliath and David and the Showbread and what their prophetic implications are. He is telling us that he is the Son of David who is to bring it about! He

is telling his brothers to come! If that wasn't enough, the fact that 'come' is repeated appears quite significant. I did a search of the Tanakh (OT) to see if I could find any relevant places where 'bo, bo' or 'come, come' is repeated. I believe I have found some that are relevant to our topic. I'll let you decide if I'm overreaching.

**Exodus 1:1** – *Now these are the names of the children of Israel, which **came** into Egypt; every man and his household **came** with Jacob.*

Although 'bo' isn't written back-to-back in this instance, it still appears relevant. It is used when Israel leaves the Land for Egypt. Put your editor hat on and tell me this verse couldn't have been written better. Even if you wanted to use both Israel and Jacob (them being the same person) in the sentence, could it not be written, 'Now these are the names of all the family of Jacob, the children of Israel, who came to Egypt?' Please don't think I am arrogant and think I am a better editor than the Father Himself! I simply mean to point out that it appears He intended to have 'bo' written twice in this verse for a reason and I am simply posing a theory as to why. What makes this theory appear more valid is what we see before the return of Israel to the Land:

**Exodus 16:35** – *And the children of Israel did eat manna 40 years, until they **came** to a land inhabited; they did eat manna, until they **came** unto the borders of the land of Canaan.*

We have a verse describing how long Israel ate manna, which they ate right up until they could actually get food from the Land of Israel, and again, we see this word 'bo' repeated twice, albeit also not back-to-back. Remember, the context of searching this out is the Messiah bringing the exiled back into the Land and it appears he may have covertly said, 'brother, come, come.' Do these two verses not appear relevant to that?

**Psalms 96:12** – *Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice <sup>13</sup> before the LORD: for he **cometh**, for he **cometh** to judge the earth: he shall judge the world with righteousness, and the people with his truth.*

In Hebrew this is written **כי בא כי בא** (ki bo ki bo), so again, it isn't exactly back-to-back, but this is awfully close! This is for all the world. The Father will be judging in both righteousness and truth. You had better believe that those who are both righteous and hold the truth will be gathered to Him in His Kingdom!

**Isaiah 60:3** – *And nations shall come to your light, and kings to the brightness of your rising. <sup>4</sup> Lift up your eyes all around, and see; they all gather together, they **come** to you; your sons shall **come** from afar, and your daughters shall be carried on the hip.*

**Isaiah 66:18** – *For I know their works and their thoughts and am **coming** to gather all nations and tongues. And they shall **come** and shall see my glory...*

Of note on that last verse is that Luke points out that Yeshua knows the thoughts of people in **Luke 4-6**. What say you? Do these verses look related? Out of fairness, I do want to show you two places 'bo' was written back-to-back. I do not find them relevant to the topic at hand, but maybe someone does.

**Leviticus 14:48** – *But if the priest **comes** (**בא יבא**) and looks, and if the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed.*

**Jeremiah 46:20** – *Egypt is like a very pretty heifer, but destruction **comes**, it **comes** (**בא בא**) from the north.*

A couple of other things to point out before we move on to commandments 11-15. Did you notice the end of verse 35?

**Luke 6:35** – *and you will be sons of the Most High, for He is kind to the ungrateful and the evil.*

The first part is rather significant to the topic. It should be clear from this verse that no matter our DNA, whether we're actually descendants of Abraham or not (which quite honestly, I would be shocked if someone in the world today DIDN'T have Abraham as an ancestor), we can be called sons of the Most High by our belief, which leads to action. We will be part of the family, and therefore, brought in with the return of the exiled!

Now to the very confusing second part of that portion of the verse. Why on earth does it say, *'He is kind to the ungrateful and the evil?'* Sure we could go with since all of us have sinned, we are or have been evil to some extent, and we could also say we are all ungrateful to some extent because none of us truly understand how much we have to be grateful for and therefore don't properly show our gratitude. But does that suffice? This word 'ungrateful' is one of the 19 things **2 Timothy 3:2-5** tell us Godless men are in the last days and the reason the last days will be perilous times. And *'evil'* pretty much speaks for itself. If the Messiah or the Father called me evil, I would be devastated!

Here's what I think is going on. I've heard all too often from people who say they believe in God how they are just terrible sinners who can't stop sinning. If one who thinks like this is honest with themselves, if they can't get out of their sin, then they definitely aren't grateful to God for providing a way out of sin. I don't believe this to be a humble attitude. I believe it to be a defeatist attitude. If my goal was to get all A's on a report card but I go into a 9-weeks or semester saying, "I can never get all A's," how likely am I to achieve my goal? When we turn to God, our goal should be to stop sinning. Maybe we never fully achieve that goal. But if we start the pursuit of that goal saying it can't be achieved, I can almost guarantee you it won't be. Not only that but it is Father who gives us the strength to accomplish all things, so what are we saying about Him if we have this defeatist attitude? I think this second part was for those who have this attitude. Maybe you think you are ungrateful or evil, but the Most High will still show you kindness. Never forget that as you change that attitude to one of overcoming difficult obstacles!

Now for commandments 11-15:

11. Be merciful, even as your Father is merciful.
12. Judge not, and you will not be judged.
13. Condemn not, and you will not be condemned.
14. Forgive, and you will be forgiven.
15. Give (didōmi), and it will be given (didōmi) to you.

Commandment #15 looks familiar! Should we count it as a repeat or a new commandment? I'm guessing whatever answer I choose will get ridiculed, so I'll go with what looks apparent – Luke wanted 15 commandments in this section. Why wouldn't it be counted as #7? Because the giving in commandment 7 was specific to those who beg; those who should be in dire need. Also in commandment 7, there was no promise to receive because of the giving, although I'm guessing the reward is assumed by most since you are giving to those most in need. In short, I take commandment 7, in more direct words, to mean understand who is in real need and when they ask, be prepared to give to them. I take commandment 15 to mean be a giver not a taker. You will receive once you give, not before. We can be the beggar in commandment 7 but still be the one giving in commandment 15 if we understand that giving isn't just about money.

There you have it. 15 commandments with what appears to be a message of 'brother, come, come' hidden in them. What do I make of the number 5 for those last 5 commandments? I don't think I can answer that until I finish showing the complete pattern as laid out in **1 Samuel 17**.

**Conclusion:** Luke 6:27-38 = 15 'The Philistines' in **1 Samuel 17**

**Luke 6:38 – The Verse That Stands Out**



Take a look at this verse and tell me it doesn't stand out. The first time I read it when I started this study, it stood out:

**Luke 6:38** – *Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.*

The measure for measure concept is not what stands out. That is a very Torah concept. But it is still a distinct commandment amongst this list of commandments Yeshua is giving us.

16. For with the measure you use it will be measured back to you

It is the sentence before it and the fact that it is placed where it is that is odd. To me that sentence is like listening to someone talk about one topic and all of a sudden, something they said triggers a memory, so they go completely off topic for a second and then return to what they were talking about. Except when that happens, the person talking will usually say something like, "Sorry, I digressed there for a second, let me get back on topic." We get no such apology in **Luke 6:38**! We just have to notice the break in the flow and ask ourselves what in the world does that sentence mean?

The first thing we must notice is that there are 4 things happening to whatever it is this is talking about; 1. Good measure, 2. Pressed down, 3. Shaken together, and 4. Running over. Need I ask what it is that has these 4 things done to it or them? We've already made the conclusion, haven't we? We're now simply enjoying the fruits of our labor – seeing in full view how Luke is framing his gospel around the return of the exile. These 4 actions are no exception. They are describing how a significant amount of people are identified, they are pressured (like in a wine press), they are tested as a group (separating wheat from chaff), and they who are identified as wheat came out on the other end overflowing! As a reward, they will be put into "your lap (*kolpos* or *κόλπος* in Greek)." But who is the "your?" To answer that question, let us look at other uses of this word 'kolpos':

**Luke 16:22** – *The poor man died and was carried by the angels to Abraham's **bosom**. The rich man also died and was buried,<sup>23</sup> and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus in his **bosom**.*

**John 1:18** – *No man hath seen God at any time; the only begotten Son, who is in the **bosom** of the Father, he has made him known.*

This word is also used in a verse mentioned earlier. Although in Hebrew and not in Greek, there shouldn't be any doubt of the connection.

**Isaiah 40:11** – *He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his **bosom**, and gently lead those that are with young.*

Is that not awesome? It appears we have arrived at the point where the exiled are placed in their desired location; the place where the Father always wanted them to be; in His bosom! To repeat one final time, whose job is it to accomplish this? It is one of the main objectives of the Messiah and it just so happens to be in the spot where 'gibboreim' was in **1 Samuel 17** as we compare it with **Luke 4-6**. And as **John 1:18** states, it is where Yeshua already is – in the bosom of the Father!

Now that we've gone through this portion about lap or bosom, I want to point something else out in **Luke 6:1**:

**Luke 6:1** – *And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, **rubbing** (G5597: psōchō or ψάχω) them in their hands.*

I have highlighted the word I want you to key in on and have given you the Greek word. John appears to be making a connection to what we've been talking about in the following verses:

**John 13:21** – After saying these things, Yeshua was troubled in his spirit, and testified, “Truly, truly, I say to you, one of you will betray me.”<sup>22</sup> The disciples looked at one another, uncertain of whom he spoke.<sup>23</sup> One of his disciples, whom Yeshua loved, was reclining at table on Yeshua’s **bosom**,<sup>24</sup> so Simon Peter motioned to him to ask Yeshua of whom he was speaking.<sup>25</sup> So that disciple, leaning back against Yeshua, said to him, “Lord, who is it?”<sup>26</sup> Yeshua answered, “It is he to whom I will give this **morsel of bread** when I have dipped it.” So when he had dipped the **morsel**, he gave it to Judas, the son of Simon Iscariot.<sup>27</sup> Then after he had taken the **morsel**, Satan entered into him. Yeshua said to him, “What you are going to do, do quickly.”<sup>28</sup> Now no one at the table knew why he said this to him.<sup>29</sup> Some thought that, because Judas had the moneybag, Yeshua was telling him, “Buy what we need for the feast,” or that he should give something to the poor.<sup>30</sup> So, after receiving the **morsel of bread**, he immediately went out. And it was night.

Again, I have highlighted the word I want to bring to your attention. Here is what Strong says about this word ‘morsel:’

**G5596: psōmion or ψωμίον** – Diminutive from a derivation of the base of G5597; a crumb or morsel (as if rubbed off), that is, a mouthful.

Notice that its base word is derived from the highlighted word in **Luke 6:1**! Also notice that it is bread and that the word is used 4 times in that section, the only 4 times that word is used in the NT.

There are a couple of other things that stand out in these verses. First of all, notice that Judas takes this bread and then we’re told, ‘Satan entered into him.’ This is quite relevant to our study. I’ve been trying to explain that we’re being shown in this process of bringing the exiled back, that the dross is going to come up along with the exiled. This is a perfect example. Judas was chosen as a disciple. We know what happens to Judas. In his case, being chosen obviously did not mean he was going to be in the Kingdom. Once he partook of the bread, the opposite of what was expected happened. But also notice that even though what Judas ended up doing was evil, what ended up happening was still required to advance the Kingdom. Yeshua had to die and be buried in the tomb (the stone buried in Goliath’s forehead) to defeat the exile. What Judas did brought about that process. You see how the Father uses all things to carry on His plan? *Many are called but few are chosen (Matthew 22:14)*!

What is the other thing that stands out? Why or why are we told of a disciple who Yeshua loved and never told their name? And why are we told he is reclining on Yeshua’s bosom? It is as if the writer goes out of his way not to name the disciple. Almost every time something important is happening, Yeshua has 3 disciples with him: Peter, James, and John. One would conclude that it is one of these three disciples that Yeshua loved. We know that Peter isn’t the one because he tells the nameless disciple to ask Yeshua something. But is it one of the other two? This is brought up again later on and again, we are still not told the disciple’s name:

**John 21:20** – Peter turned and saw the disciple whom Yeshua loved following them, the one who also had leaned back against him during the supper and had said, “Lord, who is it that is going to betray you?”<sup>21</sup> When Peter saw him, he said to Yeshua, “Lord, what about this man?”<sup>22</sup> Yeshua said to him, “If it is my will that he remain until I come, what is that to you? You follow me!”<sup>23</sup> So the saying spread abroad among the brothers that this disciple was not to die; yet Yeshua did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”<sup>24</sup> This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true.<sup>25</sup> Now there are also many other things that Yeshua did. Were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

What I think John is alluding to with this nameless disciple is the 7<sup>th</sup> brother of David who was never named. Remember, we’re told in **1 Samuel** that David had 7 brothers, but we’re only told 3 of their names. Then in **1 Chronicles**, we are given 6 of David’s brother’s names, but not the 7<sup>th</sup>. What makes this more credible is that **John 13:23** says this disciple was basically in Yeshua’s bosom just like **Luke 6:38** says! And the mysteriousness of what Yeshua says about this nameless disciple in **John 21** is quite intriguing.

Many people think the nameless disciple is John and that he is being humble by not naming himself. I can't verify it to be true or false, but the statement, 'we know that his testimony is true' leads me to believe that John is talking about someone other than himself. If John were talking about himself, he would be both the 'we' and the 'his' in that statement, which could be true, but still weird to say in my humble opinion. This nameless disciple is also mentioned in **John 19:26** and **John 20:2-10**, but again, we're not given a name. The only time we are told the name of one Yeshua loves is in **John 11** and that man is Lazarus, who interestingly, Yeshua brings back from the dead!

**Conclusion:** **Luke 6:38** = 'Gibbor' in **1 Samuel 17**

Here is something else interesting about the 4 actions of **Luke 6:38**. At first glance, they appear to come out of left field. But upon more review, one question becomes apparent: Are these 4 actions a repeat of the last 4 commandments?

1. To judge = to measure
2. To condemn = to press down
3. To forgive = to shake together
4. To give = running over

There is one reason why this makes sense. Remember at the beginning of the commandments, we're given the first 9, then the first 2 commandments are repeated. Now, we're given the last 5 commandments and the last 4 appear to be repeated. It is as if Yeshua (or Luke) is bracketing off these commandments by repeating the first and the last commandments. I think this is done to help us see the pattern of 15 as seen in **1 Samuel 17**, but I could be biased in what I see. What say you? The reason 2 and 4 commandments were repeated at each end of the brackets was stated but bears repeating. The 2 was chosen at the beginning to show us a separation between the 1<sup>st</sup> and 2<sup>nd</sup> commandments was warranted. The 4 was chosen at the end to bring the idea of the exile returning to its proper end; just as the exiles were spread to the 4 corners of the world, so too they are brought in from the 4 corners of the world. Again, what say you?

If the conclusion is that these 4 statements are repeats of the last 4 of the 5 commandments, then another question must be asked: Does that mean they should be included in the section of 15 commandments which parallels the 15 'Philistines,' or part of the 'measure for measure' commandment which parallels 'gibbor?' Seeing that the repeat appears to be a closing bracket of the 15 commandments, I lean towards them being an end to the 15 commandments.

### **Luke 6:39-49 – Wait! The Exile has Returned!! What's Left?**

You are absolutely right! The exile has fully returned in this pattern we see in Luke. Yet there still remains one last piece of the pattern from **1 Samuel 17**, which was the 4 last 'The Philistines,' and there still remains more Sermon in **Luke 6**. In pure Yeshua fashion, he finishes his Sermon off with parables. Hmmm, do you want to take a wild guess how many? Maybe 8 parables like **Matthew 13**? Look again!

1. *Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.*
2. *Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.*
3. *For no good tree bears bad fruit, nor again does a bad tree bear good fruit, for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. The good*

*person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.*

4. *Why do you call me 'Lord, Lord,' and not do what I tell you? Everyone who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great.*

To me, these parables are almost like a launching point for our return. Much like the Council in Jerusalem started new believers off with 4 commandments in **Acts 15**, the rest they would read every Sabbath (**Acts 15:21**), so too Yeshua starts the exile's return off with 4 things they need to know to be citizens of the Kingdom:

1. First you need to understand you need a teacher. At the head of all of us is Yeshua, our Rabbi. Never think of yourself as above your teacher. The best you can do is be like him, which is a pretty high standard to look up to.
2. Before you go worrying about the wrongs your brother is doing, make sure you understand what it means to do wrong (you fully understand what the definition of sin is and can recount the laws as needed) and that you have conquered most if not all your weaknesses. This idea of 'I can never stop sinning' does not belong in Kingdom citizens.
3. You must be able to truthfully audit yourself, determining whether you are bearing good fruit and willing to listen to others who may have advice on ways to do so. You must also be able to determine what kind of fruit others are bearing.
4. Spend the time to lay a deep and strong foundation, the chief cornerstone being Yeshua. Combining this with step 3, you should expect it to take at least 3 years to bear fruit, the 4<sup>th</sup> year belongs to God, then the 5<sup>th</sup> year others may eat (**Leviticus 19:23-25**). Those first 3 years are when you are really laying down the foundation, but it can continue into the 4<sup>th</sup> and 5<sup>th</sup> years.

Just as Adam and Eve were given instructions in the Garden and just as Noah and family were given instructions post-flood, we should expect to receive instructions in the Kingdom. The Father will start us off with the basics, but we must understand that having a relationship with Him means submitting to His Authority.

Now to the item of whether the numbers are significant. Remember, we left off with the last 5 commandments. From there we had the last 4 of those commandments seemingly repeated, the measure for measure commandment, followed by 4 parables. So that means we have 5, 4, 1, 4.

If you haven't noticed, these have been prominent numbers in this study! 5 are the stones and the loaves of bread. 4 of those commandments are repeated, which parallels the 4 nameless brothers, who represent the exiled. The only commandment that wasn't repeated was, '*be merciful, even as your Father is merciful.*' This commandment could represent the son of David, Yeshua, hidden since it wasn't repeated. We then have 1 and 4 again. The 1 commandment, '*for with the measure you use it will be measured back to you,*' could again represent the son of David, followed by the 4 parables, who represent the exiled now returned. I wouldn't put it past Luke to repeat these numbers one last time right after having hidden, '*brother, come, come*' in this Sermon on the Plain. Was this Luke's intention? It makes sense to me, but there comes a point when you start to ask yourself, "Am I being biased, trying to fit what I think I see into Scripture, or is this really legit?"

Does 5,4,1,4 mean anything in Hebrew? That would be **דאדא** in Hebrew. As far as I know, those four letters do not make up a word. But the first two letters, **דא** or *hed*, are a word. It is found one time in Scripture:

**Ezekiel 7:5** - Thus says the Lord GOD: Disaster after disaster! Behold, it [comes](#).<sup>6</sup> An end has [come](#); the end has [come](#); it has awakened against you. Behold, it [comes](#).<sup>7</sup> Your doom has [come](#) to you, O inhabitant of the land. The time has [come](#); the day is near, a day of tumult, and not of [joyful shouting](#) on the mountains.

Did you notice how many times the word 'come' is in these verses. I'm not sure if it is related, but the repetition definitely stands out. The word 'joyful shouting' is 'hed' in Hebrew. That is not the greatest of translations. It means more like a 'sounding again' or an 'echo.' These verses are speaking of punishment on the land of Israel, specifically saying in **Ezekiel 7:2** on the four corners of the land of Israel. The chapter ends with:

**Ezekiel 7:27** – *According to their way I will do to them, and according to their judgments I will judge them, and they shall know that I am the LORD.*

That looks very similar to the commandments Yeshua is giving in **Luke 6**!

Let me get back to this word 'hed.' Here is what Strong says:

**H1906:** for H1959; a shout: - sounding again.

H1959 is the word הִידָד or *heydad* in Hebrew. It means 'acclamation.' Notice that although the letters are not the same as the letters we have 5,4,1,4 (הִדָד), our letters would sound similar to *heydad* in Hebrew. Has Luke done a play on Hebrew letters basically to say, 'Brother, come, come' to be followed by 'an echo' or 'acclamation' (applause or cheering)? I'm no Hebrew scholar so I'll let them make fun of me if I am terribly wrong. It won't hurt my feelings.

I do want to point one more thing out about this word 'heydad.' It is used 7 times in Scripture: **Isaiah 16:9-10**; **Jeremiah 25:30, 48:33, and 51:14**. 6 out of the 7 times it is used, a winepress is mentioned along with it, **Jeremiah 51:14** being the only exception. That would cause us to remember the connection in **1 Samuel 17** and **21**, that the place where Goliath is from, Gath, means winepress!

**Conclusion:** **Luke 6:39-49** = 4 'The Philistines' in **1 Samuel 17**

We've completed the pattern and can now fill in the question marks in the graph presented earlier:

Name Used	Times Used	Luke Verses	Description of What Happened
Champion	1	4:31-41	People seek Yeshua to hear him and be healed
Goliath	1	4:42-44	Yeshua spreads good news in Galilee
The Philistine	3	5:1-11	Yeshua calls 3 disciples
Champion	1	5:12-26	Yeshua heals leper and paralytic
The Philistine	1	5:27-32	Yeshua calls 1 disciple
Goliath	1	5:33-6:5	The wine and bread of re-entry into covenant
The man	1	6:6-11	Man with withered hand healed
The man who has come up	1	6:12-16	Yeshua chooses 12 apostles or 'sent ones'
The Philistine	4	6:17-26	4 sets of 4 including Beatitudes and Woatitudes
Man of war	1	6:27	Love your enemy
The Philistine	15	6:27-38	Yeshua gives 15 commandments
Champion (Gibbor)	1	6:38	Exile returned; measure for measure
The Philistine	4	6:39-49	Yeshua gives 4 parables

One last time I ask, do the conclusions I have come up with appear legitimate? If so, the glory belongs to the Father!

## Conclusion

I hope that it is clear that the story of David and Goliath is not only a story of faith in the God of Israel which David portrayed against his giant physical enemy. It is also a story of defeating a giant spiritual enemy – the exile of Israel. But here is what all must understand. David did not defeat him with a sword, meaning although all expected the

Messiah to come and defeat Israel's enemies in a physical battle with the sword, that was not how he was going to defeat the exile. **1 Samuel 17:47** says best how it was going to happen when it says, "*The LORD saves not with sword and spear. For the battle is the LORD's, and he will give you into our hand.*" What's more, it should be pretty clear now that one of the purposes of the story of David and Goliath is to show us that the exile is an enemy of Israel and that the Messiah must defeat that enemy. Since we are not gathered in the Land, the defeat of the exile is not yet complete! It is not complete because the Messiah must return to call all God's children to the Land! Are we looking for the witnesses, like the 5 loaves and the sword of Goliath, that tell us it's time to be gathered much like those who came to David in **1 Samuel 22** did?

You may have often heard it said, "We know the end of the Book. We know who wins." Apply that saying to this topic while reading the following:

**Revelation 7:9** – *After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,<sup>10</sup> and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"*

That is it! That is the return of the exiled explained in the words of Revelation! We become one family. It is time we face the reality that we are one family now rather than later.

Everyone should be aware that Yeshua did not fulfill all that was required of the Messiah. If you aren't aware, shame on you! If he had fulfilled everything, Israel would be a kingdom and we would be in the Land without any arguments or fights about whose land it is. Yeshua would be with us, and no one would dare use him as an excuse to say we don't have to follow God's Word!

A perfectly understandable question would be if the 'New' Testament writers understood that Yeshua didn't fulfill everything, why aren't we given a detailed walk through on what he still has to accomplish? Many people reject Yeshua as Messiah because he has not fulfilled certain things. So why aren't there verses that say something to the nature of, "*I understand that Yeshua did not fulfill insert prophecy here. That is because it is intended for him to do that when he returns and here is where the OT explains that.*" The answer to the question of why those verses are absent in the NT and/or not as clear as we would like them to be is that they aren't absent at all. This study proves that Yeshua meant for us to know that he understood very well what was required of him and showed us in a hidden way that it will be accomplished. But just as he spoke in parables to give the secrets of the kingdom of heaven to only those who were supposed to receive it, so too he spoke on different levels so that those who were willing to study his words thoroughly as if he were the greatest teacher of all time would see that he has taught us and explained to us what is still required of him. He has done so in a way that causes us to see greater meaning to the 'Old' Testament stories, which is the complete opposite of what many say. Many argue now that Yeshua is here, we either don't need the 'Old' Testament or it is not as relevant. Yeshua argues quite the contrary is true! How much more have we gained in the stories of David and Goliath and David and the Showbread by seeing that they were prophetic of the Messiah? And it was Yeshua who led us down that path! Will you listen to him or a pastor who has gone to cemetery, I mean seminary?

Here is a more difficult question. We can come to the conclusion that it was meant for David to take that Showbread. So, given all this information, was it right for David to eat the Showbread?

I will first answer that question with something I already hinted at, but not necessarily in the context of answering this question. Did we ever read in **1 Samuel** that David ate the Showbread? There is an English saying about the word 'assume.' It might be applicable here! If you haven't heard it, the saying is, "Be careful not to assume. It could make an ASS (as in donkey) out of U and ME." Get it? The capital letters spell 'assume.' We shouldn't assume anything because I can almost guarantee you when we get to the Kingdom and ask this question, that would very likely be the answer – where did you read that David ate the bread? I made the claim, which I still stick to, that David took the 5 loaves of Showbread and the sword of Goliath as witnesses to his new role as the one who would bring

those deemed 'worthless' into the Kingdom. One of the reasons I say that is because we aren't told what happened to either the bread or the sword in **1 Samuel**. That must mean the actions David took after receiving those two things are meant to show us the meaning of them.

Now notice I said it was not written in **1 Samuel** that David ate the bread. I said that because Yeshua does say in **Luke 6:4** that David, "*took and ate the bread of the Presence, and also gave it to those with him.*" Why would Yeshua say this if it is not written? I've already stated that he is teaching us a lesson, trying to get us to connect what he and his disciples are doing in that field with what David is doing. He also says the following:

**John 6:54** – *Whoever eats of my flesh and drinks my blood has eternal life, and I will raise him up on the last day.*<sup>55</sup> *For My flesh is truly food, and My blood is truly drink.*<sup>56</sup> *He who eats My flesh and drinks My blood stays in Me, and I in him.*

Could it be that both these verses about eating have deeper meanings? We know the latter, **John 6**, has a deeper meaning. Could **Luke 6:4** as well? But is that a good enough answer? Honestly, I don't think so. But some may not like what the fuller answer is!

There are some in this world who appear to be 'above' the Law. I want to stress that I said 'appear' and also that these righteous men are very, **VERY** few and far between. On that list might be Abraham, Moses, David, and Yeshua. I may have left off a few, but I again, want to stress how short this list is. It will appear to us that they have broken God's Law and it will appear that they did it on purpose and that they were not punished for it. If we are not careful, what they did will eat at us, causing us to say something to ourselves like, "*It is not fair that they got away with insert 'sin' here. I, then, have an open window to do a lesser sin!*" Or, "*How could God choose a leader who would do that?*" Another example is, "*Just goes to show that he can't be a leader if he did that!*" I could keep going, but I hope you get the point. We are being tested and thoughts like these lead down a wrong path!

Whatever they did, it was for a reason. We have trouble understanding how in tuned these righteous people are to God's Voice. They are hyper-focused on everything that is going on around them and how it applies to what God wants them to do. We need to first, not jump to the conclusion that they sinned, since as in this example, there is evidence that it may not have happened. We are so quick to conclude someone has sinned and so impatient with weighing the evidence. Then we need to trust that if they did sin, it is meant to teach us a lesson, not to excuse sinning. God uses both righteous acts and sinful acts to fulfill His plan. He's used Israel's rebelliousness to eventually kick them out of the Land so that His Word could be spread to the 4 corners of the world, and then in turn, He could go gather them back up along with all the other people of the nations who heard His Word and believed. Israelites were the bait in this huge fishbowl that is the world and I'll be the first to admit, I got caught, hook, line, and sinker!!!

Lastly, we need to stop focusing on the possible sin! Can you now see how doing so can blind you to seeing the fuller picture of the stories we are reading? The thought constantly needs to be going through your head, "Why did God want me to know this?" I guarantee you it wasn't just to point out that a someone may have sinned because we've all sinned, save one, the sinless Lamb! We do this to each other as well. We focus so much on each other's sins that we lose sight that each person was created for a purpose. How are we helping each person to become what they were created to be? I guarantee you only focusing on their sins isn't helping them at all! Stop focusing on the sin. Look at the bigger picture. Focus on the roles God has for them and for you. If you are clear on your roles, then realize that everything that goes on in your life is most likely to help you realize why you were created. If you aren't clear on your roles, then it sounds like some time in prayer and in God's Word is sorely needed. If you feel like you may understand what role someone else has, feel free to share it with them. That is so much better than being hyper-focused on their sin. The Kingdom is at hand! How are we preparing for it? May you all be blessed in your journey to see the Kingdom fully realized!

May the Father bless you with an understanding of His Word, not because it came from me or from anyone else, but may it be simply and solely so that His Name is glorified above all things!

### *One in Messiah (Echad b'mashiach - אחד במשיח)*

#### Remaining Questions/Notes

**1 Samuel 17:7** – Jesse told David to take an ephah of parched grain and 10 loaves of bread to his brothers and take 10 cheeses to the prince of their 1000. Cheese is only mentioned 3 times in scripture, each one with a different spelling in Hebrew. What do these sets of 10 represent?

**1 Samuel 17:28-31** – David's brother gets mad at him. David answers that all he did was speak words. But he spoke again and the people answered him again. There is an emphasis on speaking in these verses. How is this story related to the exile?

Does a sling represent something important? This could very well have been a sling on a stick, not a sling like we think of one.

It is also important to mention that Goliath wore "scale armor" (שִׁירְיוֹן קִשְׁקָשִׁים, shiryon qasqasim) (**1 Samuel 17:5**). This armor weighed over 125 pounds, implying he was massive. Everywhere the term קִשְׁקָשִׁים (qasqasim) is used in the OT, it means "scales" (Leviticus 11:9-10, 12; Deuteronomy 14:9-10; Ezekiel 29:4). Though this translation is understandable because chain mail would resemble scales, it obscures an important connection with the serpent (and possibly Dagon). Is this relevant to the exile?

Some Rabbinic traditions hold the High Priest's share was 5 loaves. This would correspond to David's request (21:3). David asked only for the High Priest's share.

What specifically does David taking the sword represent? It is the weapon that gives the final blow to the exile.