



21:11-16 David flees to the Philistines

1. Abarbanel to Shemuel I 21:11

והנכון אצלי שבהיות דוד בלי לחם ובלי חרב וחנית לא היה בו כח לברוח ולא היה לו הכנה ללכת, וכאשר אחימלך נתן לו הלחם והחרב ושאל לו באלקים ויאמר לו שיצלה בדרכו אז חלף רוה ועצר כח לברוח...

It appears correct to me that when David was without bread or a sword or spear, he lacked the strength to flee and he lacked the means to go. When Achimelech gave him the bread and sword, and he inquired of Gd and [Gd] told him he would succeed on his path, then his spirit was renewed and he gathered strength to flee...

2. Radak to Shemuel I 21:11

והלא תמול ברח! אלא ר"ל כי היום ההוא ברח לו מארץ ישראל ובא לו אל אכיש שלא ימצאהו שאול. זהו "מפני שאול".

Didn't he flee the day before? But it means that on that day he fled from the Land of Israel and came to Achish, so that Shaul would not find him. Thus it says, "before Shaul".

3. Achish? Tehillim 34:1

4. Abarbanel to Shemuel I 21:12

היה נחשב בעיניהם למלך להיותו שר הצבא יוצא ובא לפני העם במלחמות...

He was as a king in their eyes, as the military officer who went out and returned before the nation in war...

5. Midrash, Midrash Tehillim 34:1

אמרו לו נהרוג למי שהרג אחינו, אמר להן אכיש ולא במלחמה הרגו, ואילו אחיכם הרגו לא במלחמה היה הרגו, ועכשיו שהרג זה את אחיכם, לא כך התנה עמו, אם יוכל להלחם אתי והכני (שם יז ט), אמרו לו אם כן עמוד מכסאך, שהמלכות לדוד...

They said to him: We will kill the one who killed our brother! Achish said to them: Didn't he kill him in war? Had your brother not killed him, wouldn't he have killed him in war – now that he killed your brother, wasn't this the condition he made with him, "If he can battle me and strike me (Shemuel I 17:9)"? They replied: If so, rise from your throne, for the throne belongs to David...

6. Malbim to Shemuel I 18:25

אם לוחמים והורגים בדרך מלחמה אין בזה משטמה על השר הצבא, אבל אם יפול על אנשים היושבים לבטח וכורת ערלותיהם דרך גנאי, זה אינו דרך מלחמה, רק דרך צורר ומתנקם, שבהכרה ישמרו הפלשתים עליו איבה גדולה ויתנכלו לנקום בו:

If they fight and kill in the manner of war, there is no antagonism toward the military officer. But if he were to fall upon people who were living securely, and cut off their foreskins in a humiliating way, this would not be the manner of war, but only that of an enemy, a punitive measure, and the Philistines would certainly keep great enmity toward him and plot to avenge this upon him.

7. 21:14 וישנו

- General Changed his words (*shinui*) from the norm
- Abarbanel Spoke in a manner that betrayed disordered (*shinui*) thinking
- Malbim He provided a different (*shinui*) reason for being there, not his flight from Shaul

8. 21:14 Why feign insanity?

- Radak, Metzudat David So they wouldn't recognize him as David
- Radak, Ralbag So they wouldn't think of him as a threat

9. ויתו Yechezkel 9:4-6

10. Metzudat David to Shemuel I 21:15

הלא ראיתם שהוא איש משוגע ודוד הלא הוא משכיל א"כ אין זה דוד ולמה תביאון אלי:

Have you not seen that he is insane, and is David not a man of intelligence? If so, this is not David, and why do you bring him to me?

11. Abarbanel to Shemuel I 21:16

וכי חסר משוגעים אני כי הבאתם את זה? ואמר זה לרמוז שהם גם כן משוגעים ויתדבקו בדומיהם.

"Am I lacking insane people, such that you bring me this?" He said this to hint that they were also insane; like sticks to like.

12. Midrash Tehillim 34:1

ובתו של אכיש היתה היא ואמה שוטות, והיו צועקות ומשטות מבפנים, ודוד היה צועק ומשתטה בחוץ, אמר להם אכיש לעבדיו "חסר משוגעים אני כי הבאתם את זה להשתגע עלי"...

Achish's daughter, and her mother, were insane, and they screamed and acted with insanity inside, and David screamed and acted with insanity outside. Achish said to his servants, "Am I lacking insane people, such that you bring me this to act insanely upon me?"...

13. Is the Philistine land in Israel? <https://www.yutorah.org/lectures/lecture.cfm/867178/>

14. The boundaries Bamidbar 34:3-7

15. Talmud, Ketuvot 110b

כל הדר בחו"ל - כאילו עובד עבודת כוכבים. וכן בדוד הוא אומר "כי גרשוני היום מהסתפח בנחלת ד' לאמר לך עבוד אלהים אחרים."...

Anyone who lives outside of the Land of Israel is as though he worships idols. And so it says of David (Shemuel I 26:19), "For you have chased me out today from cleaving to the portion of Gd, saying: Go worship the gods of others."...

16. Rashi to Bereishit 26:12

"בארץ ההיא" - אף על פי שאינה חשובה כארץ ישראל עצמה, כארץ שבעה גוים:

"In that land" – Even though it is not as great as Israel itself, the land of the seven nations.

17. Talmud, Bava Batra 100a

הלך בה לארכה ולרחבה קנה מקום הילוכו, דברי ר' אליעזר. וחכמים אומרים אין הילוך מועיל כלום עד שיחזיק.

When one walks its length and breadth, he acquires the place where he walks, per Rabbi Eliezer. The Sages taught: Walking is ineffective, until he takes control. Rabbi Eliezer learns this from Avraham...

18. Rabbi Yisrael Yehoshua Trunk, Yeshuot Malko Yoreh Deah 67

ואף על גב דכיבוש סוריא אמרינן דכיבוש יחיד לא שמי' כיבוש, היינו לפי שלא הי' מכיבוש א"י ולא הי' להם רשות לכבוש אותם קודם שכיבושו כל א"י כמבואר בספרי, אבל חמשת סרני פלישתים שהי' בגבולות א"י נחשב כיבוש דוד ככיבוש מעליא.

Even though we say of the conquest of Syria that it was an individual's conquest and therefore not called [legally effective] conquest, that was because it was not conquest of the Land of Israel, and they had no permission to conquer it until they would conquer the entire Land of Israel, as explained in the Sifri. But the Philistine pentapolis was in the boundary of the Land of Israel, and so David's conquest was considered effective conquest.

19. Ralbag to Shemuel II 1, Lesson 33

השלשים ושלשה הוא להודיע כי ראוי לאדם שיעשה כל התחבולות שאפשר להציל עצמו...

Lesson 33 is to teach that one should implement all possible strategies to save himself...

20. Dovid's mindset Tehillim 34 and 56

21. Prof. Yehudah Kil, Daat Mikra summary of Chapter 21

במזמורים לד ונו, שחברו על ידי דוד בהזדמנות זו, נתן בטוי להרגשותיו באותה שעה, ולאמונתו ללא חת בד' מצילו ומגינו...

In Psalms 34 and 56, composed by David on this occasion, he expressed his feelings of that time, and his fearless faith in Gd, his Saviour and Protector...

## Review Questions for Chapter 21

21:1 Yehonatan's Losses

1> What do we emphasize by describing how David and Yehonatan go different ways?

21:2-4 David sneaks help from the Mishkan in Nov

2> Why does Dovid go to the Mishkan, specifically, for food and a weapon?

3> Why does Dovid ask for 5 rolls, specifically?

21:5-10 Achimelech helps Dovid, and is caught

4> What bread does Achimelech give Dovid?

5> Why is Doeg at the Mishkan?

6> Why is Achimelech not concerned about Doeg seeing Dovid?

7> Why is Goliath's sword in the Mishkan?

8> On what basis does the Talmud label Doeg an important Torah scholar?

9> Midrashim also see Doeg in stories of the war against Amalek, Dovid's selection as a musician, and Shaul's inquiry about Dovid's lineage. How should we understand these midrashim?

10> How could Dovid descend so far, and not rely on Hashem?

21:11-16 Dovid flees to the Philistines

11> Why do the Philistines call Dovid "king of the land" when addressing Achish?

12> Why does Dovid go to the Philistines?

13> What three types of descent do we see for Dovid here?