

240117-4 1Sa 30, David Recovers Ziklag & Blesses Cities that Gave Him Refuge— CThurman

The Philistines set up a front line of defense at Shunem as they prepared for against Israel, but the main forces were being gathered to a place called Aphek. There the lords of the Philistines saw that Achish brought David and his men with him for the fight, and to this they strongly objected saying '*What do these Hebrews here?*' After some discussion, Achish finally conceded to the desire of the other lords to send David and his men back to Ziklag. We concluded the lesson by pointing out that David has no idea how the LORD is working all of these things together to bring him to the throne as king of Israel, but He is. (cf. Ro.8.28) David has no special revelation guiding him in and out of all of these different places and varied circumstances. He is walking by faith, trusting the Lord one step at a time. But as we read, there is the hand of the LORD working, even in the matter of the Philistine lords send him back to Ziklag. Especially in view of what we know is ahead we can understand how vitally important it is for David that he be clear of *any involvement* in the upcoming conflict which will result in the deaths of the king of Israel and some of his sons? But things have gone from bad to worse for David and His men. Since they departed Ziklag to come to Aphek, the Amalekites have raided a number of cities in the southern area of the tribe of Judah. Here is the account of that tragic circumstance and the victory which the LORD gives David over this cruel enemy.

1 ¶ And it came to pass, when David and his men were come to Ziklag on the third day,

(after leaving Achish in the north at Aphek)

Remember, even while David was going up to Aphek there were men and their families coming out to David, to join with him. They were in debt and discontented at the present leadership of Israel and pinned their hopes on David. Their numbers have increased to 600 men of war, and the numbers were increasing.

1Chr.12.19 And there fell [some] of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them (the Philistines) not: for the lords of the Philistines upon advisement

sent him away, saying, He will fall to his master Saul to [the jeopardy of] our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that [were] of Manasseh.

21 And they helped David against the band [of the rovers] (likely referring to the Amalekites): for they [were] all mighty men of valour, and were captains in the host.

22 For at [that] time day by day there came to David to help him, until [it was] a great host, like the host of God.

But while he was away ... אֶל-נֶגֶב
that the Amalekites had invaded the south, and Ziklag,
spoiled, stripped (the area of the Negeb)

had invaded, Qal pret. of the verb פָּשַׁט, tss. to put off, to rush, to make a road (1Sa.27.10, Qal pret.), to invade (1Sa.23.27, Qal pret.; 30.1, 14, Qal pret.), to strip (1Sa.31.8, Piel infin.), to strip off (1Sa.31.9, Hiphil fut.), to spread, to spoil.

and smitten Ziklag, and burned it with fire;

(had)

smitten, Hiphil (causative act.) fut. of the verb נָכַח, tss. to smite, to punish, to slay, to kill, to strike, to beat.

2 And had taken the women captives, that [were] therein: they slew not any,
led away put none to death

had taken captive, Qal fut. of the verb שָׁבַח, tss. to take captive, to carry away, to bring away, to lead captive, to carry captives; vss. 3, 5, Niphal (simple pass.) pret., were taken captives.

slew, Hiphil pret. of the verb of the verb מוֹת, tss. to die, to destroy, to kill, to slay; v.15, Hiphil fut., thou wilt ... kill me.

either great or small, but carried [them] away, and went on their way.
drove, led

but carried away, Qal fut. of the verb לָנַחַךְ, tss. to drive (Qal. pret., v.20), to guide, to carry away (Qal fut., v.2), to bring away, to lead forth, to lead away (Qal. fut., v.22).

3 So David and his men came to the city, and, behold, [it was] burned with fire; and their wives, and their sons, and their daughters, were taken captives.

So, from David's perspective, things went from bad to worse. Now for these years (15yrs.) he was fleeing from place to place hiding from Saul. Living in the southern land of Canaan that was under Philistine domination. The king of Israel rejected him. Even now the Philistines rejected him. And now he returns to Ziklag only to find that it has been burned with fire and all the wives and children taken captive.

4 Then David and the people that [were] with him lifted up their voice and wept, until they had no more power to weep.
strength, ability

therefore she wept, Qal fut. of the verb הִנָּחַךְ, tss. to weep, to mourn, to bewail. 1.10; 30.4, Qal infin.; 1.7, 8, 10; 11.4, 5; 20.41; 24.16; 30.4, Qal fut.

power, כֹּחַ, masc. noun, tss. strength, power, ability, substance.

What a scene. Israel's prospective king, and the mightiest warriors of Israel wept until they had no more strength to weep. The whole scene appears to be hopeless.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

Note: Abigail, she was from a city of Judah's lot called Carmel. Carmel is located due west of the central area of the Dead Sea about 15 miles. Now, Ahinoam was also from the south of Judah. Jezreel is also located in Judah, about 10 miles northwest of Carmel. (Jos.15.20, 56)

**6 And David was greatly distressed; for the people spake of stoning him,
straitened**

distressed, Qal fut. of the verb יִצַר, tss. *to be distressed, to be vexed, to be straitened, narrowed.*

stoning, Qal infin. of the verb סָקַל, tss. *to stone, or to gather stones.*

נָפֶשׁ

מָרַר

**because the soul of all the people was *grieved*, every man for his sons and for
bitter, vexed**

**his daughters: but David *encouraged* himself in the LORD his God.
took hold of
strengthened**

encouraged himself, Hithpael (reflexive act.) fut. of the verb הִזְקָה, tss. *to be sore, to prevail, to be strong, to be courageous, to be confirmed, to be established, to be stout, to be encouraged, to amend, to take hold, to seize, to retain.*

The man in charge will always bear the brunt of reprisals for failures and damages. David was that man. And as is true to his character, in this instance he once again behaved himself wisely. He did what every child of God should in a similar circumstance. What else is there that could be done other than turning in absolute dependence upon the Lord?

Jn.6.67 Then said Jesus unto the twelve, Will ye also go away?

Question: If you could go away, where else could you go?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

David turns to the Lord, the only true alternative.

7 ¶ And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod.

David needed to know the mind of the LORD about what he should do. Again, on the high priest's ephod was a square-shaped, purse-like pouch, called the *breastplate of judgment*. This pouch was positioned so that it covered the heart of the high priest by hanging from golden chains that were fastened to ouches (buckles or brooches) of gold, inset with onyx stones which had upon them inscribed the names of the twelve tribes of Israel, six tribes upon each stone. Inside the *breastplate of judgment* were fastened twelve different precious stones, each having the name of one of the twelve tribes, four rows of three. Also inside was the Urim (lights) and Thummim (Perfections). (cf. Ex.28.15-25) Judgment was made by the Urim and Thummim. Perhaps the Urim and Thummim, when removed from the pouch and the manner in which they showed, indicated that the answer from the LORD was either a yes or a no.

And Abiathar brought thither the ephod to David.

**8 And David enquired at the LORD, saying, Shall I pursue after this troop?
follow**

shall I pursue, Qal fut. of the verb פָּרַד, tss. *to pursue* (v.8, 10, Qal fut.), *to follow, to persecute, to put to flight, to follow after; pursue*, Qal imper. (v.8).

**shall I overtake them? And he answered him, Pursue: for thou shalt surely
Follow**

shall I overtake, Hiphil fut. of the verb נָשַׁג, tss. *to overtake* (v.8 twice & Hiphil fut.), *to attain, to be able, to reach, to take hold upon*.

overtake [them], and without fail recover [all].

without fail & recover, of the Hebrew verb נָצַל, tss. *to recover, to without fail, to take, to deliver, to save, to spoil, to rescue* (Hiphil pret., v.18).

without fail, Hiphil infin., v.8

*recover, Hiphil pret., v.8 we have recovered, Hiphil pret., v.22;
And recovered, Hiphil fut., v.18).*

9 So David went, he and the six hundred men that [were] with him,

Very capable men of war.

1Ch 12:1 Now these [are] they that came to David to Ziklag, while he yet kept himself close (secret) because of Saul the son of Kish: and they [were] among the mighty men, helpers of the war.

2 [They were] armed with bows, and could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow, [even] of Saul's brethren of Benjamin.

and came to the brook Besor, where those that were left behind stayed.
remained – stood

*where those that were left behind, Niphal part. of the verb יָתַר, tss.
to rest, to remain, to leave, to leave behind, to reserve.*

Some of these could go no further. They were exhausted. The combination of the travel to and from Aphek with the stress of the loss of their wives, sons and daughters was an unbearable weight even for men of war to bear. They were willing but unable.

Mt 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed [is] willing, but the flesh [is] weak.

Think of the varied constitutions of these men for a moment. They were all men of war, but some men were mightier, stronger, and more adept with weapons than others. Certainly it would have been better if every man, all 600 of them, could have continued together to rescue the captives but some didn't have it in them. But the LORD already gave answer to David that he should go up and fight and that he and his men would prevail. So, the victory was not based on sheer force of human strength. It didn't

matter if there were 600 or 400 men, the LORD said that they would overtake them and recover everything and everyone. The loss of one-third of their force changes nothing of the will of God. And David's faith was unchanged. He pressed on even though it defied human reasoning.

Heb 11:3 Through faith we understand (when all human reasoning fails ...) that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Of those men that couldn't go forward it was no shame that they could go no further. They did a service even by staying behind. They stayed by the stuff, the little that was left they kept until their brethren returned.

Note: 1Sa.30.24; see that again in 1Sa.25.13; comp. Nu.32.17, 18 to Jos.4.13, as many as 40,000 remained behind to protect their interests on the eastern side of the Jordan River, and 60,000 crossed over to the western side of Jordan Joshua has determined that the tribes have received their land allotments.

Consider the differences of faith in the children of God. We all differ in faith. Learn to allow for those differences. There are those which have strong faith, that are full of faith, or that are weak in faith or that have little faith.

Ro 14:1 Him that is weak in the faith (infirm of faith) receive ye, [but] not to doubtful disputations (piddly, nit-picking arguments because of things that are not clearly stated in the word of God).

Mt 8:26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

Ro 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God ...

Ac 6:8 And Stephen, full of faith and power, did great wonders and miracles among the people.

Some will develop or grow in faith.

*Lu 17:5 And the apostles said unto the Lord, Increase our faith.
(προστίθημι, aor. imper., to cause our faith to proceed further.)*

2Co 10:13 But we will not boast of things without [our] measure, but according to the measure of the rule which God hath distributed (μερίζω, distributed, divided, imparted) to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond [our measure], as though we reached not unto you: for we are come as far as to you also in [preaching] the gospel of Christ:

15 Not boasting of things without [our] measure, [that is], of other men's labours; but having hope, when your faith is increased (gen. sing. fem. part. pres. pass. of αὐξάνω, is grown, is augmented), that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the [regions] beyond you, [and] not to boast in another man's line of things made ready to our hand.

It is God that distributes to His children the varying degrees of faith as He is pleased, by His grace.

Ro 12:3 For I say, through the grace given unto me, to every man that is among you, not to think [of himself] more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

But in the whole scheme of things our faith is small.

Mt 17:20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

But look at David, look at the others which we admire for their faith; look at what the LORD will do when we trusts in Him!

**10 But David pursued, he and four hundred men: for two hundred abode
stood**

behind, which were so faint that they could not go over the brook Besor.

were... faint, Piel pret. of the verb פָּגַר, only twice in the OT and tss.
to faint; v.21, were ... faint (Piel pret.)

**11 And they found an Egyptian in the field, and brought him to David, and gave
him bread, and he did eat; and they made him drink water;**

12 And they gave him a piece of a cake of figs, and two clusters of raisins:
lump bunches

and when he had eaten, his spirit came again to him:
returned

and ... came again, Qal fut. of the verb שׁוּב, tss. to return, to turn
away, to turn, to come again, to turn away, to bring again, etc.

for he had eaten no bread, nor drunk [any] water, three days and three nights.

A person left like this, without food or water is left to die. Without food it is
estimated some might live from 43-70 days. But without water only three
days. This man was on the brink of dying.

**13 And David said unto him, To whom [belongest] thou? and whence [art] thou?
And he said, I [am] a young man of Egypt, servant to an Amalekite;**
(man)

and my master left me, because three days ago I fell sick.
abandoned
left me destitute

and ... left me, Qal fut. of the verb עָזַל, tss. to leave destitute, to
leave, to leave off, to refuse.

sick, Qal pret. of the verb חָלַף, tss. *to be weak, to be diseased, to be sick, to be grieved, etc.*

14 We made an invasion [upon] the south of the Cherethites, and upon [the Negeb

This is the first mention of the Cherethites. But evidently, when David came to Gath some of the men of the Cherethites followed after him, along with the Pelethites and Gittites. Some of these were mighty men of war, so much so that David selected them to become His personal bodyguards. We shall read of that later in the Book of 2Samuel. Then, David's son, Absalom thinks to usurp the kingdom from his father, David. For this reason David must leave Jerusalem for a time. These Cherethites, Pelethites, Gittites will stand to defend the life of David to the death if necessary.

2Sa 15:18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou [art] a stranger, and also an exile.

20 Whereas thou camest [but] yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth [be] with thee.

21 And Ittai answered the king, and said, [As] the LORD liveth, and [as] my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that [were] with him.

coast] which [belongeth] to Judah, and upon the south of Caleb; and we burned border Negeb

upon the south of Caleb – showing this to be the surrounding area of Hebron.

Ziklag with fire.

invaded, Qal pret. of the verb פָּשַׁט, tss. *to put off, to rush, to make a road* (1Sa.27.10, Qal pret.), *to invade* (1Sa.23.27, Qal pret.; 30.1, 14, Qal pret.), *to strip* (1Sa.31.8, Piel infin.), *to strip off* (1Sa.31.9, Hiphil fut.), *to spread, to spoil*.

So the raid of the Amalekites was fairly extensive through the land of Judah.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, put me to death

swear, Niphal (simple pass.) imper. of the verb שָׁבַע, tss. *to swear, to adjure, to charge, to change with an oath*; 1Sa.24.21; 30.15, *Swear*; 1Sa.24.22; 28.10, *and swear*.

thou will ... kill me, Hiphil fut. of the verb of the verb מוֹת, tss. *to die, to destroy, to kill, to slay* (v.2). v.15, Hiphil fut., *thou wilt ... kill me*.

nor deliver me into the hands of my master, and I will bring thee down to this shut

deliver, Hiphil fut. of the verb סָגַר, tss. *to shut, to shut up, to repair, to inclose, to shut in, to shut out, to deliver, to give up*.

company.
troop, army

company, כָּהָל, a masc. noun tss. *a troop, company, band, army, robbers*.

16 And when he had brought him down, behold, [they were] spread abroad

spread abroad, Qal part. Poel of the verb נָטַח, tss. *to suffer, to lie still, to forsake, to leave, to leave off, to fall, to cast off, to spread abroad, to stretch out, to spread*.

upon all the earth, eating and drinking, and dancing, because of all the great celebrating

dancing, Qal fut. of the verb לָגַן, tss. to feast, to celebrate, to keep a solemn feast, to dance, to keep holy day.

There celebrations of the enemy of Israel were a bit premature. They were quite proud of their strength. But when I read things like this there is a saying that often comes to mind: 'It ain't over 'til it's over.'

spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

נָצַח, Hiphil fut.

17 And David smote them from the twilight even unto the evening of
caused them to be
slain, beaten, killed

the next day: and there escaped not a man of them,
was saved, delivered

escaped, Niphal (simple pass.) fut. of the verb מָלַט, tss. to escape, to get away, to be delivered, to be saved; 1Sa. 23.13; 27.1; 30.17, Niphal fut.; 1Sa.27.1 (marg., escaping), Niphal infin.; 1Sa.22.1, 20; 27.1 (marg., I should escape), Niphal fut..

save four hundred young men, which rode upon camels, and fled.

the verb לָקַח

18 And David recovered all that the Amalekites had carried away:
v.8, 22 taken

and David rescued his two wives.

(Abigail, former wife to Nabal and Ahinoam, the Jezreelitess)

19 And there was nothing lacking to them, neither small nor great,

lacking, Niphal (simple pass.) pret. of the verb עָדַר, tss. *to lack, to fail*.

neither sons nor daughters, neither spoil, nor any [thing] that they had taken to them: David recovered all.
brought back everything

recovered, Hiphil (causative act.) pret. of the verb שׁוּב, tss. *to return, to come again, to turn away, to retire, to turn back, to bring again, etc.*

In other words, they recovered all that the Amalekites had taken, plus all the goods of the Amalekites.

We see David's coming to Ziklag was a blessing. He assumed the care of the city by virtue of his coming to them. It didn't matter to him that the city was a city under Philistine domination. And it was apparently like that with David everywhere he went. And now David stops to say thank you to all those cities in the south of Judah that gave him refuge during all those years of fleeing from Saul.

Stop to think of those that might have helped us along the way, stopped and did something for us when we came into trouble. Sometimes it's good to stop and do something that says to them, 'Thank you.' David now sends a blessing to certain cities.

the verb לָקַח

20 And David took all the flocks and the herds, [which] they drave

drave, Qal pret. of the verb לָקַח, tss. *to drive* (Qal. pret., **v.20**), *to guide, to carry away* (Qal fut., **v.2**), *to bring away, to lead forth, to lead away* (Qal. fut., **v.22**).

before those [other] cattle, and said, This [is] David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they

were faint, Piel pret. of the verb פָּגַר, only twice in the OT and tss. to faint; v.21, were ... faint (Piel pret.)

could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that [were] with

וַיִּשְׁאַל לְהֵם לְשָׁלוֹם

him: and when David came near to the people,

he saluted them.

he asked of (their) welfare.

Notice David's care for those men of war that had to remain behind. He salutes them, לְשָׁלוֹם; he asks of their welfare. He was not offended because they could go no further than they did.

22 Then answered all the wicked men and [men] of Belial, of those that went
proceeded

with David, and said, Because they went not with us, we will not give them [ought] of the spoil that we have recovered, save to every man his wife and his

vss. 8, 18

children, that they may lead [them] away, and depart.

proceed.

may lead away, Qal fut. of the verb נָהַג, tss. to drive (Qal. pret., v.20), to guide, to carry away (Qal fut., v.2), to bring away, to lead forth, to lead away (Qal. fut., v.22).

23 Then said David, Ye shall not do so, my brethren, with that which the LORD

Qal fut. of שָׁמַר

hath given us, who hath preserved us, and delivered the company that came

observed, kept, watched,

marked, saved

against us

into our hand.

(to Ziklag while we were away)

לְדַבֵּר

24 For who will hearken unto you in this matter? but as his part
listen to thing, case, business portion

part, חֶלֶק, a masc. noun tss. portion, part; see the verb below.

[is] that goeth down to the battle, so [shall] his part [be] that tarrieth
portion dwells

Qal part. Poel of יָשַׁב

כְּלֵי, masc. noun

by the stuff: they shall part alike.
sacks, vessels, furniture, jewels, divide altogether
carriage, armor, weapons, instruments together with this

they shall part, Qal fut. of the verb חָלַק, tss. to distribute, to take a portion, to part, to divide, to deal, etc.; see the noun above.

alike, יָחַד, noun or adv. tss. together, alike, only, likewise, altogether, at once, withal, at all.

We touched on this earlier, but David's band of men were constituted of both Jews and Gentiles. These which he rebukes are his Jewish brethren (v23). As much as he must have appreciated their friendship, their devotion and their assistance along the way he could not allow the maltreatment of any of his brethren. These wicked men reasoned that because they *could* not fight to the same extent or degree as they had, therefore they shouldn't receive anything more than their families back. What is this but defrauding their brethren? They were for profiting from the misfortunes of their own brethren. There were brethren like that in Israel then, and watch it; and there are brethren like this in churches today.

In the early church there were *brethren*, brothers and sisters in Christ that, that in an effort to impress others, lied to their church, lied to their brethren, and lied to the Holy Spirit (cf. Ac.5.3, 9). There were brethren that took their brethren before the courts of the world (1Co.6.6), probably out of dishonest business dealings (1Co.6.8; 1Th.4.6). There were brethren that misappropriated the goods of their master, perhaps of his company (Eph.4.28; Tit.2.10, *purloining*). There were brethren that were unwilling to

work themselves and so put an extra burden on their families and on their brethren (2Th.3.6-8). These men might have done great things to cooperate in the recovery of all from the Amalekites but they were seriously erring in this case and David stood against them. Wrong is wrong no matter who we are or no matter what good we might have done. And when we err to covetousness and hatefulness someone ought to correct us. Let there be no partiality in the application of this rule.

25 And it was [so] from that day forward, that he made it a statute and an ordinance for Israel unto this day.

the manner of, of the masc. noun מִשְׁפָּט, also tss. *judgment, manner, right, fashion, ceremonies, cause, charge, custom, dur order, according to the order, according to the custom, disposing.*
(1Sa.10.25, 27.11, manner; 30.25, ordinance).

You might recall from our earlier lessons in the Book of Numbers that in Nu.31.21-47 there was an *ordinance of the law which the LORD commanded Moses*. This ordinance regulated for Israel how the spoils of war would be distributed in the nation; so much to the warrior, so much to the people, and so much to the Levites, and so much to the sons of Aaron. This ordinance doesn't apply here because this conflict was not a national effort. The purpose for David's ordinance was to established a rule which protected the individual citizen from men like this, that would profit from the misfortunes of their brethren during warfare, to restore all assets to its rightful owner. (1Sa.30.18, 19, *David recovered all.*)

26 And when David came to Ziklag, he sent of the spoil
(which came of the Amalekites)

unto the elders of Judah, [even] to his רֵעֵי, masc. noun
friends,
neighbors, companions, brethren
saying, Behold a בְּרִכָּה
present for you of the spoil of the enemies of the LORD;
blessing

27 To [them] which [were] in Bethel,

(This is likely Bethul (also Bethuel [cf. 1Chr.4.30]).

All of the places to be named in vss. 27-31 are in the south of Canaanland, in tribe of Judah and Simeon's lot. These are the places where David hid himself as he fled from Saul. (v.31... *all the places where David himself and his men were wont to haunt.*)

and to [them] which [were] in south Ramoth,

(Also called *Ramath in the south*. [cf. Jos.19.8, in Simeon's lot])

and to [them] which [were] in Jattir,

(Jattir being almost 20 miles east of Ziklag.)

28 And to [them] which [were] in Aroer,

(At Jos.15.22, the Septuagint has this Areul (Ἀρευήλ), where the KJV has Adadah, which is located deep into the south of Simeon, about 5 miles south of Hormah.

and to [them] which [were] in Siphmōth,

(A place unknown, but must be in Judah's lot)

and to [them] which [were] in Eshtemōa,

(Due east of Ziklag about 22 miles.)

29 And to [them] which [were] in Rachal,

Mt.2.18, would be a reference to the city of Bethlehem.

Mt 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping [for] her children, and would not be comforted, because they are not. (v.16 Bethleham)

Ge 48:7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet [there was] but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same [is] Bethlehem.

and to [them] which [were] in the cities of the Jerahmeelites, and to [them] which [were] in the cities of the Kenites,

30 And to [them] which [were] in Hormah,

Hormah belongs to the tribe of Simeon and is located about 5 miles to the north of Aroer, aka, Adadah. (v.28; also cf. Jos.15.30; 19.4)

and to [them] which [were] in Chorashan, and to [them] which [were] in Athach,

31 And to [them] which [were] in Hebron,

(Hebron is located between Bethlehem to the north and Aroer to the south.)

and to all the places where David himself and his men were wont to haunt.

David was in essence sending a blessing to all these places where he was allowed to hide himself from Saul.