

231220-4 1Sa 27, David Flees to Gath—CThurman

A note to give us a little perspective of time. The total reign of king Saul was forty years. (cf. ac.13.21) David was 30 years old when he *began* to reign. (cf. 2Sa.5.4) This means that the earliest that David could have been born was about ten years into the reign of Saul. When David killed Goliath Saul calls him a stripling. (cf. 1Sa.17.56) A stripling is an adolescent boy, between the ages of 13-20. So, when David killed Goliath Saul was already 23-30 years into his reign. He reigns another 10-17 years, during which time he brings David in to play the harp, appoints him a captain over a thousand, marries his daughter Michal, and the rest of the time hiding from Saul.

Saul once again hunts for David's life as one would hunt for a partridge in the mountains. (1Sa.26.20) And once again the LORD gave opportunity for David to prove to Saul that he meant him no harm. It was at this place that David hoped to receive from the LORD the same that he had shown to Saul, that is, to be delivered out of all his tribulation. And it was here that we noted that it would not be that the Lord would keep us *from* tribulation as much as He would deliver us *out of* all tribulation. We are all going to come into tribulation.

Joh 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Ac 14:21 And when they (Paul & Barnabas) had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch,

22 Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

exhorting, of the verb παρακαλέω, tss. to entreat, to exhort, to desire, to call for, to beseech, to comfort, to pray.

Tribulation is a reality for the children of God. It exercises patience or draws it out of us. And being exercised by tribulation can be wearying. And in this next chapter it seems that David became weary. David appears to be cast down in his

spirit. He seems to entertain the idea that it might be better to do as his enemies have thought and go serve other *gods*, that is אֱלֹהִים, Elohim, princes or judges, authorities (cf. 1Sa.26.19), rather than holding out hope that he would one day be king over Israel. His reasoning might be, if things remain the same I could possibly die at the hands of Saul one day or go away to live out the remainder of my days in peace.

1 And David said in his heart, I shall now perish one day by the hand of Saul:
consume,
be swept or carried away

perish, Niphal (simple passive) pret. of the verb נִפַּח, tss. *to consume* (1Sa.12.25), *to destroy, to perish* (1Sa.26.10; 27.1), *to heap*. A verb used only 14 times in the OT. Perhaps the idea is as in Is.7.20, *consume*, of being swept away as a razor shaves the face, and Jer.12.4, *consumed*, as the beasts disappear from the landscape as the *withers*. (cf. the B-D-B Hebrew Lexicon)

[there is] nothing better for me than that I should speedily escape
in order to escape I should escape
escaping I should escape

I should escape, Niphal (simple pass.) fut. of the verb מָלַט.

speedily, Niphal infin. (see directly below)

into the land of the Philistines; and Saul shall despair of me,
be hopeless (finding)

shall despair, Niphal pret. of the verb יָאֵשׁ, tss. *to be desperate, to have no hope, to despair*.

to seek me any more in any coast of Israel: so shall I escape out of his hand.
borders

so shall I escape, Niphal pret.

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.**

Things being as they are, eventually (humanly speaking) Saul will find me.

There are a lot of things that we can reason through to a bad end. Good things can turn bad. Bad things can become worse.

There doesn't appear to be any revelation from the LORD directing David to do any particular thing or to go in any particular direction. Should he stay in the south of Judah or flee away? What should he do? If he stays in Judah clearly Saul will continue pursuing after him. If he stays in Judah he risks someone betraying him; telling Saul where he is hiding. The only viable option there seems to be for him is to leave Canaan and come among the Philistines.

Is this a lack of trust in God on David's part? Is there something wrong with considering legitimate means to survive until the time comes when the LORD would open the door for him to become Israel's next king? Whatever is the case with David, he has in mind to use every opportunity as a means to prosper his brethren, the children of Israel. But David has no idea that the reign of Saul is almost completed and that he is near to assuming the throne.

2 And David arose, and he *passed over with the six hundred men that [were]* went beyond

with him unto Achish, the son of Maach, king of Gath.

Gath is one of the five major cities of the Philistines. (Gath, Ashdod, Gaza, Askelon, Ekron [cf. 1Sa.6.17])

David met with a city-king of the same name earlier just a few years back. (ch. 21) It is thought that this Achish is the son of the former man.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, [even] David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

(so, a woman of the city of Carmel, Judah)

(former)

נִגַּדְתִּי, Hophal (causative passive) fut.

פָּרַחְתִּי, Qal pret.

4 And it was told Saul that David was fled to Gath:

caused to be declared, reported

ran away

shot (over)

and he sought no more again for him.

So, what David hoped for by coming into the land of the Philistines was accomplished; Saul ceased pursuing after David.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there:

city of the field

for why should thy servant dwell in the royal city with thee?

David takes an humble posture, perhaps to assure Achish that he poses no threat to him or his city, even though all of this land, the land of the Philistines belongs to Israel.

cf. Nu.34.5-7, from the river or brook of Egypt in the south and up to Mt. Hor or Hermon to the north [the Mediterranean Sea is Israel's western border; Jos.13.1-3)

But is trying to prepare for his house and the houses of the men that are with him a place of refuge *in the country* (in the fields). (cf. 1Sa.30.1, 2)

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

Ziklag is about 25 miles to the south of Gath. I don't know why the city king of Gath would do this and not some other city-king that would be nearer to Ziklag. But it appears to be located inland from the Mediterranean Sea,

eastward about 20 miles. It is on a river that drains into the Brook Besor and is upriver from Gerar about 4 miles. Ziklag is probably a border city to Judah and Simeon. If so, it would serve to mark Judah's southwestern border and Simeon's northwestern.

*Jos.15.20 ¶ This [is] the inheritance of the tribe of the children of **Judah** according to their families.*

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were ...

...

31 And Ziklag ...

*Jos.19.1 ¶ And the second lot came forth to **Simeon**, [even] for the tribe of the children of Simeon according to their families: and their inheritance was **within the inheritance of the children of Judah**.*

2 And they had in their inheritance ...

...

5 And Ziklag,

So, Ziklag becomes a city for the kings of Judah.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

During this time scores of men of war with their families came to David to Ziklag. (Read 1Chr.12.1-22)

8 ¶ And David and his men went up, and invaded the Geshurites, raided

invaded, Qal fut. of the verb פָּשַׁע, tss. to put off, to rush, to make a road (1Sa.27.10, have ye made a road), to invade (1Sa.27.8, Qal fut.), to strip, to spoil, to flay, to strip off, to flay, to spread.

and the Gezrites, and the Amalekites: for those [nations were] of old the inhabitants of the land, as thou goest to Shur,

(in other words, as one would go south ...)

even unto the land of Egypt.

So, these cities are located in the south of Canaan. The location for the city of Geshur is unknown. (cf. Jos.13.2)

There is another Geshur that appears to be on the eastern side of the Sea of Galilee. This land is allotted to the half-tribe of Manasseh. (Jos.12.5; 2Sa.15.8).

The Gezrites refer to the inhabitants of Gezer. There is a city of this name which marks Ephraim's southwest border. (cf. Jos. 16.1-3) This was one of the 48 cities which Israel dedicated to the Levites. (Nu.35.6, 7) Gezer was the city of the Kohathites. (cf. Jos. 21.20, 21) But again, this Gezer is said to be in the south.

The Amalekites mainly dwell in the south

Nu.13.29, the Amalekites dwell in the land of the south;
1Sa.15.6, so the Kenites departed from among the Amalekites;
1Sa.15.7, Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.
Nu.14.25, the Amalekites and the Canaanites dwelt in the valley;
Nu.12.15, in the mount of the Amalekites)

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

(at Gath)

David's exploits were not advancing the Philistines, but serving to weaken them. This was to Israel advantage. Even in exile David advanced his people.

***10 And Achish said, Whither have ye made a road to day?
raid
– invaded –***

have ye made a road, Qal fut. of the verb **וַשִּׁפֹּךְ**, tss. *to put off, to rush, to make a road (1Sa.27.10, have ye made a road), to invade (1Sa.27.8, Qal fut.), to strip, to spoil, to flay, to strip off, to flay, to spread.*

And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

Jerahmeelites – are the children of Jerahmeel, a descendant of Judah. (Judah took Tamar and she bore Pharez and Zerah. Pharez began Hezron, and Hezron began Jerahmeel.

Kenites – are the children of Rachab’s father’s house.

1Ch 2:55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, [and] Suchathites. These [are] the Kenites that came of Hammath, the father of the house of Rechab.

Perhaps Rachab’s house joined to Moses father in law, Jethro. (cf. Jud.1.16)

It is true that David conducted raids in the south of Judah. It could also be true that David did come into the south where the Jerahmeelites and Kenites are, but there are *his* friends to whom he shall send gifts later. (1Sa.30.26-31) In fact David fought against the enemies that were there in those places.

11 And David saved neither man nor woman alive,

(that were in those places that he invaded)

to bring [tidings] to Gath, saying, Lest they should tell on us, saying, So did David, declare, report concerning

and so [will be] his manner all the while he dwelleth in the country of the Philistines. custom

*the manner of, of the masc. noun **מִשְׁפָּט**, also tss. judgment, manner, right, fashion, ceremonies, cause, charge, custom, due order,*

*according to the order, according to the custom, disposing.
(1Sa.10.25, 27.11, manner; 30.25, ordinance).*

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

No, contrary to what Achish thought David was increasing in popularity among his people and he is weakening the Philistines by destroying these cities.

So again, David *behaved himself wisely in all his ways; and the LORD was with him.* (1Sa.18.14)