

231207-4 1Sa 26 Saul Comes to Hachilah to Find David–CThurman

After the episode with Nabal, David marries his wife Abigail, a woman who like David behaved herself wisely. We read also that David took a third wife named Ahinoam. At the moment I don't know if he is aware that Saul have given his first wife, Michal to another man. But that will be resolved in the next book, 2Samuel. Presently, Saul returns once again to persecute David.

1 ¶ And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, [which is] before

Jeshimon?
a wilderness, a solitary place

hide himself, Hithpael (reflexive act.) part. of the verb סָתַר, sah-thar, tss. *to absent, to keep close, to be secret, to hide.*

Jeshimon, יִשְׁמוֹן, y^e-shee-mohn', masc. noun tss. *Jeshimon* (6), *desert* (4), *wilderness* (2), *solitary* (1).

It is thought by some that this is another version of the previous events of chapter 24, but this is another place and different circumstances. Saul is well aware that David is hiding himself in the south of Judah, and has been for some time. So as David suspected that Saul would do, he continues to pursue after David to find him to kill him.

Jeshimon, or this desert or solitary place, is to the north of the plain of the wilderness of Maon, and so north of the surrounding area of the city of Maon. (1Sa.23.25) Carmel, where Nabal was shearing his sheep is just about a mile northwest of Maon. (cf. 1Sa.25.2) The city of Ziph, and the surrounding area making up the wilderness of Ziph looks to be about another 4 miles north of Maon. In this area is located the hill of Hachilah and Jeshimon is evidently a little north of this hill.

2 Then Saul arose, and went down to the wilderness of Ziph,

wilderness, מִדְּבָר, a masc. noun tss. also *desert, the south.*
(1Sa.23.14, 15, 24, 25; 24.1; 25.1, 4, 14, 21; 26.2, 3)

having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

The very same number of men that Saul took with him earlier when he searched for David in the strongholds of Engedi. (cf. 1Sa.23.29)

3 And Saul pitched in the hill of Hachilah, which [is] camped עַל־פְּנֵי **before**
on the face (edge) of

pitched, Qal fut. of the verb חָנַךְ, *chah-nah*, tss. *to 'tent,' to pitch, to camp, to encamp, to dwell, to grow, to abide in tents, to rest in tents; 1Sa.26.3, Qal fut., pitched; 26.5, Qal pret., had pitched 26.5, Qal part. Poel, pitched.*

Jeshimon, **by the way.**
the wilderness, or solitary place along

בַּמְדְּבָר**But David abode in the wilderness, and he saw that Saul came after him**
dwelt

הַמְדְּבָרָה**into the wilderness.**

4 David therefore sent out spies, Heb. verb **and understood that Saul was**
וַיֵּדַע
footmen, searchers knew

spies, Piel (intensive act.) part. of the verb רָגַל, tss. *to backbite, to spy out, to view, to search, to slander, to teach; the noun of this is foot.*

come אֶל־נֶכֶד **in very deed.**
for certain

very deed, Niphal (simple pass.) part. of the verb כָּוַן, coon, tss. to establish, prepare, fashion, to be stable, to set in order, to direct, to set forth, to fit, to stand, a certainty (to be certain), to be firm.

5 And David arose, and came to the place where Saul had pitched: and David camped

beheld the place where Saul lay, and Abner the son of Ner,

lay down, שָׁם, שָׁכַב, שָׁכַב, tss. to rest, to lay, to lay down, and שָׁם, adv., there, in that place.

the captain of his host: and Saul lay in the trench, and the people within path, way

in the trench, בַּמַּעְגָּל, of the masc. noun מַּעְגָּל, tss. trench (midst of his carriages), path, way, and with the attached prepositions in or within the trench. vss. 5, 7.

pitched round about him.
camped besetting, on his every side

6 ¶ Then answered David and said to Ahimelech the Hittite,

Ahimelech, 'brother of the king.'

Hittites were part of the nations that were being driven out from the land of Canaan. (cf. Ge.15.18-21; Ex.3.8; 23.23, 28; 34.11, etc.) But this Hittite must have desired to be received into the commonwealth of Israel. (cf. Ex.12.48; Mt.23.15) Another Hittite is Uriah, Bathsheba's first husband. (cf. 2Sa.11.3)

and to Abishai the son of Zeruiah, brother to Joab,

Abishai, 'father or source of wealth'

saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay
rested

sleeping within the trench, and his spear stuck in the ground
asleep path, way was sticking

sleeping, יָשַׁן, an adj., tss. sleeping, asleep; v.12.

stuck, Qal part. Paul of the verb מָעַץ, tss. to be bruised (Lev.22.4), to be stuck (1Sa.26.7), to be pressed (Ez.23.3).

at his bolster: but Abner and the people lay round about him.
head-place were resting on his every side

8 Then said Abishai to David, God hath delivered thine enemy into thine hand
enclosed

hath delivered, Piel (intensive act.) pret. of the verb סָגַר, tss. to shut, to shut up, to shut out, to repair, to enclose, to deliver (1Sa.23.7, Niphal pret., vss.11, 12 [to deliver up], Hiphil fut.; v.20, Hiphil infin.; 1Sa.24.18; 26.8, Piel pret.), to give up.

this day: now therefore let me smite him, I pray thee,
cause me to strike him
'let' gives a good sense of futurity to the action

let me smite him, Hiphil (causative act.) fut. of the verb נָכַח, tss. to smite, to punish, to slay, to kill, to strike, to give stripes, to beat.

with the spear even to the earth at once, and I will not [smite] him the second time.
[strike]

(I will not have to repeat the act.)

I will ... the second time, Piel (intensive act.) fut. of the verb נָפַץ, tss. to strike again, to be a second time (1Sa.26.8), to do again, to be diverse, to repeat, to double, to prefer, to disguise, to change (1Sa.21.13), to alter.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand
Spoil – send –

destroy him, Hiphil (causative act.) future of the verb הָשִׁיב , tss. *to corrupt, to spill, to mar, to perish, to batter, to spoil*. **1Sa.26.9, Hiphil fut., to destroy; 1Sa.26.15, Hiphil infin., to destroy.**

against the LORD'S anointed, and be **guiltless?**

blameless, innocent, unpunished
and be guiltless, Niphal (simple pass.) pret. of the verb הִקַּח , tss. *to be clear, to be quit, to be blameless, to be innocent, to be unpunished, to be desolate.*

10 David said furthermore, [As] the LORD liveth, the LORD shall smite him;

shall smite him, Qal fut. of the verb הָגַח , tss. *to smite, to hurt, to dash, to strike, to put to the worse, to stumble.*

or his day shall come to die; or he shall descend into battle, and **perish.**

be consumed

and perish, Niphal (simple pass.) pret. of the verb הִפָּח , tss. *to consume (1Sa.12.25), to destroy, to perish (1Sa.26.10; 27.1), to heap.*

11 The LORD forbid that I should stretch forth mine hand against the LORD'S

send

קַח , Qal imper. of קָח

anointed: but, I pray thee, **take** **thou now the spear that [is] at**
his bolster, **and the cruse of water, and let us go.**

head-place

flask

cruse, צִפְתָּה, a fem. noun always tss. *cruse* (7) or flask; the verb form is not used in the OT, but see Ex.16.31, *wafer* (a flat cake), and the name Zophar, 1Chr.7.35, 36.

12 So David took the spear and the cruse of water from Saul's bolster;
(Abishai, by order of) flask, v. 11
head-place

and they gat them away, and no man saw [it], nor knew [it], neither awaked:

awaked, Hiphil (causative act.) part. of the verb יָקַץ, tss. *to be awake*, *to watch* (1), *to arise* (1), *to wake* (1).

for they [were] all asleep; because a deep sleep from the LORD was fallen upon them.

asleep, adj. יָשָׁן, tss. *sleep*, *asleep*; **vss. 7, 12. Sleepy Saul vss vigilant David.**

deep sleep, תַּרְדֵּמָה, a fem. noun always tss. *deep sleep* (7); the verb is נָדַם, tss. *to be fast asleep* (Jud.4.21), *to be in a deep sleep* (Dan.8.18), *to be cast into a dead sleep* (Ps.76.6), *to be a sleeper* (Jon.1.6).

The LORD cast Saul into a dead sleep and David was allowed to come so near into his presence as a result. Saul was exposed to grave danger as a result of unfaithfulness. Saul was so sleepy that he didn't even know the danger when it came near to him.

The famed prophet Jonah came into a similar circumstance as he fled from that which was the will of God for him to do. He boarded a ship, that gave the appearance that he might be heading in the right, but in his heart he had no intention of following the will of God. As he sailed to Tarshish Jonah went into a deep sleep. It was then that the LORD brought a great storm. There is a difference between resting in the midst of trouble because of confidence and peace in God and being in a spiritual slumber because of sin. Jonah was unaware of the danger he was in.

Jon.1.1 ¶ Now the word of the LORD came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that [were] in the ship into the sea, to lighten [it] of them. But Jonah was gone down into the sides of the ship; and he lay, and was

fast asleep.
in a deep sleep, in a dead sleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

Paul expresses to the Thessalonians that there is additional sorrow to the child of God that sleeps when he should be watching for Christ's return.

1Th.5.1 ¶ But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 ¶ Therefore let us not sleep, as [do] others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

Eph.5.11 And have no fellowship with the unfruitful works of darkness, but rather reprove [them].

(show the fault of those things)

reprove, ἐλέγχω, also tss. to rebuke, to fault, to convict, to convince.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly (ἀκριβῶς, adv., accurately, exactly, strictly, distinctly, precisely), not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord [is].

18 And be not drunk with wine, wherein is excess;

Be warned. We tend to look at prospering as if it is the criteria by which we may judge that we are in the will of God. By it we might get a self-sufficient attitude, thinking that being increased with goods we have need of nothing. (cf. the church at Laodicea, Re.3.17) Whether we are rich or poor, have much or little, the apostolic faith is the same as it ever was, unchanged. Riches are deceitful. They can be a snare to us, and we must always be watchful against the flesh making inroads within the heart and mind.

but be filled with the Spirit;

Imperative to be filled with the Spirit of God. Is there a blessing for keeping close to His word? I think so. Be filled!

Jude wrote, 'as you are building up yourselves on your most holy faith, praying in the Holy Ghost, *keep yourselves* (τηρησατε, 2pl. aor. imper. of τηρέω, also tss. *to reserve, to preserve, to observe, to watch, to hold* [yourselves] *fast*) *in the love of God ...* (Jude 21) Don't rely on and wait for feelings. We must *stir ourselves up* in our walk of faith.

- 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*
20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
10 Who died for us, that, whether we wake or sleep, we should live together with him. (We are the Lord's!)
11 ¶ Wherefore comfort yourselves together, and edify one another, even as also ye do.

The LORD cast upon Saul and his entire force of 3,000 men to *fall into a deep sleep, a dead sleep*. And this exposed Saul to all sorts of dangers. He was vulnerable to falling. But not so for David. David was awake to the will of God, quite secure, and obedient.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off;
a great space [being] between them:
(from the hill of Hachilah)

14 And David cried to the people, and to Abner the son of Ner, saying,

Abner is the captain of Saul's army. He was cousin to Saul.

1Sa 14:50b ... and the name of the captain of his host [was] Abner, the son of Ner, Saul's uncle.

1Sa 14:51 And Kish [was] the father of Saul; and Ner the father of Abner [was] the son of Abiel.

Answerest thou not, Abner? Then Abner answered and said, Who [art] thou [that] criest to the king?

15 And David said to Abner, [Art] not thou a [valiant] man? and who [is] like to

שָׁמַר, Qal pret.

thee in Israel? wherefore then hast thou not kept thy lord the king?

guarded, preserved, observe,
taken heed, marked, watched

for there came one of the people in to destroy the king thy lord.
spoil

16 This thing [is] not good that thou hast done. [As] the LORD liveth, ye [are] worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear [is], and the cruse of water that [was] at his bolster.

flask

head-place

17 And Saul knew David's voice, and said, [Is] this thy voice, my son David?
acknowledged, discerned

knew, Hiphil (causative act.) fut. of the verb נָכַר, nah-kar, tss. to known, to dissemble, to deliver, to regard, to discern, to acknowledge, to take notice, to respect, to perceive, etc.

Saul must have recognized that it was David by the manner of his speech.

And David said, [It is] my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil [is] in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering:

provoked,
moved, enticed

have stirred, Hiphil pret. of the vebr סוּת, sooth, also tss. *to remove, set on, entice, to move, to persuade, to provoke, to take away.*

Surely there is some sacrifice to satisfy the LORD on this matter between brethren.

but if [they be] the children of men, ***cursed [be] they***
(that have provoke you against me)

before the LORD; for they have driven me out this day from abiding
thrust gathering together
divorced me

have driven out, Piel (intensive act.) pret. of the verb שָׁרַץ, *to cast up, to drive out, to put away, to divorce, to trouble, to thrust out.*

from abiding, Hithpael (reflexive act.) infin. of the verb סָפַח, tss. *to put* (marg. 'to join'), *to cleave, to gather together, to abide.*

in the inheritance of the LORD, saying,

אֱלֹהִים
Go, serve other gods.

These men, probably much out of personal interest to continue in the service of their king, Saul were hoping that David might finally give up and serve some other lord, king, judge or authority.

Borrowing from 1Sa.24.8: Ex 22:28 *Thou shalt not revile the gods* (אֱלֹהִים, judges), *nor curse* (LXX, speak ill of) *the ruler* (נְשִׂיא, prince, captain) *of thy people.*

אֱלֹהִים, Elohim, many times refers to princes or rulers of the people. (cf. Ex.12.12; 21.6, judges; 22.8, 9, judges; Deu.10.17;

Jos.22.22; 1Sa.2.25, *judge*; 6.5; 28.13; 2Chr.2.5; Ps.82.1, 6;
95.3; 97.9; 135.5; 136.2)

**20 Now therefore, let not my blood fall to the earth before the face of the LORD:
for the king of Israel is come out to seek a flea, as when one doth hunt a
partridge in the mountains.**

flea, פִּרְעָטַיִם, a masc. noun, twice in the OT, tss. *flea*. (1Sa.24.14;
26.20).

שׁוּב

**21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more
turn**

do thee harm, because my soul was precious in thine eyes this day:
evil priced, costly

was precious, Qal pret. of the verb יָקַר, also tss. *to be prized* (priced),
to be set by; 1Sa.18.30, **set by** (Qal fut.); 1Sa.26.21, **was precious**
(Qal pret.); the adj. יָקָר, is tss. *precious, costly, excellent, reputation,*
brightness.

behold, I have played the fool, and have erred exceedingly.
very much, exceedingly much

have erred, Qal fut. of the verb שָׁגָה, also tss. *to go astray, to deceive,*
to wander, to ravish.

22 And David answered and said, Behold the king's spear! and let one of the

Qal fut. of לָקַח
young men come over and fetch it.
cross take

בִּשְׁבַּע, Hiphil imper.

23 The LORD render to every man his righteousness and his faithfulness:
return, requite,
turn again

In effect David trusts that the LORD will reward him for his behavior and actions toward his king, Saul.

for the LORD delivered thee into [my] hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

24 And, behold, as thy life was much set by this day in mine eyes,
magnified, promoted
was much set by, Qal pret. of the verb לְגָדַל, also tss. to be magnified, to wax great, to become great, to promote, to nourish, to exceed, to increase; Qal fut, be much set by, v.24 again.

so let my life be much set by in the eyes of the LORD,
magnified, promoted

and let him deliver me out of all tribulation.
cause me to escape from adversity, distress, affliction

let him deliver me, Hiphil (causative act.) fut. of the verb לְנַצֵּל, also tss. to escape, to recover, to save, to without fail, to spoil.

tribulation, צָרָה, a fem. sing. noun also tss. distress, anguish, adversary, affliction, adversity; the verb is צָרַר, to vex, to distress, to be in a strait, to trouble, to afflict, to be bound, to be narrowed, to oppress, to have an enemy, to shut up, to besiege, to be in pangs.

Let's not overlook what David hopes for in the LORD. Certainly, he would hope to be delivered from all tribulation; that all tribulation could be turned away. But here he acknowledges that he will come into all kinds of tribulation, but trusts the LORD to being him through them all.

1Co 10:13 There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be

tempted above (ὑπερ, beyond) that ye are able; but will with the temptation also make a way to escape (ἐκβασις, an egress), that ye may be able to bear (ὑποφέρω, bear under or endure) [it].

The children of God are going to come *into* tribulation. We pray, *Lead us not into temptation*, but when we do come into trial He is with us to deliver us out of them all.

*2Ti.3.10 ¶ But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of [them] all the Lord delivered me.*

Meaning that the Lord brought him through each and every one of his trials, through them.

*2Co.11.23 ... labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.
24 Of the Jews five times received I forty [stripes] save one.
25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
26 [In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren;
27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.*

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations (trials), and to reserve the unjust unto the day of judgment to be punished ...

25 Then Saul said to David, Blessed [be] thou, my son David: thou shalt both do great [things], and also shalt still prevail. So David went on his way, and Saul returned to his place.