

240103-4 1Sa 29, Achish Sends David back to Ziklag–CThurman

The Philistines began to amass troops in the forward area just above the northern tip of the Valley of Jezreel, where the city of Shunem is located. As a result, Saul is greatly distressed because the LORD is not answer him by dreams, Urim, or prophets. Saul is probably a lot like so many today that the only time they cry out to God is when they're in trouble. Saul was looking for a sign. He didn't care to truly and personally seek after the LORD.

*1Chr.10.13 So Saul died for his transgression which he committed against the LORD, [even] against the word of the LORD, which he kept not, and also for asking [counsel] of [one that had] a familiar spirit, to enquire [of it];
14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.*

Saul would try any other means, but not prayer. Under cover of darkness he resorted to a woman that lived at Endor, which was just across the Valley of Jezreel. This woman was renowned for possessing or mastering the spirits. So on this occasion the LORD allowed for her to bring up for Saul the prophet Samuel. But what more could Samuel say that hasn't already been said? The kingdom has been given to David because he disobeyed the LORD in two points;

1. He refused to wait for Samuel according to the appointed time to offer the burnt offering (cf. 1Sa.13.13, 14); and for seeking for the will of God through a witch (cf. Le.19.31; 20.6; Deu.18.9-12). And,
2. He failed to execute the LORD's fierce anger upon the Amalekites.

Then Samuel revealed to him that tomorrow he and his sons would be with him. Of course meaning that the very next day they would be killed in the conflict against the Philistines. After this, Saul, and the two men that accompanied him to Endor, returned to the camp at Mount Gilboa, and the narrative continues.

1 ¶ Now the Philistines gathered together all their armies to Aphek:

and ... gathered themselves, Hithpael fut. of the verb קָבַץ, tss. *to gather together, to assemble, to gather*; **1Sa.25.1; 28.1, 4 [twice]; 29.1.**

and the Israelites pitched by a fountain which [is] in Jezreel.

Evidently, when we read in the previous chapter that the Philistines had gathered to Shunem they put forward their men of war at the very front nearest where the conflict will begin ... in the Valley of Jezreel. In the meantime, the Philistine armies begin assembling together at Aphek.

Now, there must be more than one city called by the name of Aphek. There is an Aphek where the Philistines fought against Israel, and when the ark of God was taken, and the sons of Eli, Hophni and Phinehas were slain. (cf. 1Sa.4.1, 17) This appears to be centrally located in Canaan on the western border of Ephraim's allotment just below the river Kanah, about 10 miles inland of the Mediterranean Sea.

There is another Aphek further to the north about 60 miles which belongs to the tribe of Asher. (cf. Jos.19.30, 31) It is just above Mount Carmel and inland from the Mediterranean Sea about 5 miles.

But there could be another city called Aphek that is closer to the forward line that the Philistines have set up in Shunem. Whichever Aphek it is, it is certain that the bulk of the Philistine army is gathered together in preparation for war. From this position they shall proceed to march into the Valley of Jezreel. (cf. v.11)

2 And the lords of the Philistines passed on by hundreds, and by thousands:

lords, אֲדָמִים, a masc. noun tss. *lords* (21, and always refers to the Philistines lords of the five great Philistine cities), *plates* (of brass, [1]).

'lords] Seranim, a title used exclusively of the princes of the five Philistine cities. The title is probably of Phoenician origin.'

make ... return, Hiphil (causative act.) imper. of the Hebrew verb **בּוּשׁ**,
tss. *to turn, to deliver, to render, to reverse, to carry, to retire, to turn
away, to return, to turn again, to turn back*, etc.; **see again in v.4, v.7,
11.**

that he may go again to his place which thou hast appointed him,
retire caused him to visit

that he may go again, Qal fut. of the verb **בּוּשׁ**, see directly above.

thou hast appointed him, Hiphil (causative act.) pret. of the verb
פָּקַד, tss. *to visit, to number, to appoint, to remember, to count, to
charge, to enjoin*, etc.

and let him not go down with us to battle, lest in the battle he be an adversary
(as) **לְשׂוֹן**

to us: for wherewith should he reconcile himself unto his master?
by what (better means) delight

should he reconcile himself, Hithpael fut. of the verb **הִצָּדַק**, tss. *to like,
to please, to enjoy, to favor, to delight, to accept, to consent, to set
affection.*

[should it] not [be] with the heads of these men?

These princes likely remember how the *Hebrews* have turned against them before when they come into warfare. Earlier, when Jonathan and his armorbearer went up to a garrison of the Philistines alone and purposely showed themselves to the Philistines to taunt them. Then there were Israelites with the Philistines, in the camp. And these joined forces with Israel and turned against the Philistines.

*1Sa.14.20 And Saul and all the people that [were] with him
assembled themselves, and they came to the battle: and, behold,
every man's sword was against his fellow, [and there was] a very
great discomfiture.*

21 Moreover the Hebrews [that] were with the Philistines before that time, which went up with them into the camp [from the country] round about, even they also [turned] to be with the Israelites that [were] with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, [when] they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Bethaven.

But if they thought not of this occasion they certainly remembered the song which the women sang of David.

5 [Is] not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

So, the victory of David over the champion of the Philistines and the very lyrics of the song which the women sang of him, some 15 years earlier, these princes still vividly recall. (See introductory remarks at chapter 27 to get a perspective of the lapse of time.)

1Sa.18.6 ¶ And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick (music).

7 And the women answered [one another] as they played, and said, Saul hath slain his thousands, and David his ten thousands.

6 ¶ Then Achish called David, and said unto him, Surely, [as] the LORD liveth,

The witness of David's faith in God, the very manner of his speech, must have affected this Gentile king. Here Achish uses terminology that is common to the Hebrews, 'Surely, as the LORD liveth ...' In all of the OT, this verbiage is found in one other Gentile's mouth, a Gittite named Ittai, a proselyte of Israel (2Sa.15.21).

2Sa.15.21 And Ittai answered the king (David), 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.

David's manner of speech affected Achish's speech. Generally, when a Christian of conviction is with others without Christ the language is changed. Not always, but generally it is true.

The world notices the words that the children of God uses, and the words that they choose not to use. They take notice of a speech that is without obscenities, cursing and profanity.

Mt.26.73 And after a while came unto [him] (Peter) they that stood by, and said to Peter, Surely thou also art [one] of them; for thy speech bewrayeth thee (ποιέω, a verb, combined with δηλος, an adj., lit., 'makes you manifest, evident, certain).

74 Then began he to curse and to swear, [saying], I know not the man. And immediately the cock crew.

Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication (αἰσχρολογία, shameful matters, words, sayings, speech, accounts, reasonings, utterances) out of your mouth.

Eph 4:29 Let no corrupt (diseased, rotted, marred) communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

corrupt, σαπρός, an adj. tss. corrupt (tree or fruit), bad (fish); see also σήπω, once in the NT, tss. corrupt, referring to riches.

David wrote later:

Ps 19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Then Achish called David, and said unto him, Surely, [as] the LORD liveth,
thou hast been upright, and thy going out and thy coming in with me in the host
righteous camp

upright, יָשָׁר, adj. also tss. righteous, meet, straight, convenient,
equity. (1Sa.12.23; 29.6)

[is] good in my sight: for I have not found evil in thee since the day of thy coming
eyes

unto me unto this day: nevertheless the lords favour thee not.
but in the eyes of the lords you are not good.

7 Wherefore now return, and go in peace, that thou displease not
turn back do not evil in the eyes of

return, Qal imper. of the verb שׁוּב, see v.4.

the lords of the Philistines.

**8 And David said unto Achish, But what have I done? and what hast thou found
in thy servant so long as I have been with thee unto this day, that I may not go
fight against the enemies of my lord the king?**

9 And Achish answered and said to David, I know that thou [art] good in my

אֱלֹהִים אַךְ, particle

sight, as an angel of God: notwithstanding the princes of the Philistines have
eyes yet, only, verily

Qal fut. of עָלָה

said, He shall not go up with us to the battle.
(David) ascend, come up

Hiphil fut. of שָׁמַר

10 Wherefore now rise up early in the morning with thy master's servants
at the 600+
men that are
with him.

master's servants – probably Achish referring to himself as being the master of all those which followed David.

We can't say how many others of Israel joined to David while he was with Achish, but some did.

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 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.

Hiphil pret. of שָׁמַע

that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

...

Hiphil fut. of שָׁמַע

11 So David and his men rose up early to depart in the morning, to return
turn back

to return, Qal infin. of the verb שָׁב, see v.4.

into the land of the Philistines. And the Philistines went up to Jezreel.

By faith David has moved through this lengthy period of Saul's persecution. To this time he has had but a few special revelations from the LORD.

Samuel revealed that he'd be Israel's next king.

That he should pursue after the Philistines which had overtaken Keilah and carried away the city captive. (1Sa.23.2)

That he should flee Keilah because the residents would deliver him over to Saul if necessary. (cf. 1Sa.23.11)

Like Abraham, he went not knowing *wither he went*. (He.11.8)

Job 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

He walked not according to the sight, but the word of God hemmed his life in on every side. David has very little knowledge of what the LORD is doing. Through it all he is trusting him. He is holding to the right way as the LORD unfolds to him his perfect will.

2Co 5:7 (For we walk by faith, not by sight:)

Unbeknownst to David, the LORD works to turn him back from Achish, first, so that he is clear of *any involvement* in the conflict which results in Saul's death, and second, so that he might speedily attack the Amalekites that have just destroyed Ziklag with fire and taken captive his wives and the wives and children of the men that are with him.

We don't know all the things the LORD might be doing in so many things that appear to be working against us, but trust Him, hold fast, guide thoughts, keep the tongue (maintain our way before Him). He is working all things for our good and his glory.