

# 1 SAMUEL 24

Written and Compiled by Gary Kukis

**1Samuel 24:1–22**

**David Has the Opportunity to Kill King Saul**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 2Samuel 21 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

## Outline of Chapter 24:

- v. 23:29 **David Hides from Saul in the Wilderness of Engedi**
- vv. 1–2 **Saul Pursues David in the Wilderness of Engedi**
- vv. 3–7 **David Cuts the End of Saul’s Robe Surreptitiously in the Cave**
- vv. 8–15 **David Reasons with Saul**
- vv. 16–21 **Saul Expresses Personal Regrets for Pursing David and Elicits a Promise from David**
- v. 22 **David and Saul go their Separate Ways**

## Charts and Maps:

- v. 4 **To Which Verse of Scripture do David’s Men Refer?**
- v. 7 **1Samuel 24:4–7**

Doctrines Covered

Doctrines Alluded To

<b>Masada</b>			
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**Introduction:** Let's say that God has promised you fortune and power and let's say that the only person in your way was a corrupt leader holding the office that God had promised you. What would you do? Most would try to take that man down in any way possible. To them, this would be a no-brainer. God had promised you that office, they are in it, so now you simply need to remove that person and assume their power. David does not do that. In fact, when Saul is put in a completely helpless position before him, David refuses to touch the Lord's anointed. David will not touch Saul because he has no authorization to do so. Saul is anointed by God to rule over Israel. Therefore, David has no right to remove him from this position.

A brief summary of this chapter: David spares Saul's life when he finds him defecating in a cave. Saul suffers remorse over his actions. Now, for a little more detail: Saul had pursued David and was about to catch him when he heard of a Philistine attack against Israel. So he takes his soldiers to fight the Philistines while David relocates his men in the strongholds of Engedi. Later, apparently after having dealt with the Philistines menace, Saul took 3000 of his men to find David again (David, recall, has 600 men). When Saul comes to a cave, he goes into the cave to defecate (or to sleep), but it turns out that David is in there with his men. David's men tell him that Saul has been delivered into his hand and it is obvious that God has given Saul over to David to be killed. David disagrees, telling his men that Saul is God's anointed, and therefore, they cannot simply kill him. What David does, however, partially to appease his men, is to cut off the end of Saul's royal robe with a sharp knife. After Saul exits the cave and walks far enough away, David calls out to him and holds up the piece of robe. Saul realizes that David could have easily killed him. David tells him he did not because he is God's anointed; and says this proves his innocence. Saul publically confesses that he is wrong, that David is righteous, and he is not; and that David will ascend to his throne. Then he asks for David to promise not to kill him or his sons, a promise that David gives (and had already given to Jonathan).

Note: Because of the similarities between 1Sam. 24 and 26, many scholars have claimed that this is the same incident recorded from two different perspectives; or coming down via two separate traditions. In fact, Gnana Robinson generously informs us that this is the conclusion of *most* scholars.<sup>1</sup> However, there are sufficient differences between the two incidents and a reason why David was tested again with a similar test, even though he passed the first test of this chapter (with one minor problem). Without going into detail, suffice it to say at this time that these are two separate incidents.

[Chapter Outline](#)

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### David Hides from Saul in the Wilderness of Engedi

As mentioned in the previous chapter, 1Sam. 23:29 is actually 1Sam. 24:1 in the Hebrew. It also fits better in chapter 24, which is why I am including it here.

Slavishly literal:

Moderately literal:

**And so goes up David from there and he lives in strongholds of Engedi.** 1Samuel 23:29

**Then David went up from there and lived in the strongholds [or, *summits*] of Engedi.**

**Then David went up from there and lived in the hiding places of Engedi.**

Here is how others have translated this verse:

**Ancient texts:**

<sup>1</sup> Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans Publishing Co., Grand Rapids, ©1993; p. 127.

Masoretic Text	And so goes up David from there and he lives in strongholds of Engedi.
Peshitta	And David went up from there and dwelt in Mizroth, which is in Gibaath. [This is the final verse of 1Sam. 23 in the Peshitta].
The Septuagint	And David rose up from there and lived in the narrow passes of Engaddi. [This is the first verse of 1Sam. 24 in the LXX].

Significant differences .

#### Thought-for-thought translations; paraphrases:

CEV	David left and went to live in the hideouts at En-Gedi.
NLT	David then went to live in the strongholds of En-gedi.

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™	From there David went to stay in the fortified camps of En Gedi.
JPS (Tanakh)	David went from there and stayed in the wildernesses of En-gedi. [This is the first verse of 1Sam. 24 in the Tanakh].

#### Literal, almost word-for-word, renderings:

NASB	And David went up from there and stayed in the strongholds of Engedi.
Young's Updated LT	And David goes up from there, and abides in fortresses at En-gedi.

**What is the gist of this verse?** David leaves his place in the wilderness of Maon and travels to the summits of Engedi.

1Samuel 23:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עלה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to rise, to climb</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5927 BDB #748
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

**Translation:** *Then David went up from there...* In the previous chapter, Saul and his army had almost caught up to David and they were called away because of an invasion of the Philistines. David and his army were in the wilderness of Maon and they were on a mountain with Saul's army approach from both sides.

1 Samuel 23:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
yâshab (יָשָׁב) [pronounced yaw-SHAH <sup>AV</sup> ]	to remain, to stay, to inhabit, to sit, to dwell	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3427 BDB #442
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity	Strong's# none BDB #88
m <sup>e</sup> tsâd (צָד) [pronounced m <sup>e</sup> -TSAWD]	the top or summit [of a mountain]; a fortress, a mountain castle; a stronghold; secure hiding place	feminine plural construct	Strong's #4679 BDB #844
This can refer both to <i>where</i> hunters to go to seek their prey and to <i>where</i> prey might flee to as a safe retreat from those hunting them.			
'êyn gedîy (עֵינַי גְּדֵי) [pronounced gáyñ-GĒH-dee]	Spring of the kid; and is transliterated Engedi	proper noun; a location	Strong's #5872 BDB #745

**Translation:** ...and lived in the strongholds [or, summits] of Engedi. This obviously gives us the location of David's next hideout. What we have here is actually a mountain range west of the middle section of the Dead Sea. Engedi refers to a spring and several connected streams which come from beneath the limestone cliffs off the central western shore of the Dead Sea. These streams reach a temperature of 80° F and the area is almost due east of Hebron (another city often associated with Abraham, Caleb, and David—particularly in the first few chapters of 2Samuel). The mountains of Engedi form a backwards L-shaped range with the city of Engedi being at the northernmost section. This city and/or area is mentioned rarely in Scripture. It was given over to the tribe of Judah in Joshua 15:62. It is mentioned here in relation to David. Then we won't hear anything about this city until the time of Jehoshaphat (and but one reference—2Chron. 20:2). There are also brief mentions of Engedi in SOS 1:14 and Ezek. 47:10. The latter will be a Millennial reference. According to ZPEB, there has never been a very large population in that area, due to the overwhelming heat of the Dead Sea valley (and certainly due to the lack of any sort of life in the Dead Sea). They estimate the population to be around 1000 during New Testament times.<sup>2</sup>

Keil and Delitzsch give us a nice description of this general area: *While Saul had gone against the Philistines, David left this dangerous place, and went to the mountain heights of Engedi, i.e., the present Ain-jidy (goat-fountain), in the middle of the western coast of the Dead Sea (see Joshua 15:62), which he could reach from Maon in six or seven hours. The soil of the neighbourhood consists entirely of limestone; but the rocks contain a considerable admixture of chalk and flint. Round about there rise bare conical mountains, and even ridges of from two to four hundred feet in height, which mostly run down to the sea. The steep mountains are intersected by wadys running down in deep ravines to the sea. "On*

<sup>2</sup> About half of the information of this paragraph came from *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 2, p. 307. Some came from *The MacMillan Bible Atlas*; 3<sup>rd</sup> Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 73.

*all sides the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws at the present day” (Rob. Pal. p. 203).<sup>3</sup>*

Edersheim gives us an even better description of Engedi: *En-gedi, “the fountain of the goat,” leaping down a considerable height in a thin cascade, converts that desert into the most lovely oasis. In this plain, or rather slope, about one mile and a half from north to south, at the foot of abrupt limestone mountains, sheltered from every storm, in climate the most glorious conceivable, the city of En-gedi has stood, or, as it used to be called, Hazazon Tamar (the Cutting of the Palm-trees), perhaps the oldest place in the world (2Chron. 20:2). Through this town (Gen. 16:7) the hordes of Chedorlaomer had passed; unchanged it had witnessed the destruction of Sodom and Gomorrah, which must have been clearly visible from the heights above, where the eye can sweep the whole district far up the Jordan valley, and across the Dead Sea to the mountains of Moab. Quite close to the waters of that sea, on which the edoom of judgment has ever since rested, a scene of tropical beauty and wealth stretched, such as it is scarcely possible to describe. Bounded by two perennial streams, between which the En-gedi itself makes its way, it must of old have been a little paradise; the plain covered with palm-trees, the slopes up the mountains with the choicest vineyards of Judæa, scented with camphire (Sol. Song 1:14). But all above was “wilderness,” bare round limestone hills rising from two hundred to four hundred feet, burrowed by numberless caves, to which the entrance is sometimes almost inaccessible. These were “the rocks of the wild goats,” and here was the cave—perhaps that of Wady Charitun, which is said to have once given shelter to no less than thirty thousand men—where David sought safety from the pursuit of the king of Israel.<sup>4</sup>*

[Chapter Outline](#)

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## Saul Pursues David in the Wilderness of Engedi

**And so he is when returned Saul from after Philistines and so they made known to him to say, “Behold, David [is] in a wilderness of Engedi.”** 1Samuel 24:1

**And is was just as Saul returned from [pursuing] after the Philistines that they made know to him that [lit., saying], “Listen, David [is] in the wilderness of Engedi.”**

**After Saul had returned from pursuing the Philistines, his staff told him, “Listen, David is in the wilderness of Engedi right now.”**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	And so he is when returned Saul from after Philistines and so they made known to him to say, “Behold, David [is] in a wilderness of Engedi.”
Peshitta	And it came to pass when Saul returned from pursuing the Philistines that hit was told him, saying, “Behold, David is in Mizroth, which is in Gibaath.”
Septuagint	And it came to pass when Saul returned to pursuing after the Philistines, that is was reported to him, saying, “David [is] in the wilderness of Engaddi.”

Significant differences .

### Thought-for-thought translations; paraphrases:

<sup>3</sup> Keil and Delitzsch, Commentary on the Old Testament; from e-Sword; 1Sam. 24:1–7. I changed some of the text slightly.

<sup>4</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 494. I highly recommend this book, by the way, as very pleasurable reading. Edersheim is a very poetic and expressive writer.

CEV When Saul got back from fighting off the Philistines, he heard that David was in the desert around En-Gedi.  
 NLT After Saul returned from fighting the Philistines, he was told that David had gone into the wilderness of En-gedi.

**Mostly literal renderings (with some occasional paraphrasing):**

God’s Word™ When Saul came back from fighting the Philistines, he was told “Now David is in the desert near En Gedi.”

**Literal, almost word-for-word, renderings:**

NASB Now it came about when Saul returned from pursuing the Philistines, he was told, saying, “Behold, David is in the wilderness of Engedi.”  
 Young’s Updated LT And it comes to pass when Saul has turned back from [pursuing] after the Philistines, that they declare to him, saying, “Lo, David is in the wilderness of En-gedi.”

**What is the gist of this verse?** Saul completed his mission against the Philistines. When he returned (probably to his home town of Gibeah), he was told that David was in the wilderness of Engedi.

1Samuel 24:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong’s # BDB #253
hâyâh (היה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #1961 BDB #224
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	like, as, according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as	preposition	No Strong’s # BDB #453
’ăsher (אשר) [pronounced ash-ER]	that, which, when, who	relative pronoun	Strong’s #834 BDB #81
Together, ka’ăsher (אשר) [pronounced kah-uh-SHER] means as which, as one who, as, like as, just as; according to what manner; because.			
shûwb (שב) [pronounced shoo <sup>b</sup> v]	to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong’s #7725 BDB #996
Shâ’ûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated Saul; it means asked for	masculine proper noun	Strong’s #7586 BDB #982

1Samuel 24:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʿachar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind</i>	preposition	Strong's #310 BDB #29
P <sup>l</sup> ish <sup>tiy</sup> (פְּלִשְׁתִּי) [pronounced <i>p<sup>l</sup>-lish-TEE</i> ]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

**Translation:** *And is was just as Saul returned from [pursuing] after the Philistines...* Saul was almost ready to envelop David with his superior forces, when he was told that the Philistines had invaded Israel. We don't know where into Israel they had come, but Saul was required to leave immediately in order to protect Israel, so just missed running into David. Here, we are told that Saul had been pursuing the Philistines, which means that with his already assembled forces, he was not only able to repel the Philistines, but he pursued them, probably into Philistine territory.

1Samuel 24:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced <i>naw-GAHD</i> ]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʿamar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

1Samuel 24:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
mid <sup>e</sup> bâr (מִדְּבָר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness</i>	masculine singular construct	Strong's #4057 BDB #184
'êyn gedîy (עֵין גֵּדִי) [pronounced gayn <sup>e</sup> -GEH-dee]	<i>Spring of the kid; and is transliterated Engedi</i>	proper noun; a location	Strong's #5872 BDB #745

**Translation:** ...that they made know to him that [lit., saying], "Listen, David [is] in the wilderness of Engedi." Saul's staff now had sent out feelers throughout Israel. Doeg the Edomite, a foreigner, had received, apparently, some preferential treatment, as he helped lead Saul to David. The rest of his men were influenced enough to make certain that if David could be tracked, that they did so. Here, to verb *to tell, to make known* is in the masculine plural, meaning that Saul didn't just get one hot tip. Several men told him where David was (note the plural verb). Recall that David has been fairly active as of late, repelling Philistines and saving cities and groups of people, so it is almost common knowledge as to where he is.

**And so takes Saul a trio of a thousand a man chosen from all Israel. And so he goes from a seeking of David and his men upon faces of a cliffs of the wild goat.** 1Samuel 24:2 **Saul then took 3000 chosen men from all Israel and he went to seek [lit., on account of a seeking of] David and his men in front of the cliffs of the mountain goat.**

**Saul then took 3000 chosen men of Israel and he went out to seek David and his men in front of the cliffs of the mountain goat.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	And so takes Saul a trio of a thousand a man chosen from all Israel. And so he goes from a seeking of David and his men upon faces of a cliffs of the wild goat.
Peshitta	Then Saul took 3000 chosen men out of all Israel and went to seek David and his men upon the mountains of the wild goats.
Septuagint	And he took with him 3000 men chosen out of all Israel and went to seek David and his men in front of Saddæem.

Significant differences .

**Thought-for-thought translations; paraphrases:**

CEV	Saul led three thousand of Israel's best soldiers out to look for David and his men near Wild Goat Rocks at En-Gedi.
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**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™

Then Saul took 3,000 of the best-trained men from all Israel and went to search for David and his men on the Rocks of the Wild Goats.

**Literal, almost word-for-word, renderings:**

NASB

Then Saul took three thousand chosen men from all Israel, and went to seek David and his men in front of the Rocks of the Wild Goats.

Young's Updated LT

And Saul takes three thousand chosen men out of all Israel, and goes to seek David and his men, on the front of the rocks of the wild goats, ...

**What is the gist of this verse?** Saul took a moderately streamlined force of men from Israel to pursue David. At this point in time, David was in front of the cliffs of the wild goats.

**1Samuel 24:2a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לקח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
shôlôshâh (שלושה) [pronounced <i>shiloh-SHAW</i> ]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025.
ʿeleph (אֶלֶף) [pronounced <i>EH-lef</i> ]	<i>thousand, family, (500?); military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i> ]	<i>to choose</i>	Qal passive participle	Strong's #977 BDB #103.
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** Saul then took 3000 chosen men from all Israel... Saul probably had access to a great many more men. He instead chose to take a relatively small force which could move more quickly. Obviously, compared to

David's men, this was a large number of men. However, Saul wanted to (1) clearly outnumber David and yet (2) not have too large of a force to move efficiently.

1 Samuel 24:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i> ]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	Piel infinitive construct	Strong's #1245 BDB #134
ʿêth (עִתָּה) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿîysh (עֲשָׂרִים) [pronounced <i>eesh</i> ]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #376 BDB #35

**Translation:** ...and he went to seek [lit., on account of a seeking of] David and his men... I am a bit confused as to the use of the min preposition here as over against the lâmed preposition. The latter seems to make the most sense by far. The min preposition makes it appear as Saul is ceasing *from* seeking David.

1 Samuel 24:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah!</i> ]	<i>upon, against, above</i>	preposition	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

## 1Samuel 24:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ʿâl and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i>			
tsûwr (צור) [pronounced tzoor]	rock, cliff	masculine plural construct	Strong's #6697 BDB #849
yâ'êl (עַיִל) [pronounced yaw-GAYL]	mountain-goat, wild goat	masculine singular noun with the definite article	Strong's #3277 BDB #418

**Translation:** ...in front of the cliffs of the mountain goat. We do not know for certain where this place is. It is likely a particular set of cliffs in the wilderness of Engedi.

Keil and Delitzsch: *The expression "rocks of the wild goats" is probably not a proper name for some particular rocks, but a general term applied to the rocks of that locality on account of the number of wild goats and chamois that were to be found in all that region, as mountain goats are still (Rob. Pal. ii. p. 204.<sup>5</sup> This sort of helps to set our scene, with Saul and his rage, as Jamieson tells us: Nothing but the blind infatuation of fiendish rage could have led the king to pursue his outlawed son-in-law among those craggy and perpendicular precipices, where were inaccessible hiding places. The large force he took with him seemed to give him every prospect of success. But the overruling providence of God frustrated all his vigilance.<sup>6</sup>*

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### David Cuts the End of Saul's Robe Surreptitiously in the Cave

And so he comes in unto an enclosure of the flock upon the way and there [is] a cave. And so goes in Saul to a covering of his feet (and David and his men in a sides of the cave are sitting).

1Samuel  
24:3

So he came to a sheep enclosure and along the way there [was] a cave. So Saul went in to cover his feet, while [lit., and] David and his men were sitting in the recesses of the cave.

Saul came to a sheepfold and along the way there was a cave. So Saul went into the cave in order to defecate. However, David and his men were hiding in the recesses of this cave.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And so he comes in unto an enclosure of the flock upon the way and there [is] a cave. And so goes in Saul to a covering of his feet (and David and his men in a sides of the cave are sitting).

Peshitta

And he came to the sheepfolds on the way where there was a cave; and Saul went into the cave and lay down there; and David and his men were staying on the slope of the cave.

<sup>5</sup> Keil and Delitzsch, Commentary on the Old Testament; from e-Sword; 1Sam. 24:1–2.

<sup>6</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 24:2. Wesley says almost the exact same thing.

Septuagint And he came to the flocks of sheep that were by the way, and there was a cave there; and Saul went in to make preparation, and David and his men were sitting in the inner part of the cave.

Significant differences .

**Thought-for-thought translations; paraphrases:**

CEV There were some sheep pens along the side of the road, and one of them was built around the entrance to a cave. Saul went into the cave to relieve himself. David and his men were hiding at the back of the cave.

REB There beside the road were some sheepfolds, and nearby was a cave, in the inner recesses of which David and his men were concealed, Saul came to the cave and went in to relieve himself.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ He came to some sheep pens along the road where there was a cave. Saul went into it to relieve himself while David and his men were sitting further back in the cave.

**Literal, almost word-for-word, renderings:**

NASB And he came to the sheepfolds on the way, where there was a cave, and Saul went in to relieve [lit., *cover his feet*] himself. Now David and his men were sitting in the inner recesses of the cave.

Young's Updated LT ...and he comes in unto folds of the flock, on the way, and there is a cave, and Saul goes in to cover his feet; and David and his men in the sides of the cave are abiding.

**What is the gist of this verse?** Saul chooses to take a dump (or a nap) where David just happens to be hiding with his own men.

<b>1Samuel 24:3a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (עַל) [pronounced <i>el</i> ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
g <sup>e</sup> dêrâh (גְּדֵרָה) [pronounced <i>g<sup>e</sup>hday-RAW</i> ]	<i>enclosure, a place fortified with a wall [a stall in the open fields]; hedge, fence [of a vineyard]; wall [or a city]</i>	feminine plural construct	Strong's #1448 BDB #155

## 1Samuel 24:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsōn (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
When not showing a physical relationship between two things, ʿal can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i> . It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i> ; in the Hebrew, there are <i>helping prepositions</i> .			
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, journey, manner, course</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202

**Translation:** *So he came to a sheep enclosure...* This merely sets the scene. There is a sheepfold or a livestock holding area which is fenced in, open above; and that is what Saul comes to here. We cannot tell from the narrative whether we are in a valley, or whether we are still on the steep hills and cliffs right here. There must have been some flat land around, as well as a trail, since we have a sheepfold here.

What some suggest is, the cave was a good place to bring the sheep to get them out of the hot sun in the midday; I don't know about this, as it seems it would be easy for them to wander and get lost.

## 1Samuel 24:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
m <sup>e</sup> r ârâh (מְעַרְבֵּי) [pronounced m <sup>e</sup> -ġaw-RAW]	<i>cave</i>	feminine singular noun	Strong's #4631 BDB #792

**Translation:** *...and along the way there [was] a cave.* Nearby, or perhaps even within this pen, is a cave. Saul has been on the road for awhile and he needs to defecate. He cannot simply go off into a field, because he is unprotected there. And no one wants an armed guard just standing there while you are doing your business. The cave was perfect, as Saul's soldiers could stand outside as guards, to protect him while he is at his most vulnerable.

Keil and Delitzsch: *V. de Velde (R. ii. p. 74) supposes the place, where the sheep-folds by the roadside were, to have been the Wady Chareitun, on the south-west of the Frank mountain, and to the north-east of Tekoah, a very desolate and inaccessible valley. "Rocky, precipitous walls, which rise up one above another for many hundred feet, form the sides of this defile. Stone upon stone, and cliff above cliff, without any sign of being habitable, or of being capable of affording even a halting-place to anything but*

wild goats.” Near the ruins of the village of Chareitun, hardly five minutes’ walk to the east, there is a large cave or chamber in the rock, with a very narrow entrance entirely concealed by stones, and with many side vaults in which the deepest darkness reigns, at least to any one who has just entered the limestone vaults from the dazzling light of day. It may be argued in favour of the conjecture that this is the cave which Saul entered, and at the back of which David and his men were concealed, that this cave is on the road from Bethlehem to Ain-jidy, and one of the largest caves in that district, if not the largest of all, and that, according to Pococke (*Beschr. des Morgenl. ii. p. 61*), the Franks call it a labyrinth, the Arabs *Elmaama*, i.e., hiding-place, whilst the latter relate how at one time thirty thousand people hid themselves in it “to escape an evil wind,” in all probability the simoom. The only difficulty connected with this supposition is the distance from Ain-jidy, namely about four or five German miles (fifteen or twenty English), and the nearness of Tekoah, according to which it belongs to the desert of Tekoah rather than to that of Engedi.<sup>7</sup> Whether this is the cave or not, the descriptions here give us a good feel for the kind of area where Saul and David were.

Clarke quotes Dr. Pococke: *Dr. Pococke observes: “Beyond the valley (of Tekoa) there is a very large grotto, which the Arabs call El Maamah, a hiding place; the high rocks on each side of the valley are almost perpendicular, and the way to the grotto is by a terrace formed in the rock, which is very narrow. There are two entrances into it; we went by the farthest, which leads by a narrow passage into a large grotto, the rock being supported by great natural pillars; the top of it rises in several parts like domes; the grotto is perfectly dry. There is a tradition that the people of the country, to the number of thirty thousand, retired into this grotto to avoid a bad air. This place is so strong that one would imagine it to be one of the strong holds of En-gedi, to which David and his men fled from Saul; and possibly it may be that very cave in which he cut off Saul’s skirt, for David and his men might with great ease lie hid there and not be seen by him.”*<sup>8</sup>

### 1 Samuel 24:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
bôw’ (בּוֹא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #935 BDB #97
Shâ’ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong’s #7586 BDB #982
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	preposition	No Strong’s # BDB #510
çâkak <sup>e</sup> (צָקַק) [pronounced <i>saw-KAHK</i> ]	<i>to fence, to fence around; to cover, to protect</i>	Hiphil infinitive construct	Strong’s #5526 BDB #696

When *covering one’s feet*, this has been thought to mean *to defecate; to urinate [from a squatting position]; to sleep*. Although the second meaning seems least reasonable, the third also makes little sense, as there are a variety of other ways, none very euphemistic, for a person laying down to rest. Only the first meaning seems to make sense, as it is common in many countries to (1) squat in order to defecate and (2) to have a euphemism for this activity. Several suggest that all Saul is doing is taking a nap, which is not out of the question.

<sup>7</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 24:3.

<sup>8</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 24:3; he is quoting *Pococke’s Travels*, vol. ii., part 1, p. 41.

## 1Samuel 24:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
regel (רֶגֶל) [pronounced <i>REH-gehl</i> ]	<i>foot, feet</i>	feminine plural noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919

**Translation:** *So Saul went in to cover his feet,...* This is a euphemism which means that Saul is defecating. In order to do this, his robe has to hang down over his feet (we find the same expression in Judges 3:24). Therefore, Saul is in an extremely vulnerable position. This is why Saul chose to go into a cave; this gave him privacy and protection (or so he thought). As mentioned, this could also refer to Saul going into the cave to sleep.<sup>9</sup> This also puts him in a vulnerable position and makes David's next action more reasonable. The only problem with this interpretation is, as Keil and Delitzsch<sup>10</sup> suggest, why have a euphemism for it? Why not simply say, Saul is going into the cave to lie down or to sleep?

Clarke makes a big deal out of Saul going into this cave, but not suspecting that David may have been there. The Rabbis of old have also questioned this. The Rabbinical tradition is that a spider put up his web at the front of the cave, so Saul assumed that it was safe to go in because of this spider.<sup>11</sup> You may be thinking, with 600 men, there are going to be a lot of footprints and disturbances along this trail. No, not exactly. First of all, David does not want to be easily tracked, so he and his men are not going to accidentally leave an easy trail behind which can be tracked. Second of all, there is a sheepfold there; that means that sheep have been in this general vicinity. Therefore, when Saul sees that someone has been in this general area, he will assume that it is sheep. The problem, albeit minor, is solved simply by paying attention to the context.

## 1Samuel 24:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #376 BDB #35

<sup>9</sup> Not only do we nap today, but we have historic precedent for taking a nap in Gen. 18:1 2Sam. 4:5.

<sup>10</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 24:3.

<sup>11</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 24:3.

1Samuel 24:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
yar <sup>e</sup> kâh (יָרְכָה) [pronounced yah <sup>ie</sup> -KAW]	<i>flank, side, extreme parts, recesses, remote regions</i>	feminine dual construct	Strong's #3411 BDB #438
m <sup>e</sup> r ârâh (מַעְרָה) [pronounced m <sup>e</sup> -ġaw-RAW]	<i>cave</i>	feminine singular noun with the definite article	Strong's #4631 BDB #792
yâshab (יָשַׁב) [pronounced yaw-SHAH <sup>PV</sup> ]	<i>inhabiting, staying, dwelling, sitting</i>	masculine plural, Qal active participle	Strong's #3427 BDB #442

**Translation:** ...while [lit., and] David and his men were sitting in the recesses of the cave. What Saul does not know (nor do his troops), is that David chose this very same cave to hide in. Obviously, we are talking a very large cave with hidden recesses. David and apparently 400 men are with him in this cave.

Gill tells us that David and his 600 men are...*unseen and unobserved by Saul, even six hundred of them; nor need this seem strange, since in those parts of the world there were caves exceeding large, made so either by nature or art. Vansleb<sup>(b)</sup> speaks of a cave in Egypt so extraordinary large, that, without hyperbole, a thousand horses might there draw up in battle array, and of another larger than that; and Strabo says<sup>(c)</sup>, that towards Arabia and Iturea are mountains difficult to be passed, and in which are deep caves, one of which would hold four thousand men: and as the mouths of these caves were generally narrow, and the further parts of them large, and also dark, persons at the entrance of them could be seen, when those in the more remote parts could not; and this cave is said to be extremely dark<sup>(d)</sup>; which accounts for Saul's being seen when he came into the cave, whereas David and his men could not be seen by him.*<sup>12</sup>

The situation is simple, really. David and his men are in the recesses of the cave. There is always a guard or two posted out in front and inside near the cave's entrance; so there is no difficulty in spotting Saul and his 3000 men, or observing Saul's entrance into the cave. Also, we do not have 600 men inside the cave shuffling around; most of them are in the recesses of the cave to begin with.

And so say men of David unto him, "Behold the day which had said Y<sup>e</sup>howah unto you, 'Behold I am giving your enemies in your hand and you have done to him as which is good in your [two] eyes.' " And so arises David and so he cuts off an extremity of a robe which [is] to Saul in the surreptitiousness.

1Samuel  
24:4

The men of David then said to him, "Listen, [this is] the day that Y<sup>e</sup>howah spoke [of] to you, [when He said], 'Look, I have given your enemies into your hand; do to him that which is good in your eyes.' " So David arose and he cut of the end of the robe surreptitiously.

Then the David's soldiers said to him, "Listen, this is the day the Jehovah spoke of to you when he said, "David, I have given your enemies into your hand; do what you think is best.' " So David got up and he cut off the very end of Saul's robe surreptitiously.

<sup>12</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 24:3. Also <sup>(b)</sup> Relation of a Voyage, p. 227. <sup>(c)</sup> Geography I. 16. p. 520. <sup>(d)</sup> Le Bruyn's Voyage to the Levant, ch. 51. p. 199.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	And so say men of David unto him, "Behold the day which had said Y <sup>e</sup> howah unto you, 'Behold I am giving your enemies in your hand and you have done to him as which is good in your [two] eyes.' " And so arises David and so he cuts off an extremity of a robe which [is] to Saul in the surreptitiousness.
Peshitta	And the men of David said to him, "Behold, this is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hands, that you may do to him as seems good in your sight.' " then David arose and cut off the skirt of Saul's robe stealthily.
Septuagint	And the men of David said to him, "Behold, this pis[ the day of which the Lord spoke to you, that He would deliver your enemy into your hands. And you will do to him as [is] good in your sight." So David arose and cut off the skirt of Saul's garment secretly.
Significant differences	.

### Thought-for-thought translations; paraphrases:

CEV	They whispered to David, "The LORD told you he was going to let you defeat your enemies and do whatever you want with them. This must be the day the LORD was talking about." David sneaked over and cut off a small piece of Saul's robe, but Saul didn't notice a thing.
NLT	"Now's your opportunity!" David's men whispered to him. "Today is the day the LORD was talking about when he said, 'I will certainly put Saul into your power, to do with as you wish.' " Then David crept forward and cut off a piece of Saul's robe.

### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>TM</sup>	David's men told him, "Today is the day the LORD referred to when he said, 'I'm going to hand your enemy over to you. You will do to him whatever you think is right.' " David quietly got up and cut off the border of Saul's robe.
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### Literal, almost word-for-word, renderings:

<i>Updated Emphasized Bible</i>	So David's men said to him, — Lo! The day of which Yahweh said to you— Lo! I am about to deliver up your enemy into your hand; therefore, you will do to him as is good in your eyes. And David arose and cut off the corner [MT: <i>wing</i> ] of the robe which belonged to Saul surreptitiously.
NASB	And the men of David said to him, "Behold, <i>this is</i> the day of which the LORD said to you, 'Behold; I am about to give your enemy into your hand, and you shall do to him as it seems good to you [lit., <i>in your eyes</i> ].' " Then David arose and cut off the edge of Saul's robe secretly.
<i>Young's Updated LT</i>	And the men of David say unto him, "Lo, the day of which Jehovah said unto you, 'Lo, I am giving your enemy into your hand, and you have done to him as it is good in your eyes;' " and David rises and cuts off the skirt of the upper robe which is on Saul—gently.

**What is the gist of this verse?** David and his men now found themselves in the same cave as Saul, who was in a very vulnerable position. David's soldiers encourage him to take action, as Saul is essentially at his mercy, and they distort God's Word in this matter. David does cut off a piece of Saul's robe.

I should tell you at this point, I have read many commentaries on this verse, and not one of them really rang true to me. They all seemed close, but still inaccurate. David's aides here are going to sound as if they are quoting Scripture; however, David really is not named in an existing Scripture; in fact, all we have are some of David's psalms at this point. Therefore, the key to this verse is not going to be Samuel's anointing of David; nor will it be David's private conversations with Jonathan; but the key will be whatever David has already written to which his men have attributed divine authority. First, let us exegete this verse:

1Samuel 24:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #559 BDB #55
ʾiysh (ישׁ) [pronounced eesh]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural construct	Strong's #376 BDB #35
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾel (אל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
ʾamar (אמר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾel (אל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:** The men of David then said to him, “Listen, [this is] the day that Y<sup>e</sup>howah spoke [of] to you,... First of all, recall that David’s men are a little raw. These were former criminals, outcasts and debtors. David has begun to whip them into shape; however, they express a certain enthusiasm for action in appropriately. These men are well aware of David’s destiny to become king over Israel. The topic of David vs. Saul had become the hot topic of Israel since David was forced to become estranged from Saul. Many of the men joined up with David partially as a revolutionary act. They have spent the past month or so running from Saul and hiding. When they risked their lives on behalf of others, there was no remuneration, only betrayal. So, now, they are all in the same cave as Saul. Saul does not know that they are there. He has taken off his robe and he is in a further recess defecating, in a completely helpless position. Now, these men make application (or try to) of God’s promise. God promised David the kingdom of Israel—well, now obviously (obviously in their eyes), this is the day that this promise comes to fruition. “God promised you the kingship over Israel? Well, David, sir, today is that day!”

### 1Samuel 24:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong’s #2009 (and #518, 2006) BDB #243
ʾânôkîy (אֲנֹכִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me</i>	1 <sup>st</sup> person singular personal pronoun (sometimes a verb is implied)	Strong’s #595 BDB #59
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	Qal active participle	Strong’s #5414 BDB #678
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
ʾāyab <sup>v</sup> (אֹיֵב) [pronounced <i>aw-YA<sup>B</sup>V</i> ]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #340 BDB #33
Written <i>enemies</i> ; but read <i>enemy</i> . Both written and read <i>enemy</i> in one early printed edition. <sup>13</sup> He fails to point out that this reads <i>enemy</i> in the Septuagint and the Peshitta (I am assuming the latter, as I have only the English translation). Although this would be a great place for the Dead Sea Scrolls to weigh in, most of this verse is missing from them.			
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong’s# none BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #3027 BDB #388

<sup>13</sup> Joseph Bryant Rotherham’s *The Emphasized Bible*; ©1971 by Kregel Publications; p. 314.

**Translation:** ...[when He said], 'Look, I have given your enemies into your hand;... Let's first of all deal with the masculine plural, Qal active participle *enemies*. As you see in Rotherham's footnotes, whether or not this is a plural is questioned. In my version of the Septuagint, it is in the singular. It is easy to see why after the fact, one would want to change this into the singular, as we are only speaking of one man, *Saul*. However, it is less likely for a later scribe to slip up and change the singular into a plural. Therefore, it would be reasonable to assume this is a plural. This may help us to determine to what David's men were referring.

The NIV Study Bible suggests, at this point, that there was no Scripture in existence that these men were quoting and that they were either making this application from the fact that David had been anointed (something which was apparently known by some—Abigail will know about it in the next chapter—1Sam. 25:30); or they derived this from David's conversations with Jonathan where Jonathan gave him assurances that Saul would not kill him (1Sam. 20:14–15 23:17).<sup>14</sup> The problem with the second suggestion is that these men are not going to know about David's private conversations with Jonathan and the general problem with both of these suggestions is that they do not match what the men say to David. "This is the day that Jehovah spoke of to you: 'Listen, I am about to give your enemies into your hand' and you will do to him as you choose." Sure, these men may have the interpretation all wrong, but they are referring here to something which God said to David, and it is pretty specific. Therefore, we cannot agree with the NIV notes.

These men are quoting *Scripture*. God did promise that He would make David king over Israel. However, that does not appear to be the reference that David's men are making. We don't know what psalms David had written exactly, except for a handful of them. Possibly David had already penned and presented **The LORD said to my Lord, "Sit at My right hand until I make your enemies your footstool."** (Psalm 110:1).

Psalm 27 is also a good candidate for David's men to be *quoting* from). However, given David's particular stage of spiritual growth, Psalm 27 is better placed *after* 1Sam. 25 or 26. This could also be a reference back to Psalm 54:7, which reads: **Your name rescues me from every trouble. My eyes will gloat over my enemies.** We have just covered that, but it seems to not be an exact application (however, remember, these are David's men who may not correctly apply doctrine). This could also be a reference to Psalm 9:6 13:1–6 21:8 31:15 41:11 61:3 68:1, 21, 23; the problem is, these psalms are dedicated to the choir director or overseer. This could also be a reference to Psalm 18:3, 17, 37, 40, 48; but this psalm seems to be written after the fact (i.e., after Saul had died and David was made king).

The most reasonable question at this point is, to which psalm do David's men refer. What may be advisable is to simply look at every instance that we find *hand* and *enemies* in the same verse in the Psalms. There are eight instances of this.

### To Which Verse of Scripture do David's Men Refer?

Psalm	Quote	Reasons For or Against
18 inscription	To the Chief Musician. A Psalm of David, the servant of Jehovah, who spoke to Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul; and he said...	This is almost identical to 2Sam. 22. However, this would not be the psalm to which David's men refer, as this is obviously written <i>after</i> David had been delivered.
21:8	Your hand shall find out all Your enemies; Your right hand shall find out those who hate You.	The continued referees to the <i>king</i> in this verse (vv. 17) would suggest that David is on the throne of Israel already (even though the reference may be to the King). The reference to <i>devising plots</i> (v. 11) further suggests that David is king when he writes this psalm.

<sup>14</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 407.

## To Which Verse of Scripture do David's Men Refer?

Psalm	Quote	Reasons For or Against
31:15	My times are in Your hand; deliver me from the hand of my enemies, and from those who persecute me.	David is asking for deliverance from the hand of his enemies here; the implication is, he has not been delivered quite yet.
81:14	I would soon have humbled their enemies, and would have turned My hand against their foes.	This is a psalm of Asaph (see the inscription).
89:42	You have set up the right hand of his enemies; You have made all his enemies rejoice.	This psalm confirms the Davidic Covenant, which is not dealt with in any detail until after David becomes king.
106:42	And their enemies oppressed them, and they were humbled under their hand.	This obviously could not be the psalm to which David's men refer, as the enemies are oppressing them, not being delivered into their hand (and this refers to the enemies of Israel early in their history—see vv. 32–41).
110:1	Jehovah said to my Lord, Sit at My right hand until I place Your enemies as Your footstool.	There are many factors which suggest to us that this is the verse to which David's men refer. First of all, we have <i>Jehovah</i> speaking. Secondly, did you ever notice how most people recall the first line of a hymn or the first stanza? This would be typical for these men to call upon the beginning of a psalm rather than the end of a psalm. That they have completely missed the boat when it comes to interpretation is to be expected. Finally, we have <i>Jehovah says to my Lord</i> ; these men have suggested that Jehovah said this to David; nowhere else in David's psalms can we find a statement which suggests this (I think that it is premature for these men to be able to recognize that David's psalms are inspired by God the Holy Spirit).
138:7	If I walk in the midst of trouble, You will give me life; You shall stretch forth Your hand against the wrath of my enemies, and Your right hand shall save me.	This is the second most reasonable verse that David's men may be referring to. They are not being delivered into <i>David's hand</i> , per se, but we don't really have that particular saying anywhere in the Psalms.

Psalms where we have the words *hand* and *enemy*: Psalm 31:8 78:42 106:10 107:2. Psalms 78 and 106 clearly refer to Israel as a whole. And the latter three psalms are not attributed to David. Psalm 31:8, on the other hand, is also a good choice; however, *enemy* is in the singular.

It would be good to recognize that what David's men are saying is a misapplication of whatever they are getting their doctrine from. Although several commentators refer back to David being promised the kingdom, none of those promises carried with them a quote similar to the one found in this verse. What we should expect is to find a quote which could be misapplied to this situation.

The best choice of the psalms named is Psalm 110:1. What this implies is that, David possibly wrote this psalm while in the desert regions of Judæa, on the run from Saul. As written about himself, this sounds like something that David would write about the future. Obviously, this psalm is written about Jesus Christ in the future.

Although I believe that these men were referring to Psalm 110:1, it really doesn't matter to which psalm or words to which they refer, recorded or not, as they are misinterpreting them. David cannot kill God's anointed, nor is he allowed to avenge himself. David already knows the former, which he will reveal in this chapter; and he will learn the latter in the next chapter. His men, on the other hand, do not know enough doctrine to come in out of the rain, but they knew enough to be dangerous. God had promised David protection, deliverance and the rulership over Israel; these men misinterpreted that to mean that today was the day to kill Saul. They also knew that there was something about David triumphing over his enemies or having his enemies delivered into his hand. So, when Saul is helpless before David, and easy prey, then David's men assume that God has delivered Saul into David's hand. Saul was without any sort of protection. "Saul is your enemy and he is defecating over there without so much as a guard. Kill him and take the kingdom that God promised" is their sentiment.

**Application:** The non-Biblical statement, *God helps those who help themselves* is inaccurate in many of its applications. Whereas, the opportunist would take advantage of this situation and kill Saul, such action is wrong for a number of different reasons. The biggest problem is that Saul is the king by divine appointment. When God wants Saul removed, God will remove him. There is no authorization for David to murder Saul.

**Application:** This does not mean that you go and sit on a park bench and wait for God to do everything for you. That is another misapplication. If you need a job, you do not find one by sitting on a park bench, awaiting the perfect employer to walk by and hire you. You go out and you hustle up a job. The deal is, you do not just take one verse or one application and apply it to all circumstances.

**Application:** You cannot just learn one or two verses and practice the hell of those verses. That is not how God's Word works. When you just hold to a smattering of verses, you often end up with a corrupt theology. Christian Science is a perfect illustration of this; so are the various holy roller cults (the charismatics). Christian science took the healing that Jesus did and completely misunderstood it. The holy roller cults took one verse, principally and completely misinterpreted and misapplied it (1 Cor. 13:1). Properly interpret that verse or remove it from Scripture, and the holy rollers lose *speaking with the tongues of angels* altogether, a cornerstone of their doctrine.

**Application:** If you belong to a cult which emphasizes a handful of verses, and if your doctrine can be severely affected by the removal of one or two verses, then you know you are anti-Biblical. Your chief doctrines cannot rest upon just one or two verses. God did not give us a pamphlet; He gave us the entire Bible. Admittedly, this involves some careful balancing of concepts and precepts, but, if we are functioning on positive volition, then God will provide for us the teaching to guide us.

Finally, note how God trusts David with a decision like this; an action the results of which are clearly observed by his men. God did not trust Saul with the same sort of option: [And David stayed in the wilderness in the strongholds, and remained in the hill country in the wilderness of Ziph. And Saul sought him every day, but God did not deliver him into his hand](#) (1Sam. 23:14).

1Samuel 24:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

## 1Samuel 24:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כּ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition	No Strong's # BDB #453
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăšher (כִּי אֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; according to what manner; because</i> .			
yâṭab (יָטַב) [pronounced yaw-TA <sup>BV</sup> ]	<i>to be good, well, to be pleasing, to do good, to deal well, to make glad, to make a thing good</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3190 BDB #405
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
ʿayin (עַיִן) [pronounced GAH-yin]	<i>spring, literal eye(s), spiritual eyes, spring</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** ...do to him that which is good in your eyes.' ” What these men wanted David to do was obvious—they wanted David to kill Saul. Now, they are not going to order David to do something like that. These men are subservient to him. But they are certainly going to make their will known with great respect and deference to David. So, what they say is carefully couched in a language of deference to David. “Here is Saul, your enemy, at your mercy. Do what you think is right.” They hope that David’s thinking is aligned with their own.

This event is certainly an opportunity for David—but not an opportunity to get ahead in life, but an opportunity for testing, for approval, and for teaching. Because David makes the correct choice here, we know that his life went better than it would have, had he simply got his revenge. Although, I don’t want to spend too much time speculating, recall the Saul has several sons, he has the support of many of the Israelites, so that his untimely death could result in a bloody civil war, as opposed to the relatively calm transferral of power which we will observe when the Philistines kill Saul and all his sons. Killing Saul would have altered the history of Israel significantly, and not for the better. This is why God trusts David with such an important decision.

## 1Samuel 24:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

## 1 Samuel 24:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קוּמ) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** **So David arose...** The verb qûwm has two connotations: there is the literal understanding that David gets up out of his chair, or he stands up; or he moves from a prone position to a standing position. However, the verb more connotes *taking a stand, about to make a decision, about to take a stand*. This verb has as much metaphorical meaning as actual. The idea is that David will now respond to what these men are suggesting to him. Now he is going to spring into action.

## 1 Samuel 24:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
kârath (כָּרַח) [pronounced <i>kaw-RAHTH</i> ]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3772 BDB #503
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kânâph (כַּנָּף) [pronounced <i>kaw-NAWF</i> ]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular construct	Strong's #3671 BDB #489

Just as a bird's wing sticks out from the torso of the bird; so also the end of Samuel's robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel's robe. This is the connection between the two meanings.

m <sup>er</sup> îyl (מֵיָל) [pronounced <i>m<sup>e</sup>GEEL</i> ]	<i>robe, upper coat or cloak</i>	masculine singular construct with the definite article	Strong's #4598 BDB #591
ʿâsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Shâ'ûwl (שָׂאוּל) [pronounced <i>shaw-OOL</i> ]	<i>which is transliterated Saul; it means asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** ...and he cut of the end of the robe... We don't know exactly what is going on here. I first envisioned Saul squatting over and David quietly cutting a portion from his robe that he was wearing. However, Saul probably took off his outer robe and was squatting a short distance away. David does not, therefore, come up to Saul, but he comes up to the robe, fully cognizant of where Saul is. Bear in mind, David probably knows this cave quite well and the cave is probably quite large. He has been in that cave for a great deal of time, so his eyes are completely adjusted to the lack of light. Saul has come out of a bright day and could barely see as he entered into this cave. He simply went to a fairly shallow recess in the cave in order to do his business. David is aware of Saul and his position, and Saul does not have a clue. The other option is that Saul has lain down to take a nap, and the robe is covering him. This would make it very reasonable for David to come up to him and cut off the corner of his robe. In either case, David is close enough to kill Saul and Saul is helpless to do anything against him.

Killing Saul would be the easiest thing that David could do, but he chooses not to. Now you know what this reminds me of? This situation appears to be a parallel to our Lord's temptations. Recall that the Lord was offered the kingdoms of the earth if he would but fall down and worship Satan (Matt. 4). David here has the kingdom of Israel before him—all he has to do is kill God's anointed. And this would be very easy to justify—Saul, after all, is a believer who is out of control and his thinking is anything but godly. David's men support such a move. Saul is attempting to track and to kill David. This is self-defense—no doubt about it! So, just about anyone could rationalize David killing Saul right now and taking the kingdom. The average Christian could rationalize this. But David does not. David is not going to kill God's anointed, and Saul is God's anointed. If God wants to take Saul out, find; however, David is not going to take Saul out himself. God has nowhere specifically told David to do that. David is going to err on the side of caution, so to speak (although this is not an error in his judgment). So David knows where Saul is; he can also see the robe, and now he will surreptitiously cut a piece of Saul's robe.

### 1Samuel 24:4f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
lâ <sup>h</sup> ṭ (לַחַטָּא) [pronounced lawṭ] (also spelled without the aleph)	<i>surreptitiousness, quietness, secrecy; surreptitiously; privately</i>	masculine singular noun with the definite article	Strong's #3814 & #3909 BDB #532

Lâ<sup>h</sup>ṭ comes from the verb *to muffle, to cover* (Strong's #3813); or is the participle of *to wrap* (Strong's #3874). The former understanding obviously makes the most sense.

**Translation:** ...surreptitiously. These last couple words indicate that David did this with great care. While Saul was defecating (or sleeping), David cut the robe, and he did it so that Saul was not aware of what he did.

You may not recognize what David is doing, but he is attempting to meet his advisors halfway. They want him to kill Saul, and they have misapplied Psalm 110:1 in order to urge him to do this. David knows that this is wrong, but he is not really sure what to do in front of these men. So, rather than kill Saul, and probably without even telling them what he is going to do, David sneaks up on Saul with an extremely sharp knife. David's aides remain absolutely quiet and allow David to act. More than likely, they cannot see what he is doing. Unsure of what to do, David does not kill Saul, but he surreptitiously cuts off a corner of Saul's robe. Saul will not notice it until he is yelling distance from David.

And so he is following so and so strikes a heart of David him upon that had cut off an extremity which [was] to Saul. 1Samuel 24:5 However [lit., **and**], it was afterwards that [lit., **and, then**] David's heart struck him because he had cut off the edge [of the robe] which belonged to Saul.

Afterwards, however, David's conscience bothered him for cutting off that piece of Saul's robe.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	And so he is following so and so strikes a heart of David him upon that had cut off an extremity which [was] to Saul.
Peshitta	But afterward David regretted that he had cut off the skirt of Saul's robe.
Septuagint	And it came to pass after this that David's heart struck him, because he had cut off the skirt of his garment.

Significant differences .

**Thought-for-thought translations; paraphrases:**

CEV Afterwards, David was sorry that he had even done that,...

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ But afterward, David's conscience bothered him because he had cut off the border of Saul's robe.

**Literal, almost word-for-word, renderings:**

Updated Emphasized Bible	And it came to pass afterwards that David's heart struck him, because he had cut off the corner [MT: <i>wing</i> ] [LXX, Syriac and the Vulgate add: <i>of the robe</i> ] which belonged to Saul.
NASB	And it came about afterward that David's conscience bothered him because he had cut off the edge of Saul's robe.
Young's Updated LT	And it comes to pass afterwards that the heart of David strikes him, because that he has cut off the skirt which is on Saul,...

**What is the gist of this verse?** David is soon thereafter bothered by the fact that he cut off a portion of the king's robe.

1Samuel 24:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

## 1Samuel 24:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind</i>	preposition	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
Together, ʾachar and kên mean <i>after so</i> (literally) or <i>afterward, afterwards</i> .			
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
Owen has that this is a Qal, but nâkâch is not supposed to show up in the Qal. The New Englishman's Hebrew Concordance lists this as a Hiphil imperfect.			
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking</i>	masculine singular construct	Strong's #3820 BDB #524
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֶת) [pronounced ayth]	untranslated mark of a direct object	affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** *However* [lit., *and*], *it was afterwards that* [lit., *and, then*] *David's heart struck him...* David did not kill Saul; David only cut a piece of his robe. He had shown Saul that he could have killed him when he was vulnerable. This as a statement that David made, sort of a compromise between what he knew to be right (he could not kill Saul) and what his men wanted him to do: to kill Saul.

## 1Samuel 24:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
This combination of ʿal and ʾăsher mean <i>because, because that, in that</i> .			
kârath (כָּרַח) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3772 BDB #503

1 Samuel 24:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kânâph (כַּנָּף) [pronounced <i>kaw-NAWF</i> ]	wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine singular construct	Strong's #3671 BDB #489
Just as a bird's wing sticks out from the torso of the bird; so also the end of Samuel's robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel's robe. This is the connection between the two meanings.			
ʿăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Shâ'ûwl (שׂוֹאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** ...because he had cut off the edge [of the robe] which belonged to Saul. David had a conscience problem, because even though he did not kill Saul, he humiliated Saul by what he had done. He insulted the king. David's action was inconsistent with the respect due the office of the King of Israel. This would be similar to David defecating on Saul's robe and leaving it there.

**Application:** You cannot compromise doctrine. There is no nice midway point between what is right and what others want you to do. David tried to hit this midway point so that he both impressed (or placated) his men, but did not result in Saul's death. He chose humiliating Saul and Saul's men. Saul would emerge from the tent with a damaged robe. His royalty was tied to that robe. It didn't give him super powers, but it is what distinguished him from the crowd. This would be like the president addressing the nation in a torn t-shirt. That's something that you just don't do. David recognized after the fact that what he had done, while not as wrong as it could have been (i.e., he did not kill Saul), it was something that he should not have done.

**Application:** David has made a mistake. He will not fall apart; this is not the end of the world for him. He stumbles here and he picks himself up again. That is what the believer does. Don't panic if you've made a misstep or a mistake. It's part of the plan.

And so he says to his men, "Far be it to me from Y<sup>e</sup>howah if I do the word the this to my Adonai, to an anointed of Y<sup>e</sup>howah, to put forth my hand in him, for anointed of Y<sup>e</sup>howah he [is]."

1 Samuel 24:6

Therefore [lit., then] he said to his men, "It's wrong for me apart from [or, on account of] Y<sup>e</sup>howah if I do this thing to my lord, to Y<sup>e</sup>howah's anointed; [that is], to put forth my hand against him, because he [is] Y<sup>e</sup>howah's anointed."

Therefore, David said to his soldiers, "It was wrong for me, in opposition to Jehovah, to do this thing to my lord—to Jehovah's anointed—to act against him, because he is Jehovah's anointed."

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	And so he says to his men, “Far be it to me from Y <sup>e</sup> howah if I do the word the this to my Adonai, to an anointed of Y <sup>e</sup> howah, to put forth my hand in him, for anointed of Y <sup>e</sup> howah he [is].”
Peshitta	And David said to the men who were with him, “The LORD forbid that I should do this thing to my master, the LORD’s anointed, to stretch forth my hand against him, because he is the anointed of the LORD.”
Septuagint	And David said to his men, “The Lord forbids me that I should do this thing to my lord, the anointed of the Lord, to life my hand against him, for he is the anointed of the Lord.”
Significant differences	.

**Thought-for-thought translations; paraphrases:**

CEV	...and he told his men, "Stop talking foolishly. We're not going to attack Saul. He's my king, and I pray that the LORD will keep me from doing anything to harm his chosen king." Saul left the cave and started down the road. [The CEV combines vv. 6–7].
NLT	“The LORD knows I shouldn’t have done it,” he said to his men. “It is a serious thing to attack the LORD’s anointed one, for the LORD himself has chosen him.”

**Mostly literal renderings (with some occasional paraphrasing):**

God’s Word™	He said to his men, “It would be unthinkable for me to raise my hand against His Majesty, the LORD’s anointed king, since he is the LORD’s anointed.”
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**Literal, almost word-for-word, renderings:**

NASB	So he said to his men, “Far be it from me because of the LORD that I should do this thing to my lord, the LORD’s anointed, to stretch out my hand against him, since he is the LORD’s anointed.”
Young’s Updated LT	...and he says to his men, “Far be it from me, by Jehovah; I do not do this thing to my lord--to the anointed of Jehovah—to put forth my hand against him, for he <i>is</i> the anointed of Jehovah.”

**What is the gist of this verse?** David confesses his sin to his men; he tried to compromise and it didn’t work. One simply does not raise his hand against God’s anointed.

**1Samuel 24:6a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
ʾamar (אמר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong’s # BDB #510

## 1Samuel 24:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîysh (יֵשׁ) [pronounced eesh]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #376 BDB #35
châlîylâh (חַלִּילָה) [pronounced khaw-LEE-law]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection	Strong's #2486 BDB #321
Châlîylâh might be updated to <i>no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken.</i>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
min (מִן) [pronounced min]	<i>from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #6213 BDB #793
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâ <sup>b</sup> vâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
ʿâdôwn (אֲדוֹן) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10

**Translation:** Therefore [lit., then] he said to his men, "It's wrong for me apart from [or, on account of] Y<sup>e</sup>howah if I do this thing to my lord,... First thing is, when you sin, don't you confess it to God? Why is David confessing this sin to his men? David is the leader of these men. He has just publically (before his men) committed an act which humiliated the king of Israel. I don't know if I can come up with a decent analogy, but if we did something

to a president that we don't like that shames him—this is what David did to Saul. His men encouraged David to kill Saul, and David, instead, chose to humiliate him. David realizes that he has compromised what he believes in, he has compromised his own integrity, and he did it in front of his soldiers that he leads. David has got to straighten this out. He has got to tell his men that he is wrong and he needs to teach them why he is wrong. Do you see how David's leadership skills are improving with each day? Do you see why God places him in this situation? Do you see what God did not put David in as king immediately? If you simply read this book of Samuel without giving it much thought, you do not realize that David is going through various and specific growth stages. He is not ready to be king over all Israel yet; but God is getting him ready.

As a teacher who speaks 5+ hours a day, I am going to inevitably say something wrong. I am going to insult a student, I'm going to make a comment which is not appropriate, or I will say something that I just should not have said with a classroom of adolescents listening. So, although I silently confess this to God, I also apologize to the students as a whole or to an individual student—whichever is appropriate. As one who is leading these adolescents both academically and by personal example, I cannot allow myself to say the wrong thing, and then just go on as if nothing happened. I have to acknowledge it. This is the proper way for me to lead or guide these young people.

Now, interestingly enough, whereas David will confess his wrong to his men, he does not make any such confession to Saul. He will not call out to Saul and say, "Here's the corner of your robe that I just cut off; I shouldn't have done it, I know that now. Please accept my forgiveness." My point being is, you do not necessarily confess your sins to those you have sinned against. As a teacher, I may teach that it is wrong to gossip about someone; however, when I sin and gossip about someone, I don't call them up on the phone and say, "Hey Charlie Brown, I have been gossiping about you. My bad." And then hang up. David is not afraid to admit that he has done wrong—he does not want to encourage disrespect for the office of king among his men—but he is also not moved to confess this wrong to Saul, as we will see in the upcoming verses.

**Application:** It is not always necessary to confess your sins to the person that you have sinned against. In fact, in most cases, this is ill-advised. You have sinned against God, so you confess your sins to God. Once in a great while, you might confess your sins to the person you sinned against—however, I cannot think of an instance right now where you would. Perhaps if you have stolen from someone, and you are going to confess, then also be ready to make a generous restitution at that time. Or don't confess to them directly but reimburse them anonymously. As you see, even though this is narrative, we learn a lot from what David is doing.

1Samuel 24:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mâshîyach (מָשִׁיחַ) [pronounced <i>maw--SHEE-ahkh</i> ]	<i>anointed, anointed one, messiah</i>	masculine singular construct	Strong's #4899 BDB #603
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...to Y<sup>e</sup>howah's anointed;... The office of king is something which must be respected, just as the position of president of the United States is a position which must be respected. You may oppose the president who is in power and believe that his party is the essence of evil; however, when introduced to the president, there is a certain decorum and respect that should guide your behavior. Saul is God's anointed; he is the man that God chose. God has not removed Saul from office so he is still God's chosen man for the job. When God chooses

to remove Saul will signal that there is time for a regime change. However, there is nothing in Scripture which would allow David to militarily oppose Saul. There is nothing in Scripture which would allow David to strike Saul or to take action against Saul. David cannot even take some grassroots action against Saul, to drum up opposition to Saul. You will note that David, throughout these chapters, does not take a political approach. He does not take that which Saul does and put a negative spin on it. Now Saul, on the other hand, is a born politician. He has taken many of the innocuous things that David has done—e.g., his friendship with Jonathan—and has twisted it to mean something that it does not. Saul has made it sound as though David and Jonathan are in league against him and that David caused this rift between Saul and his son. That's politics.

### 1 Samuel 24:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>eh</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	Qal infinitive construct	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's# none BDB #88

**Translation:** ...[that is], to put forth my hand against him,... Saul is God's anointed; therefore David cannot justify in any way taking a stand against Saul. He is wrong even to choose the lesser of two evils—mildly humiliating Saul as opposed to killing him. David does not have the right to do this. What David is telling his men is, it would have been wrong to have killed Saul; and it was even wrong for him to have

### 1 Samuel 24:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
mâshîyach (מָשִׁיחַ) [pronounced maw--SHEE-ahkh]	<i>anointed, anointed one, messiah</i>	masculine singular construct	Strong's #4899 BDB #603
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hûw' (הוא) [pronounced hoo]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214

**Translation:** ...because he [is] Y<sup>e</sup>howah's anointed." Again, David points out the key to Saul's office: he is God's anointed. God chose Saul to lead Israel and God has not removed Saul. God appointed Saul to this high office and only God could remove him. Therefore, David is not about to even attempt to do what God has not done Himself. There are actually several reasons why David should not harm Saul—he will learned one reason in the next chapter: that David, as God's man, needs to allow God to exact personal revenge for him.

**And so divided David his men in the words and he has not given them to stand unto Saul and Saul has stood from the cave and so he goes in the way.**

1Samuel  
24:7

**David tore apart his men with arguments [lit., words] and he did not permit [lit., give] them to oppose [lit., to take a stand] against Saul. Saul then arose out from the cave and went on [his] way.**

**David logically persuaded his men [to understand his point of view] and he did not allow them to oppose Saul. Saul, meanwhile, rose up, left the cave, and went on his way.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	And so divided David his men in the words and he has not given them to stand unto Saul and Saul has stood from the cave and so he goes in the way.
Peshitta	So David restrained the men who were with him with these words, and he did not permit them to rise against Saul. And Saul rose up out of the cave and went on his way.
Septuagint	So David persuaded his men by [his] words and he did not allow them to rise up and kill Saul; and Saul arose and went his way.

Significant differences .

#### **Thought-for-thought translations; paraphrases:**

CEV	[intermingled with the previous verse].
NLT	So David sharply rebuke his men and did not let them kill Saul. After Saul had left the cave and gone on his way,...

#### **Mostly literal renderings (with some occasional paraphrasing):**

<i>God's Word</i> <sup>TM</sup>	So David stopped his men by saying this to them and didn't let them attack Saul. Saul left the cave and went out onto the road.
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#### **Literal, almost word-for-word, renderings:**

NASB	And David persuaded [lit., <i>tore apart</i> ] his men with <i>these</i> words and did not allow them to rise up against Saul. And Saul arose, left [lit., <i>from</i> ] the cave, and went on <i>his</i> way.
<i>Young's Updated LT</i>	And David subdues his men by words, and has not permitted them to rise against Saul; and Saul has risen from the cave, and goes on the way;...

**What is the gist of this verse?** David convinced his men not to strike Saul, despite his vulnerability. Saul gets up and leaves the cave.

1 Samuel 24:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
shâçá' (שָׁחַץ) [pronounced shaw-SAHÇ]	to cleave; to divide, to tear apart, to tear in pieces; to tear apart [verbally]	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #8156 BDB #1042
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
îysh (אִישׁ) [pronounced eesh]	men; inhabitants, citizens; companions, soldiers, companions	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #376 BDB #35
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's# none BDB #88
dâ <sup>b</sup> vâr (דְּבָרִים) [pronounced daw <sup>b</sup> -VAWR]	words, sayings, doctrines, commands; things, matters, reports	masculine plural noun with the definite article	Strong's #1697 BDB #182

**Translation:** David tore apart his men with arguments [lit., words]... We find a very creative use of words in this verse. We first have David *dividing* or *tearing apart* his men. What he is doing is presenting several arguments which demolish their point of view. David does not simply tell his men, "This is the way it is. I'm the boss; deal with it." He makes persuasive arguments which explain why he regrets the action that he took. Saul is God's anointed, and it is not up to David to question the time frame of Saul's reign. It is not up to David to remove Saul as king and it is not up to David to attempt to humiliate Saul. Now, David will want to let Saul know that he could have struck him down, but chose not to. David possibly still holds hope that Saul might be reasoned with.

David can definitely still reason with his own men. What he does not want to see is his men tear out after Saul. First of all, David just had the chance to kill Saul and he knew enough not to. He is in charge of these men and he cannot allow them to do the same. If it is wrong for him, it would be wrong for them. So David must dissuade them before they get the idea in their heads that they can chase after Saul. Secondly, there is no telling how many lives would be lost in such an attack. God may also preserve Saul during such an attack, which would result in the deaths of David's men.

David has a teaching ministry here as well. David, even as the crown prince of Israel, will teach doctrine. David is responsible for a portion of the Old Testament. It is possible that he wrote part of Samuel, or edited portions of it. He wrote about half of the psalms. He will reinstitute the sacrifices, Tent of God services, and the Ark. These things had been separated for a long time (since 1Sam. 7 or before).

Speaking of the psalms, I hope you have recognized in our study just how important David's teaching through the psalms has been. Not only do they chronicle his growth process (as does this portion of the book of Samuel), but

they also present a great deal of doctrine—as long as they are not relegated to devotional literature (this approach often obscures the meaning of the psalms).

1Samuel 24:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לֹא־ל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal perfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
qûwm (קָוַם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	Qal infinitive construct	Strong's #6965 BDB #877
'el (אֶל) [pronounced <i>el</i> ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâ'ûwl (שָׂאוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** ...and he did not permit [lit., give] them to oppose [lit., to take a stand against] Saul. We will find the verb qûwm used twice in this verse. Qûwm means *to take a stand, to stand up, to rise up*. It is first used metaphorically here, and then rather crudely in the next portion of this verse (Saul stands up after taking a dump). We also find the frequent verb nâthan (which the KJV gives about 80 some different English translations). With the negative, David is not going to give or to allow his men to oppose (take a stand against) Saul. So David does two things: he gives an explanation as to why his men cannot oppose Saul and his rulership over Israel; and then he does not allow them to oppose Saul. He both approaches this logically and as the man in authority.

So, what this means is, David did not allow his men to speak out against Saul; he did not allow them to be disrespectful toward Saul; he did not allow them to plot Saul's death. His men, although fugitives from Saul, just like David, had to live with Saul as the ruler of Israel. Again, his reasoning was simple: Saul is the anointed of God—meaning that God chose Saul to be king over Israel—therefore, there is nothing that could be done against Saul. They had to depend upon God to remove Saul from the throne.

Few commentators recognize the importance of David's teaching ministry here. These 600 men are going to become David's most trusted aides. When David becomes king, he will need to look to men he can trust. As king, David cannot do everything. He cannot go on every campaign, sit in on every meeting, and plan every single event. A king must delegate his authority and one characteristic of a good leader is someone who can delegate authority and delegate it properly.

**Application:** You must be able, as a good leader, to let go of some of the authority which you are entrusted with. The greater the position, the more responsibilities that you must delegate. Furthermore, you must know the proper people to delegate authority to, and it is not always those you like or who like you. You are an idiot if you only trust people who like you or vice versa. Look for those who have great integrity, who have a good worth ethic, whose values are straight. It doesn't matter if their personality rubs you the wrong way, or if they are quiet, shy and haven't said two words to you (nor have they brown-nosed you).

At the beginning of the book of 2Samuel, we will run into certain situations where David delegated authority to the wrong person, and wrong decisions were made. Bear in mind that mistakes are inevitable in the devil's world, so just because someone under you makes a mistake, this does not call for their dismissal (however, in some cases, it will necessitate their execution).<sup>15</sup>

1Samuel 24:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
m <sup>e</sup> r'ârâh (מַעְרָא) [pronounced <i>m<sup>e</sup>-ġaw-RAW</i> ]	<i>cave</i>	feminine singular noun with the definite article	Strong's #4631 BDB #792

**Translation:** [Saul then arose out from the cave...](#) While David explains briefly to his men what they are not allowed to do and why they are not allowed to do it, Saul finishes his business and stands up. It says, literally, that *Saul takes a stand outside the cave*. The stand that Saul takes is a lot less ceremonious.

1Samuel 24:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

<sup>15</sup> Not your call, by the way. Some of David's appointees will make serious judgment errors which will require David, as head of state, to order their execution.

## 1Samuel 24:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's# none BDB #88
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, journey, manner, course</i>	masculine singular noun with the definite article	Strong's #1870 BDB #202

**Translation:** ...and went on [his] way. Saul then picks up and departs with his men, still in search of David who as within a few feet of him only moments ago. This is typical of Saul, who does not have even a clue.

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Some English translations rearranged some vv. 4–7; since the NKJV did not, I will list that one first:

## 1 Samuel 24:4–7

NKJV	CEV	James Moffatt Translation	REB
<p>4 Then the men of David said to him, "This is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.'" and David arose and secretly cut off a corner of Saul's robe.</p> <p>5 Now it happened afterward that David's heart troubled him because he had cut Saul's robe.</p> <p>6 And he said to his men, "The LORD forbid that I should do this thing to my master., the LORD's anointed, to stretch out my hand against him, seeing he is the anointed of the LORD."</p> <p>7 So David restrained his servants with these words, and did not allow them to rise against Saul. And Saul got up from the cave and went on his way.</p>	<p>David and his men were hiding at the back of the cave. <sup>4</sup> They whispered to David, "The LORD told you he was going to let you defeat your enemies and do whatever you want with them. This must be the day the LORD was talking about."</p> <p>David sneaked over and cut off a small piece of Saul's robe, but Saul didn't notice a thing. <sup>5</sup> Afterwards, David was sorry that he had even done that, <sup>6-7</sup> and he told his men, "Stop talking foolishly. We're not going to attack Saul. He's my king, and I pray that the LORD will keep me from doing anything to harm his chosen king." Saul left the cave and started down the road.</p>	<p>Now David and his men were seated in the recesses of the cave; and David's men whispered to him, "Here is the day on which the Eternal promised that he would put your enemy in your power and let you do what you like to him." But he said to his men, "The Eternal forbid that I should do this to my lord, to the Eternal's anointed!—that I should lift my hand against him, when he is the Eternal's anointed!" With these words David restrained his men and would not let them attack Saul. But David got up and secretly cut off the skirt of Saul's robe (though afterwards David reproached himself for having cut off Saul's skirt). Meanwhile Saul left the cave and went on his way.</p>	<p><sup>4-7</sup> David's men said to him, 'The day has come; the LORD has put your enemy into your hands, as he promised he would. You may do what you lease with him.' David said to his men, 'God forbid that I should harm my master, the LORD's anointed.' So David reproved his men and would not allow them to attack Saul. He himself got up stealthily and cut off a piece of Saul's cloak; but after he had cut it off, he was struck with remorse.</p> <p>Saul left the cave and went on his way; <sup>8</sup> whereupon David also came out of the cave and called after Saul...</p>

Since there is no inspiration in the verse designations themselves, rearranging a few verses to better improve the narrative flow is not some sort of a sin. Of course, it should be done with the utmost care, so that the reader does not have a mistaken impression of the events.

The difference between this and the normal ordering of the verses is, in the latter two translations, David rebukes his men before he cuts Saul's robe. Given the fact that he Hebrew does not always approach an incident from its chronological order, means that we cannot say for certain which logical order is correct. Robert Gordon, who is quite accurate in his commentary of 1 and 2 Samuel, believes firmly in the accepted text, the traditional order, and says *this transposition, carried out in the interests of logic and orderliness, is unnecessary, and not without its own difficulties.*<sup>16</sup>

As an addendum, it is typical that liberal authors (e.g., Gnana Robinson) and liberal translators (e.g., James Moffatt) prefer the rearrangement of these verses. Essentially, they will support any position which questions the divine origins of Scripture.<sup>17</sup>

<sup>16</sup> Robert Gordon, *1 & 2 Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 179.

<sup>17</sup> I have obviously overstated this case; but these will take many points of view which essentially deny the inspiration of God's Word.

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## David Reasons with Saul

And so arises David after thus and so he goes out from the cave and so he calls after Saul, to say, “My adonai, the king!” And so looks [intently] behind him and so [David] bows his [two] nostrils earth-ward and so he bows himself down.

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Afterwards, David arose and he went out of the cave and called out to Saul, saying, “My lord [lit., *adonai*], the king!” Then Saul looked intently back [lit., *behind him*] and David bowed his face to the ground and prostrated himself.

David then got up and exited the cave, calling out to Saul, “My lord the king!” Saul then squinted, looking back toward the sound of David’s voice. He could see that David had prostrated himself in respect.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text

And so arises David after thus and so he goes out from the cave and so he calls after Saul, to say, “My adonai, the king!” And so looks [intently] behind him and so [David] bows his [two] nostrils earth-ward and so he bows himself down.

Septuagint

And David rose up and [and went] after him out of the cave; and David called out after Saul, saying, “Lord, king!” And Saul looked behind him, and David bowed with his face to the ground and did obeisance to him.

Significant differences .

### Thought-for-thought translations; paraphrases:

CEV

Soon, David also got up and left the cave. “Your Majesty!” he shouted from a distance. Saul turned around to look. David bowed down very low.

NLT

David came out and shouted after him, “My lord the king!” And when Saul looked around, David bowed low before him.

### Mostly literal renderings (with some occasional paraphrasing):

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Later, David got up, left the cave, and called to Saul, “Your Majesty!” When Saul looked back, David knelt down with his face touching the ground.

### Literal, almost word-for-word, renderings:

*Young’s Updated LT*

...and David rises afterwards, and he goes out from the cave, and he calls after Saul, saying, “My lord, O king!” And Saul looks attentively behind him, and David bows—face to the earth—and does obeisance.

**What is the gist of this verse?** David follows Saul out of the cave, and calls out to him after Saul is a safe distance from him. When Saul looks around, David bows low, as was the custom of that day.

## 1Samuel 24:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿachar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind</i>	preposition	Strong's #310 BDB #29
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Together, ʿachar and kên mean *after so* (literally) or *afterward, afterwards*.

**Translation:** [Afterwards, David arose...](#) David still feels as though there might be some hope here. Saul is pretty much over the edge when it comes to his feelings about David, but David does not realize just how severe Saul's condition is. He has a phenomenal hatred towards David, and it is unbridled and can be, at best, distracted for a time. David, like Jonathan, kept holding out hope that Saul could be reasoned with to see that David was not his enemy.

**Application:** There are just some people with whom you cannot reason. This doesn't mean that you shouldn't try; however, realize that it is a fact of their makeup or their disorder. Being a school teacher at one time, and coming in contact with as many people as I have, I found that to be true on several occasions. All the logic in the world is not going to sway Saul for any appreciable amount of time. We can see this, as we have a bird's eye view of this situation and how Saul has interacted with David and Jonathan (as well as, we have observed the orders which he has issued to his men). So we know that Saul is not going to be permanently dissuaded from his hatred for and jealousy of David.

## 1Samuel 24:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go out, to come out, to come forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

## 1Samuel 24:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>e</sup> r ârâh (מַעְרָה) [pronounced m <sup>e</sup> -gaw-RAW]	cave	feminine singular noun with the definite article	Strong's #4631 BDB #792

**Translation:** ...and he went out of the cave... David is going to try once again to reason with Saul. Saul has left the cave and he is barely within yelling distance. So David also exits the cave, and he waits until Saul can see and hear him, but just barely.

## 1Samuel 24:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
This is a homonym; the other qârâ' means to encounter, to befall, to meet, to assemble.			
'achar (אַחַר) [pronounced ah-KHAHR]	after, following, behind	preposition	Strong's #310 BDB #29
Shâ'ûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated Saul; it means asked for	masculine proper noun	Strong's #7586 BDB #982

**Translation:** ...and called out to Saul,... David calls out to Saul with a very loud voice. Saul is quite a distance away. David did not simply step out of the cave and tap Saul on the shoulder. David is willing to take a chance here, but he is not going to be stupid about it. He knows that God has granted him the kingdom of Israel; we know by Psalms 34 and 56 that David is back in fellowship and that he has trusted God for the outcome of this situation. But, he puts at least a half mile between himself and Saul and, although it is not said here, I am sure that David had an escape route planned just in case.

Jamieson comments: *The closeness of the precipitous cliffs, though divided by deep wadies, and the transparent purity of the air enable a person standing on one rock to hear distinctly the words uttered by a speaker standing on another.*<sup>18</sup>

**Application:** Trusting God does not mean that you act like an ass or that you do stupid things. If you believe God will get you from your home to your work on any given day, you do not drive that trip at 100 mph to show that you trust God. You know that God is going to take care of your financial needs; this does not mean that you give every cent that you have to the church nor does this mean that you invest all of your money in lottery tickets or in the slots. The Christian is never asked to forsake his common sense; he is rarely expected to do things which show a lack of any sense, Paul's short message of I Cor. 1:17–3:19 notwithstanding.<sup>19</sup>

<sup>18</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 24:8.

<sup>19</sup> Paul is not making the argument that everything stupid and nonsensical is Christian, and everything that makes sense and is logical is of this world. He makes a finer point than that in I Cor. 1–3.

**Application:** Although this is an extremely important point for new Christians, it also applies to those who have been Christians for a long time. Do not make major decisions that you have serious doubts about or are apprehensive about, and then rely on God just to fix everything after you make a mess of it. Yes, God will take care of the stupid things that you do; however, nowhere in Scripture are we encouraged to do stupid things (say, get married on a whim, sell everything and stand on top of a hill with a sheet on, forsake your family and join some religious cult). Paul does tell us, if we are new Christians, and we are about ready to make a life-changing decision, don't. Just stay in the state that you were called. Now, if doctrine causes you to make a life-altering decision, and you have no question about that, then it's okay—to make a life-altering decision, not to do something completely idiotic. David does stand ten feet from Saul and say, "Hey, look what I did." He allows Saul to move a comfortable distance away, and then David calls out to him.

### 1Samuel 24:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾamar (אמר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
ʾādōwn (אדון) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** ...saying, "My lord [lit., *adonai*], the king!" Saul is God's anointed. This simply means that God installed Saul as king over Israel; it does not mean that Saul's every decision is good. It does not mean that his actions are necessarily admirable. But God has placed him in this position, and David shows him the proper deference. The word *adonai* can be applied both to man and to God. There is no implication of Saul's deity by virtue of being king. David is simply expressing deference to Saul's authority. He is recognizing Saul's authority and office.

### 1Samuel 24:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâbaṭ (נבט) [pronounced <i>naw<sup>b</sup>-VAHT</i> ]	<i>to look intently at, to examine carefully; to regard, to consider</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5027 BDB #613
ʾachar (אחרי) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind</i>	preposition with the 3 <sup>rd</sup> person singular suffix	Strong's #310 BDB #29

**Translation:** Then Saul looked intently back [lit., *behind him*]... Saul can hear himself being called, but he can barely see the person who is calling him. The verb used here is not the verb for *to see*, but a verb which means *to intently look at, to examine carefully*. Saul squinted his eyes and looked back to where the voice was and he could barely make out the figure of David.

## 1Samuel 24:8f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qâdad (קָדַד) [pronounced <i>kaw-DAHD</i> ]	<i>to bow down, to worship, to prostrate oneself [out of honor or reverence]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6915 BDB #869
ʿaph (אָפ) [pronounced <i>ahf</i> ]	<i>nose, nostril, but is also translated face, brow, anger</i>	masculine dual noun	Strong's #639 BDB #60
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the directional hê suffix	Strong's #776 BDB #75

**Translation:** ...and [David] bowed his face to the ground... From a distance, David has to do something which is a universal symbol of obeisance. He bows his face to the ground. Again, this is not the pagan custom of recognizing the king as god; this is an Oriental custom of simply showing respect to the king, as well as allegiance and deference. Although the word used here is generally translated *nostril* or *anger*, it is also used to mean *face*. The Hebrews generally referred to the face in the plural, as it referred to a plurality of features. Just like we use the term pants, when there is only one item meant.

## 1Samuel 24:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i> ]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 <sup>rd</sup> person masculine singular suffix, Hithpael imperfect	Strong's #7812 BDB #1005

The **Hithpael** is the reflexive of the Piel (or intensive) stem. The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Its primary use is reflexive—the verb describes action on or for oneself.

**Translation:** ...and prostrated himself. From where Saul stands, he can hear and recognize David's voice; and he can see that David has bowed his face to the ground and he is probably bringing his torso up and down in a short, slow, abbreviated movement.

**Application:** Those who have authority over you deserve your respect—or, at the very least, at least the respect of their office. This is what David is giving Saul.

**And so says David to Saul, "For why do you listen [to] words of a man, to say, 'Behold, David is seeking your evil.'**

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**David then said to Saul, "Why do you listen [to] the words of men, who [lit., to] say, 'Listen, David seeks your injury.'**

**David then reasoned with Saul: “Why do you listen to the words of men? Men who tell you that I am seeking your hurt?”**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	And so says David to Saul, “For why do you listen [to] words of a man, to say, ‘Behold, David is seeking your evil.’
Peshitta	And David said to Saul, “You must not listen to the words of the men who say, ‘Behold, David seeks your hurt.’
Septuagint	And David aid to Saul, “Why do you listen to the words of the people, saying, ‘Behold, David seeks your life?’
Significant differences	.

**Thought-for-thought translations; paraphrases:**

CEV	...and said: Your Majesty, why do you listen to people who say that I'm trying to harm you?
NJB	David then said to Saul, “Why do you listen to people who say, “David intends your ruin!”?
NLT	Then he shouted to Saul, “Who do you listen to the people who say I am trying to harm you?

**Mostly literal renderings (with some occasional paraphrasing):**

God’s Word™	David asked Saul, "Why do you listen to rumors that I am trying to harm you?"
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**Literal, almost word-for-word, renderings:**

Young’s Updated LT	And David says to Saul, “Why do you hear the words of man, saying, ‘Lo, David is seeking thine evil?’
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**What is the gist of this verse?** David, under the impression that Saul is led by his advisors, calls out to him, saying, “Why do you listen to those who claim I intend to do you harm?”

1Samuel 24:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
ʾamar (אמר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong’s #1732 BDB #187
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong’s # BDB #510

## 1Samuel 24:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) (pronounced <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence.			
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i> ]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâ <sup>b</sup> vâr (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9

**Translation:** David then said to Saul, “Why do you listen [to] the words of men,... David is not really aware of the situation. He cannot believe that Saul, Jonathan’s father, has come up with this on his own. He has assumed that there is some sort of political intrigue which has influenced Saul to think the way he does. David is guessing that maybe Saul has some advisors who have misled him or have undue influence over him.

In the United States, we have had a number of presidents who, because of the increasing complexity of the world, depend a great deal upon their advisors and their cabinet. Since political ideology is more of a vote-getting tool than a president’s actual philosophy, the most important issue when it comes to the presidency is, *what sort of people does this president surround himself with?* This will better indicate what the president will do, more than the sound bytes strewn throughout the media by his campaign team.

On the other hand, this is not the case with Saul. He surrounds himself with *yes-men*, and listens primarily to Satan. He allows himself to be demon-influenced, but Saul is not influenced for any length of time by those advisors who present to him alternative views (e.g., Jonathan in 1Sam. 20). What we have here is a vicious circle. Saul has expressed great hatred for David, so his men further misinterpret or make up lies about David in order to feed Saul’s hatred. Saul then hates David even more.

1Samuel 24:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾamar (אמר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הנה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
bâqash (בָּקַשׁ) [pronounced baw-KAHS]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	Piel participle	Strong's #1245 BDB #134
râ'âh (רָאָה) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7451 BDB #949

**Translation:** ...who [lit., to] say, 'Listen, David seeks your injury.' David is supposing that perhaps there are men on Saul's staff who have convinced him that David is looking to harm him in some way or another.

**Behold, the day the this have seen your eyes which gave you Y<sup>e</sup>howah into my hand in the cave. And he said to kill you, and so I looked with compassion upon you. And so I say, 'I will not put forth my hand in my adonai for anointed of Y<sup>e</sup>howah he [is].'** 1Samuel 24:10

**Listen, your eyes have seen this day that Y<sup>e</sup>howah gave you into my hand in the cave. And [one] said to kill you, but I looked upon you with compassion and I said, 'I will not put forth my hand against my lord [adonai] for he [is] Y<sup>e</sup>howah's anointed.'**

**Listen, you have seen with your own eyes that Jehovah delivered you into my hand in the cave. One of my men even recommended that I kill you, but I looked upon you with compassion, saying, 'I will not raise my hand against my lord because he is Jehovah's anointed.'**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

Behold, the day the this have seen your eyes which gave you Y<sup>e</sup>howah into my hand in the cave. And he said to kill you, and so I looked with compassion upon you. And so I say, 'I will not put forth my hand in my adonai for anointed of Y<sup>e</sup>howah he [is].'

Peshitta

Behold, this day your eyes have seen how the LORD had delivered you today into my hand in the cave; and the men who were with me bade me kill you, but I had pity on you, and I said, 'I will not put forth my hand against my lord, for he is the LORD's anointed.'

Septuagint Behold, your eyes have seen this day how that the Lord has delivered you this day into my hands in the cave; and I would not kill you, but I spared you, and I said, 'I will not lift up my hand against my lord, for he is the Lord's anointed.'

Significant differences .

### Thought-for-thought translations; paraphrases:

CEV You can see for yourself that the LORD gave me the chance to catch you in the cave today. Some of my men wanted to kill you, but I wouldn't let them do it. I told them, "I will not harm the LORD's chosen king!"

NLT This very day you can see with your eyes it isn't true. For the LORD placed you at my mercy back there in the cave, and some of my men told me to kill you, but I spared you. For I said, 'I will never harm him—he is the LORD's anointed one.'

### Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Today you saw how the LORD handed you over to me in the cave. Although I was told to kill you, I spared you, saying, 'I will not raise my hand against Your Majesty because you are the LORD's anointed.'

JPS (Tanakh) You can see for yourself now that the LORD delivered you into my hands in the cave today. And though I was urged to kill you, I showed you pity; for I said, 'I will not raise a hand against y lord, since he is the LORD's anointed.'

### Literal, almost word-for-word, renderings:

Updated Emphasized Bible Lo! || This day || have you seen with your own eyes how Yahweh had delivered you up today into my hand in the cave and <when one urged me to kill you>, I [as per the Aramaic, LXX, and Syriac] looked with compassion upon you, and I said—  
I will not put forth my hand against my lord, for || the Anointed of Yahweh || is he!

NRSV This very day your eyes have seen how the LORD gave you into my hand in the cave; and some urged me to kill you, but I spared [Greek, Syriac, Targum, Vulgate; Hebrew: *it (my eye) spared*] you. I said, 'I will not raise my hand against the lord; for he is the LORD' anointed.'

Young's Updated LT Lo, this day have your eyes seen how that Jehovah has given you today into my hand in the cave; and one said to slay you, and *my eye* had pity on you, and I say, I do not put forth my hand against my lord, for the anointed of Jehovah he *is*.

**What is the gist of this verse?** David tells Saul that he has seen with his own eyes that God delivered him into his hand, and that David could have killed him (which some suggested that he do), but he chose not to. David adds, "I would not raise my hand against my lord (Saul) because you are Jehovah's anointed."

## 1Samuel 24:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) ( ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253

## 1Samuel 24:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, thus</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
râ`âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	2 <sup>nd</sup> person plural, Qal perfect	Strong's #7200 BDB #906
`ayin (עַיִן) [pronounced <i>GAH-yin</i> ]	<i>spring, literal eye(s), spiritual eyes, spring</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
`êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
`ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
These possibly mean <i>that which</i> .			
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal perfect with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388

## 1Samuel 24:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
m <sup>e</sup> r ârâh (מַעְרָא) [pronounced m <sup>e</sup> -ġaw-RAW]	<i>cave</i>	feminine singular noun with the definite article	Strong's #4631 BDB #792

**Translation:** Listen, your eyes have seen this day that Y<sup>e</sup>howah gave you into my hand in the cave. Regardless of what has caused Saul to think that David was out to get him, David tells him here that he (Saul) has seen with his own eyes that God delivered him into David's hand in the cave. The evidence is going to be irrefutable. It does not matter what Saul previously thought; it does not matter if Saul's men have been talking smack about David. Saul sees on this day that David had the chance to kill him and he chose not to. Now, you would think that this would be the end of it, but it won't be. Remember, when you are this filled with hatred and mental illness, there is no amount of reasoning which will have a lasting effect on you. Saul, for the time being, will be placated. However, this will change. He will go after David again. David will later find it necessary to escape to the land of the Philistines.

## 1Samuel 24:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâmar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (לְ) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
hârag (הָרַג) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2026 BDB #246

**Translation:** And [one] said to kill you,... David points out that even one of his men suggested that David kill Saul (actually, several did), but David did not take their suggestion. All of this is absolutely true. If David's men had their druthers, Saul would be dead.

## 1Samuel 24:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

## 1 Samuel 24:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chûç (חֹחַ) [pronounced <i>khoos</i> ]	<i>to pity, to look upon with compassion</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2347 BDB #299
<p>Some manuscripts read <i>I spared, I took pity</i> (1<sup>st</sup> person singular). This is sort of a mess; this also reads as a 3<sup>rd</sup> person feminine singular, Qal imperfect. For this reason, the AV and the RV both inserted the words <i>my eye</i> (as the subject), following the lead of the Vulgate. What Dr. Ginsburg suggests is that, the Phœnician letters for <i>I spared</i> and <i>she spared</i> are almost identical, so one could be easily mistaken for the other (even WP doesn't have these two characters in its 1500 character set). Ginsburg claims that this was the ancient reading, which then found its way into the LXX, Chaldee and Syriac.<sup>20</sup> I don't know what Phœnician would have been the ancient text here, but perhaps it was unreadable in the Hebrew and a copyist then when to the Phœnician (implying that there had to be Phœnician text for this book). In any case, I have no explanation which is any better the Dr. Ginsburg's.</p>			
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...but I looked upon you with compassion... Instead of following the urges of his men, David looked with compassion upon Saul. He took pity on Saul. Saul was helpless and David chose not to take advantage of his helplessness.

Again, note what David did *not* say; he did not say, "Oh, by the way, I really shouldn't have cut off the corner of your kingly robe. That was a bad decision on my part and I apologize for that." When you sin, you admit your sin to God; only under unusual circumstances do you admit any specific sins to others.

I write this during a time of great militant activity amongst the more radical Muslims. They have beheaded many people to date, in order to make some obscure political statement. Even though these atrocities are committed against helpless and innocent people, I for one would have no idea what to do as an individual to appease the Muslim doctrine (if I were so disposed). There is nothing that I could do or say that would stop their atrocities or even keep me from being a target of their collective evil. If I was in a position of great political power, I know there would be no way to stop these atrocities because, if they work, if any of these radical factions are appeased for a moment by their terrorism, then not only they, but others, would jump in to continue such acts of terrorism.

## 1 Samuel 24:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 <sup>st</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lô' (לֹא or לֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

<sup>20</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp 115–116.

## 1Samuel 24:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
ʾādōwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10

**Translation:** ...and I said, 'I will not put forth my hand against my lord [adonai]... Recall that David discussed this with his men. He didn't just make the executive decision, he explained to his men *why* he wouldn't kill Saul. He gives Saul the same reasons. First off, Saul is David's superior. He is king, and therefore, he is David's lord. You don't strike down your own king.

## 1Samuel 24:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
mâshîyach (מָשִׁיחַ) [pronounced maw--SHEE-ahkh]	<i>anointed, anointed one, messiah</i>	masculine singular construct	Strong's #4899 BDB #603
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hûw <sup>ʾ</sup> (הוא) [pronounced hoo]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214

**Translation:** ...for he [is] Y<sup>e</sup>howah's anointed.' Even more importantly, Saul is God's anointed. Jehovah hand-picked Saul. He will remain king until God decides that Saul has lived out his reign. This is God's decision, not David's. Note, at this time, this is David's only reason for not harming Saul.

**Application:** You have to be careful to allow God's decisions to stand. Don't be running around trying to change everything or fix everything. That's not necessarily your part in life.

**Application:** Saul is a despotic ruler; he uses tax money to raise up an army to chase after David. But he also would fight against the Philistines when push came to shove (see 1Sam. 23:28). And God saw fit to leave him in power. Therefore, David needs to leave Saul in power. Our application: there are despotic, evil rulers all over the world. It is not our job to remove them all from power. Had I time to devote myself to a study of politics, I could easily come up with the names of maybe 100 kings, presidents, or prime ministers who I believe are evil, vicious, and should be removed from power. Had I the ability to remove them, either by political influence or covert operations, should I remove them? David here tells us **no**.

**Application:** Our battle is a spiritual one. There is no longer a nation Israel through which God works. Therefore, our political involvement is generally going to be quite limited. Even though the person in high political office is a man (or a woman) through whom God works, this does not mean that I am called as a believer to spend copious amounts of my day campaigning for this candidate or that. Even more repugnant is to partake in a smear campaign of this person or that. In the US, we live in a democracy, and voting is our right and privilege. Therefore, being aware of the issues and of the men that you vote for is important; thinking that this candidate or that is the answer to all our prayers is, however, something entirely different. Your relationship to God is 10X more important than who gets into office. You may see yourself as little man in small town, whose influence is not even measurable. You are wrong. God has a plan for every single believer, and that includes you. The decisions that you make, the prayers that you offer, the amount of time you spend in fellowship and studying doctrine is all very important. And make no mistake about it: if you have to make a choice between voting in an important election or Bible class, even if you are the swing vote; you choose Bible class. In fact, this choice should be an easy choice. Hypothetical situation: it is election day, you have gotten out of work late, and you barely have enough time to get to Bible class, what do you do? You don't stop to vote, you go directly to Bible class—no matter how close the election is.

**Application:** The busier your life is, the more important it is for you to have clear-cut priorities. Bible class needs to be at the top of those priorities. And don't tell me how busy you are. I have had 4 jobs at the same time and still managed to find time for Bible class every single day. If you have the positive volition, then God will give you the time.

The problem here is, David needs more of a reason not to harm Saul. God will do that. Be patient, and we will come to those additional reasons in the next chapter.

**And my father, look—also look—an extremity of your robe in my hand, for in my cutting of an extremity of your robe and I did not slay you. Know and look for not in my hand evil and violation and I have not sinned to you and you are chasing my soul to take her.**

1 Samuel  
24:11

**Look, my father, and look [carefully]: the end of your robe [is] in my hand, [but] when I cut the end of your robe, I did not kill you. See and realize [that there is] no iniquity or disobedience in my hand even though [lit., and] I have not sinned with respect to you, you chase my soul to seize it.**

**Listen, father, and observe carefully that I am holding the tip of your robe in my hand; however, when I cut this piece from your robe, and chose not to kill you. You need to recognize that I bear no iniquity or disobedience towards you and I have not sinned against you. Nevertheless, you continue pursuing me.**

Here is how others have translated this verse:

#### **Ancient texts:**

##### Masoretic Text

And my father, look—also look—an extremity of your robe in my hand, for in my cutting of an extremity of your robe and I did not slay you. Know and look for not in my hand evil and violation and I have not sinned to you and you are chasing my soul to take her.

##### Peshitta

Moreover, turn back, and see that even the skirt of your robe is in my hand; because when I cut off the skirt of your robe, I did not kill you. Now you should know and see

that there is neither evil nor fault in my hand, and I have not sinned against you—yet you hunt me to take my life.

Septuagint

And, behold, the skirt of your mantle [is] in my hand, I cut off the skirt, and I did not kill you. Know then and see today [that] there is no evil in my hand, nor impiety, nor rebellion; and I have not sinned against you, but you lay snares for my soul, to take it.

Significant differences .

#### Thought-for-thought translations; paraphrases:

CEV Your Majesty, look at what I'm holding. You can see that it's a piece of your robe. If I could cut off a piece of your robe, I could have killed you. But I let you live, and that should prove I'm not trying to harm you or to rebel. I haven't done anything to you, and yet you keep trying to ambush and kill me.

NLT Look, my father, at what I have in my hand. It is a piece of your robe! I cut it off, but I didn't kill you. This proves that I am not trying to harm you and that I have not sinned against you, even though you have been hunting for me to kill me.

REB Look, my dear lord, see this piece of your cloak in my hand. I cut it off, but I did not kill you. This shows that I have no thought of violence or treachery against you, and that I have done you no wrong. Yet you are resolved to take my life.

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™ My master, look at this! The border of your robe is in my hand! Since I cut off the border of your robe and didn't kill you, you should know and be able to see I mean no harm or rebellion. I haven't sinned against you, but you are trying to ambush me in order to take my life.

JPS (Tanakh) Please, sir [lit., *my father*], take a close look at the corner of your cloak in my hand; for when I cut off the corner of your cloak, I did not kill you. You must see plainly that I have done nothing evil or rebellious, and I have never wronged you. yet you are bent on taking my life.

#### Literal, almost word-for-word, renderings:

Young's Updated LT And, my father, see, yea see the skirt of your upper robe in my hand; for by cutting off the skirt of your upper robe, and I have not killed you, know and see that there is not in my hand evil and transgression, and I have not sinned against you, and you are hunting my soul to take it!

**What is the gist of this verse?** David continues to attempt to reason with Saul. David holds up the very end of Saul's robe, revealing that he had a knife and was close enough to use this knife on Saul (as he did use it on Saul's robe). David again emphasizes that he has not sinned against Saul, even though Saul continues to chase David down, seeking his life.

### 1Samuel 24:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251

## 1Samuel 24:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāḇ (אָב) [pronounced aw <sup>b</sup> v]	<i>father</i> , both as the head of a household or clan	masculine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #1 BDB #3
râ`âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
râ`âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
ʾêth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kânâph (קַנָּף) [pronounced kaw-NAWF]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular construct	Strong's #3671 BDB #489
Just as a bird's wing sticks out from the torso of the bird; so also the end of Samuel's robe was away from his body. Or, as the wing of a bird flaps, so did the extremity of Samuel's robe. This is the connection between the two meanings.			
m <sup>e</sup> r'îyl (מֵרִיעַל) [pronounced m <sup>e</sup> GEEL]	<i>robe, upper coat or cloak</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4598 BDB #591
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388

**Translation:** *Look, my father, and look [carefully]: the end of your robe [is] in my hand,...* David is quite a distance from Saul. He is close enough for Saul to see him, and for Saul to be able to hear him. David holds up the very end or border of Saul's robe, and he tells Saul to carefully look in his hand for this piece of Saul's robe. Saul no doubt did a double-take, and looked down at the end of his robe, to see that there was a piece missing. Then, Saul looks back up at David, holding his missing piece of robe.

## 1Samuel 24:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
kârath (כָּרַח) [pronounced <i>kaw-RAHTH</i> ]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	Qal infinitive construct with the 1 <sup>st</sup> person singular suffix	Strong's #3772 BDB #503
êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kânâph (קַנְפֹּה) [pronounced <i>kaw-NAWF</i> ]	<i>wings</i> of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine singular construct	Strong's #3671 BDB #489
m <sup>e</sup> ʿîyl (מֵעֵיל) [pronounced <i>m<sup>e</sup>GEEL</i> ]	<i>robe, upper coat or cloak</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4598 BDB #591

**Translation:** ...[but] when I cut the end of your robe,... David is going to word this carefully. Please understand that David had a sharp knife on him—sharp enough to quietly cut Saul's robe without disturbing him. David could have just as easily slit Saul's throat. However, David will not be graphic about that aspect of what happened. He simply refers to when he cut off the end of Saul's robe. Saul will mentally fill in the blanks of what could have been.

## 1Samuel 24:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hârag (הָרַג) [pronounced <i>haw-RAHG</i> ]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	1 <sup>st</sup> person singular, Qal perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2026 BDB #246

**Translation:** ...I did not kill you. David does not become graphic at this point; he simply points out that he could have killed Saul. Saul, seeing David in the distance, holding up the end of his robe has a chill pass up his spine.

Saul knows full well that his life could have been ended but minutes before. David has provided Saul with incontrovertible evidence that he intends the king no harm.

<b>1 Samuel 24:11d</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
yâda <sup>ʿ</sup> (יָדָע) [pronounced yaw-DAHĠ]	<i>know; see; perceive, acquire knowledge, become acquainted, know by experience, have a knowledge of something</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3045 BDB #393
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
râ <sup>ʿ</sup> âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ʿêyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; there is no [none, no one]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388
râ <sup>ʿ</sup> âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
pesha <sup>ʿ</sup> (פְּשָׁע) [pronounced PEH-shahġ]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #6588 BDB #833

**Translation:** See and realize [that there is] no iniquity or disobedience in my hand... David still believes that he can reason with Saul. He still thinks that he can explain exactly the circumstances so that Saul will realize that David is not his sworn enemy. David asks Saul to look at what he is holding and to know without a doubt that David has not committed any iniquity against Saul, nor has he ever been disobedient to Saul.

**Application:** You must be thinking, *doesn't David get it yet? Saul can't be reasoned with.* Now, for some application: there are some people that you cannot reason with. There are some people who are so caught up in their own emotional arrogance that there is nothing you can say, nothing you can do, no point that you can make that will dissuade them from their evil behavior. The Nazis who ran the death camps; the terrorists who target

innocent civilians—there is no cogent argument that you can put together to change their minds. They have a set way of thinking, and that is not going to change. Similarly, there are some cultists out there, e.g., for instance, Jehovah’s Witnesses, who cannot be reasoned with. Arguing the Jesus is God from the Greek of John 1:1–3, 14 is a simply thing to do with the most rudimentary understanding of Greek. I’ve made this argument on several occasions to several Jehovah Witnesses. What happened each and every time is that they would bring back someone else who knew more than they did. And I would argue that person into a corner. Then they would go and get someone who knew more, and I would out-argue that person. Finally, it became clear to me that, no matter how cogently I made the case for the deity of Jesus Christ, they weren’t going to buy it. Even though they were unable to out-argue me, they were not going to change their minds. When you encounter someone in emotional arrogance, then realize that, their viewpoints are often fixed and unalterable.

**Tangent Application:** This does not mean that you, in a position of authority, can simply make your edicts known as God did the Ten Commandments. There are different ways of making a policy known, and sometimes, presenting a cogent argument is a part of that process. When you discipline your children, and point out what is right and wrong to them, you might have to go into some detail. You might need to give them some explanation. The point here is, just because some people will not change their minds about anything no matter what, there are others who require an explanation.

**Application:** On the other hand, even though Saul can barely be reasoned with, and trusted even less, notice that David does not just kill him. David never says, “Okay, it is obvious that it is your or me, and I am going to choose me. Therefore, Saul, you die.” David is merciful toward Saul, even though Saul does not show him the same mercy. David is gracious towards Saul, even though Saul exhibits no grace to him. Just because someone is hopeless, this does not mean that you can discontinue being gracious towards them.

**Application:** We are hopeless. Our rebellion against God is complete and cannot be removed by our own actions. It is God’s graciousness which allows us to have fellowship with God. We are no more deserving of God’s grace than Saul is of David’s grace. That is the whole idea behind grace—the recipient is completely and totally undeserving.

1Samuel 24:11e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
lô’ (לוֹ or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
châtâ’ (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 <sup>st</sup> person singular, Qal perfect	Strong’s #2398 BDB #306
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong’s # BDB #510

**Translation:** ...even though [lit., and] I have not sinned with respect to you,... David apparently knows, possibly through Jonathan, that Saul has been bad-mouthing him; and it is possible that David even knows some of Saul’s

accusations. They are essentially that David is an insurrectionist who has turned Saul’s own son against him. David points out that he has never sinned with regards to Saul. David would use a bêyth preposition if he was going to say, “I have not sinned *against* you.” However, the lâmed preposition, although it sounds weaker, indicates that David has not sinned whatsoever with respect to Saul. David has never done anything which is remotely related to sinning against Saul. David has never done anything which could even be remotely interpreted as a sin against Saul.

1 Samuel 24:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
’attâh (אתָּ) [pronounced <i>ahT-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong’s #859 BDB #61
tsâdâh (צָדָה) [pronounced <i>tzaw-DAW</i> ]	<i>to lie in wait for; to hunt, to chase; to lay desolate, to destroy, to lay waste; to hunt</i>	Qal active participle	Strong’s #6658 BDB #841
’êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being, desire</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong’s #5315 BDB #659
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	preposition	No Strong’s # BDB #510
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong’s #3947 BDB #542

**Translation:** ...you chase my soul to seize it. Here is the contrast; even though David has done nothing against Saul, Saul is after David’s life. Saul is out to capture David (David stops short here of saying, you are out to kill me).

**And so judges Jehovah between me and between you and avenges me Jehovah from you; and my hand is not in you.** 1 Samuel 24:12 **Jehovah will judge between you and I and Jehovah will avenge me on account of you; because [lit., and] my hand has never been [lit., is not] against you.**

**Jehovah will evaluate the situation between you and I and He will take my vengeance upon you, because I have never lifted my hand against you.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text **And so judges Jehovah between me and between you and avenges me Jehovah from you; and my hand is not in you.**

The Peshitta	May the LORD judge between me and you, and the LORD avenger me of you; but my hand will not be against you.
Septuagint	The Lord judge between you and me, and the Lord requite you on yourself; but my hand will not be upon you.

Significant differences .

### Thought-for-thought translations; paraphrases:

CEV	I'll let the LORD decide which one of us has done right. I pray that the LORD will punish you for what you're doing to me, but I won't do anything to you..
NLT	The LORD will decide between us. Perhaps the LORD will punish you for what you are trying to do to me, but I will never harm you.
REB	May the LORD judge between us! But though he may take vengeance on you for my sake, my hand will not be against you.

### Mostly literal renderings (with some occasional paraphrasing):

God's Word™	May the LORD decide between you and me. May the LORD take revenge on you for what you did to me. However, I will not lay a hand on you.
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### Literal, almost word-for-word, renderings:

Young's Updated LT	Jehovah judges between me and you and Jehovah has avenged me of you, and my hand is not on you;....
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**What is the gist of this verse?** David becomes quite brash and confident here; he tells Saul that God will judge the situation between them and then God will take vengeance upon Saul. One reason God will side with David is that David has never raised his hand against Saul.

1Samuel 24:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i> ]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8199 BDB #1047
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
bêyn (בֵּין) [pronounced <i>bane</i> ]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition with the 1 <sup>st</sup> person singular suffix	Strong's #996 BDB #107
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251

## 1 Samuel 24:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bêyn (בין) [pronounced <i>bane</i> ]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #996 BDB #107

**Translation:** *Jehovah will judge between you and I...* We have been studying David's psalms side by side with this narrative. We have observed David's spiritual growth and the changes that have occurred in David. David is completely confident, and rightly so, that he has not done anything to incur Saul's wrath. So David does not offer a silly prayer here, "God, please judge or evaluate this problem that we are having." He knows that God will evaluate this problem and God will rightly judge.

**Application:** As a believer, you will have beefs with both believers and unbelievers. Now, sometimes this will be because you are acting like a total ass, and they can't help but comment on your behavior. However, for the times when you are minding your own business and some hell bitch swoops down from her self righteous perch with the intention of making your life miserable, you do not need to retaliate. You do not need to do anything about this. You don't have to run around and explain yourself to everyone else in town. All you have to do is let God take care of the matter. God will rightly evaluate all disputes and God will settle all disputes.

By the way, you may have noticed that in the Hebrew, the speaker names himself first. This was the typical protocol of the Hebrew language, as we find in Gen. 16:5 23:15 31:49.

## 1 Samuel 24:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
nâqam (נָקַם) [pronounced <i>naw-KAHM</i> ]	<i>to avenge, to take vengeance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect; with the 1 <sup>st</sup> person singular suffix	Strong's #5358 BDB #667
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** *...and Jehovah will avenge me on account of you;...* Again, there is no *let God avenge me*; God will avenge David. Now here, David is rather bold and confident; he knows that God will not only evaluate the situation, but God will also take action, which will involve judgement of Saul.

**Application:** You have to realize that God will take vengeance on those who have wronged you. This is a given. Believers will put you through hell. That is why God keeps some believers around, so that they can mess up your life. That is their purpose. Don't react, don't freak out, don't take vengeance; just stand back and realize that God will take care of them, and they may or may not know what hit them.

I want you to note that David does not take the Pollyanna approach and tell Saul, “Hey, it’s all good. Snow cones and flowers to you, Saul. Whatever.” He tells Saul that Jehovah God will avenge him. We live in a world where people mean you harm. So, even though it is wrong for you to seek your own personal revenge, you may pray that God avenges you (imprecatory prayer) and you can, under certain circumstances, let this other person know that God will avenge you. However, know enough doctrine to be right, or (1) you are going to sound like an ass to this other person; and (2) God will be embarrassed.<sup>21</sup>

1Samuel 24:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong’s #3027 BDB #388
lô’ (אֵל or אֵלֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong’s #1961 BDB #224
Although Owen lists this as a Qal imperfect, I am pretty certain that it is a perfect tense, indicating that David had not done anything in the past against Saul. In the next verse, he will use the imperfect tense, meaning that he will never raise his hand against Saul in the future.			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s# none BDB #88

**Translation:** ....because [lit., and] my hand has never been [lit., is not] against you. Even in David’s psalms, he was careful not to name Saul is the vicious, half-crazed bastard that he was. David did refer to Saul several times in the psalms, and even once where he referred to Saul as Cush the Benjamite (Psalm 7:1).

**Application:** You don’t even run down your enemies—even those who deserve it! David could, at any juncture, call Saul a slimy, two-faced bastard, and he would be telling the truth—but he does not. David does not say this to Saul’s face nor does he say these things behind Saul’s back. Notice, to David’s men, by David’s description, Saul is the Lord’s anointed. So, not only is David’s hand not against Saul, but David does not even badmouth Saul. Watch and learn from David.

**As that saying, a proverb of the ancients, ‘From malevolent ones comes malevolence;’ and my hand is not in you.**

1Samuel  
24:13

**Just as the ancient proverb says, ‘Out from malevolent [men] comes malevolence;’ and my hand is not against you.**

**This is just like the ancient proverb, which says, “Malevolent men always produce malevolence;’ furthermore, my hand has never been against you.**

Here is how others have translated this verse:

<sup>21</sup> Yes, I know that God is never embarrassed. That is an anthropothism.

**Ancient texts:**

Masoretic Text	As that saying, a proverb of the ancients, 'From malevolent ones comes malevolence;' and my hand is not in you.
The Peshitta	As it is said in the proverbs of the ancients, 'Out of the wicked proceeds wickedness;' but my hand will not be against you.
Septuagint	As the old proverb says, 'Transgression will proceed from the wicked ones;' but my hand will not be upon you.
Significant differences	.

**Thought-for-thought translations; paraphrases:**

CEV	An old proverb says, "Only evil people do evil things," and so I won't harm you.
NLT	As that old proverb says, 'From evil people come evil deeds.' So you can be sure I will never harm you.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™	It's like people used to say long ago, 'Wickedness comes from wicked people.' But I will not lay a hand on you.
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**Literal, almost word-for-word, renderings:**

Young's Literal Translation	...as says the simile of the ancients, From the wicked goes out wickedness, and my hand is not on you.
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**What is the gist of this verse?** David quotes a saying of the ancients, "Out from the wicked comes wickedness." Then he tells Saul again that his hand will never be against Saul.

**1 Samuel 24:13a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; according to what manner; because</i> .			
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
mâshâl (מָשָׁל) [pronounced maw-SHAWL]	<i>parable, proverb, discourse, memorable recitation; comparison, analogy</i>	masculine singular construct	Strong's #4912 BDB #605

## 1Samuel 24:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qad <sup>e</sup> mônîy (קָדְמוֹנִי) [pronounced kad <sup>e</sup> -moh-NEE]	former, ancient, eastern	adjective with the definite article	Strong's #6931 BDB #870

**Translation:** *Just as the ancient proverb says,...* David is not quoting Scripture here, but he is simply going to quote something which Saul knew. I often render this *memorable recitation*. It is something which is well-known and well-remembered. We find this sort of thing done occasionally in Scripture, where a common proverb or saying of that time period is quoted. It would be just like me making a point, and then saying, "As the adage goes, 'Guns don't kill people; people kill people.'" It is a saying which is well-known.<sup>22</sup>

## 1Samuel 24:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	from, off, out from, out of, on account of, since, than, more than, greater than	preposition of separation with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4480 BDB #577
râshâ' (רָשָׁעִים) [pronounced raw-SHAWG]	malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go out, to come out, to come forth	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
reshâ' (רֶשַׁע) [pronounced REH-shahg]	malevolent, corrupt, maleficent, wickedness, evil, malfeasance	masculine singular noun	Strong's #7562 BDB #957

**Translation:** ...*'Out from malevolent [men] comes malevolence;'*... One of the qualities that seems to be true of a mâshâl is that it is memorable or easily memorized. This is no exception to that concept. We have a most common sandwiched between a noun and its adjectival cognate. That makes is very easy to recall. This could mean that wicked (or corrupt) people say wicked (or corrupt) things; or criminals perform criminal actions. We might make up our own saying, "An apple tree produces apples, not oranges."

What exactly is David saying here? As you will recall from our studies in the psalms (particularly Psalm 52:57), that David was particularly irked by those who lied about him. The two glaring examples are Saul, who claimed that David had fomented revolution against Saul and had also turned Saul's own son against him; and Doeg, who lied about what happened between David and Ahimelech, the priest of Nob. Saul's lie resulted in David being pursued by Saul and his entire army. Doeg's lie resulted in the death of all the inhabitants of the city of Nob.

We have similar sayings today. "Consider the source" when a statement is made that does not seem right. Or, "What did you expect from Charlie Brown?" When someone does something stupid, evil or whatever, this saying means, "Don't be surprised; this is what you can expect from Charlie Brown."

People nowadays have no clue as to the harm caused by lying and other verbal sins, such as gossip. I knew three women who worked each other up over gossip about me and many members of the staff of the high school where

<sup>22</sup> Perhaps I could have chosen something a little less controversial.

I worked. These gossip sessions had effects which lasted for 15 years (had I remained there, the effects of their gossip would have lasted even longer).

If this sounds familiar to you, Jesus said much the same thing a thousand years later: “Every good tree produces good fruit, and every corrupt tree produces corrupt fruit. A good tree cannot produce corrupt fruit and a corrupt tree cannot produce good fruit.” (Matt. 7:17–18). Our Lord’s application was to the production of God the Holy Spirit through believers in fellowship. David’s reference is to something a little more specific.

1 Samuel 24:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong’s #3027 BDB #388
lô’ (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong’s #1961 BDB #224
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s# none BDB #88

**Translation:** ...and my hand is not against you. David repeats exactly what he said in the previous verse. His hand is continually *not* against Saul. David has committed no acts of disloyalty or treason.

You may not realize it, but David has spoken to Saul in a very exact, logical way. “If a person is malevolent, then they will do malevolent things.” The equivalent statement to this (the contrapositive) is, “If a person does not do malevolent things, then they are not malevolent themselves.” To the unlearned, they may think the equivalent statement is, “If a person is not malevolent, then they do not commit malevolent acts.” However, this is wrong,<sup>23</sup> and David’s logic is precisely correct. David states that his hand has not been against Saul (he has not done malevolence against Saul), which forces us (and Saul) to the conclusion that David is not a malevolent person.

**After whom has come out a king of Israel? After whom [do] you pursue? After a dog dying? After a flea one?** 1 Samuel 24:14 **After whom does the king of Israel come out? After whom do you pursue? After a dead dog? After one flea?**

**Just exactly whom did the king of Israel come out against? Who exactly do you think you are pursuing? A dead dog? The flea from a dead dog?**

<sup>23</sup> Yeah, I know some of you don’t get this. The original conditional is “If a then b.” The contra positive, which is an equivalent statement is, “If not b then not a.” A simple example, “If an animal is a collie then that animal is a dog.” The equivalent statement is, “If an animal is *not* a dog, then they are *not* a collie.” The inverse statement is not equivalent to the original statement. The inverse statement is, “If an animal is not a collie then that animal is not a dog.” Whereas, the original statement is clearly true (as is the contrapositive), the inverse is a false statement. When two statements are logically equivalent, that means they are both true together or false together. So ends your lesson in symbolic logic.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	After whom has come out a king of Israel? After whom [do] you pursue? After a dog dying? After a flea one?
Septuagint	And now after whom do you come forth, O king of Israel? After whom do you pursue? After dead dog and after a flea?
Significant differences	.

### Thought-for-thought translations; paraphrases:

CEV	Why should the king of Israel be out chasing me, anyway? I'm as worthless as a dead dog or a flea.
NLT	Who is the king of Israel trying to catch anyway? Should he spend his time chasing one who is as worthless as a dead dog or a flea?

### Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Against whom has the king of Israel come out? Whom are you pursuing? A dead dog? One flea?
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### Literal, almost word-for-word, renderings:

Young's Updated LT	After whom has the king of Israel come out? after whom are thou pursuing? —after a dead dog! after one flea!
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**What is the gist of this verse?** Saul has brought the armies of Israel out after one man—David; so David asks him, “Just who are you pursuing? A dead dog? A flea?” The idea is, Saul is out to capture a person of no account.

1Samuel 24:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachărêy ( אַחֲרַי ) [pronounced ah-kuh- RAY]	hinder parts; behind, after; following; after that, afterwards	preposition; plural form	Strong's #310 BDB #29
mîy ( מִי ) [pronounced mee]	who; occasionally rendered how, in what way	pronominal interrogative	Strong's #4310 BDB #566
yâtsâ' ( יָצָא ) [pronounced yaw-TZAWH]	to go out, to come out, to come forth	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422
melek <sup>e</sup> ( מֶלֶךְ ) [pronounced MEH-lek]	king, ruler, prince	masculine singular construct	Strong's #4428 BDB #572
Yis <sup>e</sup> râ'êl ( יִשְׂרָאֵל ) [pronounced yis-raw- ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** [After whom does the king of Israel come out?](#) David reminds Saul of his position and responsibilities. Saul is not just some enemy of David's; he is the king of Israel and he has brought out all of his army to get David. The idea is, you are the ruler of all Israel, and you and your troops come out after me? David drives home this point in the next couple lines.

1 Samuel 24:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind</i>	preposition	Strong's #310 BDB #29
mîy (מִי) [pronounced mee]	<i>who; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
ʾattâh (אַתָּה) [pronounced ahT-TAW]	<i>you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
râdaph (רָדַף) [pronounced raw-DAHf]	<i>pursuing, persecuting; pursuer, persecutor</i>	Qal active participle	Strong's #7291 BDB #922

**Translation:** [After whom do you pursue?](#) David then asks Saul just exactly who exactly has he come out after. The idea is to, again, try to reason with Saul. Try to take him to a place that they can understand. Here Saul is, the king of Israel, leading the army of Israel, and who has he come out in pursuit? He has brought his army out to find David.

1 Samuel 24:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachrêy (אַחֲרַי) [pronounced ah-kuh-RAY]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
keleb (כֶּלֶב) [pronounced KEH-le <sup>b</sup> v]	<i>dog</i>	masculine singular noun	Strong's #3611 BDB #476
mûwth (מוֹת) [pronounced mooth]	<i>to die</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559

According to Owen, the Qal active participle acts as an adjective.

**Translation:** [After a dead dog?](#) The dog, in Israel, is one of most looked-down-upon creatures who walks the face of the earth. If you are thinking of the sweet poodle with the cute haircut, think instead about an uncontrollably wild pit bull. Vicious and unpredictable. That is more the sort of dog that the Israelites were familiar with. The only thing more worthless in the mind of an Israelite than a dog is a dead dog (compare 2Sam. 9:8 16:9). David has no power; he has no army, per se; he is a man who is not just like a dog, but like a dead dog.

## 1Samuel 24:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
In the LXX, the Peshitta and the DSS, we have a copulative here.			
ʿachârêy (אָחַרַי) [pronounced <i>ah-kuh- RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
par <sup>e</sup> ôsh (פָּרֹשׁ) [pronounced <i>pah<sup>e</sup>- GOHSH</i> ]	<i>flea</i>	masculine singular noun	Strong's #6550 BDB #829
ʿechâd (אֶחָד) [pronounced <i>eh- KHAWD</i> ]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral	Strong's #259 BDB #25

**Translation:** *After one flea?* David again emphasizes his relative unimportance in the scheme of things. What could be even less important than a dog? A dead dog. What could be even less important than a dead dog? One lone flea that lives in the dead dog's fur. David is saying that Saul has brought his entire army out to find and deal with a dead dog. In fact, he has assembled the army of Israel, the arm of God, to come out and deal with one flea living on this dead dog. Although David is not treating Saul with any disrespect, he colorfully portrays Saul's actions as unnecessary and way over the top.

Note that David, in these circumstances, still holds Saul to the high responsibility of his office. David does not insult or belittle Saul, but he does take him to task over his actions. "You are the king of Israel, Saul. The army of Israel is the arm of God. What the hell do you think you are doing? What is wrong with you?"

**And is Y<sup>e</sup>howah to [be] a judge and He judged between me and between you and He sees and He debates my dispute and He judges me from your hand.**

1Samuel  
24:15

**Furthermore, Jehovah is a Judge and He will judge between you and I and He sees and debates my contention; furthermore He will judge me from your hand.**

**Furthermore, Jehovah is the True Judge and He has already judged our dispute. He understands and disputes my case. Finally, He will judge me from your perspective.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And is Y<sup>e</sup>howah to [be] a judge and He judged between me and between you and He sees and He debates my dispute and He judges me from your hand.

The Peshitta

The LORD therefore will be judge, and judge between me and you, and see, and plead my cause, and deliver me from your hands."

Septuagint

The Lord be the judge and umpire between me and you; the Lord look upon and judge my cause, and rescue me out of your hand."

Significant differences

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#### Thought-for-thought translations; paraphrases:

CEV

I pray that the LORD will help me escape and show that I am in the right.

NAB The LORD will be the judge; he will decide between me and you. May he see this, and take my part, and grant me justice beyond your reach!”

NLT May the LORD judge which of us is right and punish the guilty one. He is my advocate, and he will rescue me from your power!”

**Mostly literal renderings (with some occasional paraphrasing):**

God’s Word™ So the LORD must be the judge. He will decide between you and me. He will watch and take my side in this matter and set me free from you.”

JPS (Tanakh) May the LORD be arbiter and may He judge between you and me! May He take note and uphold my cause, and vindicate me against you.”

**Literal, almost word-for-word, renderings:**

Young’s Updated LT And Jehovah has been for judge, and has judged between me and you; in fact, He sees and pleads my cause, and He delivers me out of your hand.”

**What is the gist of this verse?** David confidently points out to Saul that God is judge over all and He will judge this issue, this dispute which Saul has with him. God will plead David’s case and God’s judgment will result in David being delivered from Saul’s hand.

1 Samuel 24:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #1961 BDB #224
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong’s #3068 BDB #217
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong’s # BDB #510
dayyân (דַּיָּן) [pronounced <i>dahy-YAWN</i> ]	<i>judge, defender, advocate</i>	masculine singular noun	Strong’s #1781 BDB #193

**Translation:** Furthermore, Jehovah is a Judge... Jehovah functions as a judge over all of the earth. Jehovah is the preeminent judge. Jehovah is, was, and always will be judge over the earth. So David confidently calls upon God the make the call in this situation.

1 Samuel 24:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251

## 1Samuel 24:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphaṭ (שׁפַּחַת) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #8199 BDB #1047
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 1 <sup>st</sup> person singular suffix	Strong's #996 BDB #107
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #996 BDB #107

**Translation:** ...and He will judge between you and I... David really had no dispute with Saul, other than Saul's constant attacks upon David and the lies that Saul has told about him. David has not initiated any of this. His behavior has been impeccable. So David knows that God will make a determination between Saul and himself.

## 1Samuel 24:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
râ`âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; apocopated form	Strong's #7200 BDB #906
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
rîy <sup>b</sup> v (רִיב) [pronounced ree <sup>b</sup> v]	<i>to debate, to contend, to dispute; to conduct a case or suit [against someone], to make a complaint [against someone]; to find fault</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; apocopated form	Strong's #7378 BDB #936
`êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rîy <sup>b</sup> v (רִיב) [pronounced ree <sup>b</sup> v]	<i>strife, dispute, controversy, legal contention, forensic cause; an argument used in a public discussion or debate</i>	masculine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #7379 BDB #936

**Translation:** ...and He sees and debates my contention;... God knows all of the facts and God will stand up for David. God will take David's side and debate on behalf of David. You will recall in the psalms that we have studied of David's increased confidence. We have seen him steadily increase in his confidence and in his assessment of the situation. David has gone from being afraid and acting in a panic, to understanding that God's character has not changed; therefore, his relationship with God has not changed. Logically, then since God accurately judges all, God will judge this situation accurately and in David's favor.

**Application:** You will be judged, maligned and gossiped about. You will suffer injustices. If you are in fellowship, if you have not been an ass in your job or in your dealings with other people, then you can trust that God will take care of the situation. God knows what is right and wrong; God knows all of the facts. Therefore, if we suffer injustice, we know that God will take care of it.

**Personal example:** I had a principal who asked me to leave; at that time, I spend more time before and after school working with students than anyone else in my department. I had been set up and this had been a plot for over a year. I was too innocent to recognize what was going on. Two years later, I retired with more money than I have ever had before, and the students in his school suffered the worst setback in standardized testing in the department that I was in this history of the school. He went into another business. I had no reason to ever doubt what God was doing in this situation. God took care of everything, despite the fact that I made mistakes, said things that I should not have, and lacked trust now and again.

1Samuel 24:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
shâphaṭ (שׁפַּחַת) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 1 <sup>st</sup> person singular suffix	Strong's #8199 BDB #1047
min (מִן) [pronounced min]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** ...furthermore He will judge me from your hand. Most translations say that God will deliver David from Saul's hand. This is the same word found earlier in this verse which means *to judge*. However, it can also mean *to vindicate*. David would be vindicated in this matter between he and Saul. Rather than Saul capturing David (i.e., David would be in his hand, or under Saul's control); God will vindicate David out from or away from Saul's control.

Notice that David does not simply walk away. David does not say, "Hey, Saul, I could have killed you. Let that be a lesson to you." He tells Saul that Saul is shirking his responsibility. Saul is doing that which is wrong. Saul is using his great power improperly. David is the crown prince and Saul is the lame duck king; so David can speak to Saul by this. "You know damn well that what you are doing is wrong; and God will judge you for these actions. God knows my heart and my actions and God knows your heart and your actions." You may not realize this, but David is actually giving Saul advice to extend his time as king over Israel. "Take these duties before God seriously," David says to Saul.

[Chapter Outline](#)

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## Saul Expresses Personal Regrets for Pursing David and Elicits a Promise from David

And so he is as a completing David to speaks the words the these unto Saul, and so says Saul, “[Is] your voice this my son David?” And so lifts up Saul his voice and so he weeps. 1Samuel 24:16

And it is as David finishes shouting these words to Saul, that Saul says, “[Is] this your voice, David my son?” Then Saul lifted up his voice and he wept.

After David was finished shouting to Saul, Saul asked, “David, is this your voice I hear?” Then Saul began to weep uncontrollably.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	And so he is as a completing David to speaks the words the these unto Saul, and so says Saul, “[Is] your voice this my son David?” And so lifts up Saul his voice and so he weeps.
Septuagint	And it came to pass when David had finished speaking these words to Saul, that Saul said, “This your voice, son David?” And Saul lifted up his voice and wept.
Significant differences	.

### Thought-for-thought translations; paraphrases:

CEV	“David, my son--is that you?” Saul asked. Then he started crying...
NAB	When David finished saying these things to Saul, Saul answered, “Is that your voice, my son David?” And he wept aloud.
NLT	Saul called back, “Is that really you, my son David?” Then he began to cry.

### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	When David finished saying this, Saul asked, "Is that you speaking, my servant David?" and Saul cried loudly.
JPS (Tanakh)	When David finished saying these things to Saul, Saul said, “Is that your voice, my son David?” And Saul broke down and wept.

### Literal, almost word-for-word, renderings:

<i>Young's Updated LT</i>	And it comes to pass, when David completes to speak these words unto Saul, that Saul says, “Is this your voice, my son David?” And Saul lifts up his voice, and he weeps.
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**What is the gist of this verse?** Since David is so far away, Saul can only recognize David by his voice; he calls out to David, to see if it is really him; and then Saul breaks down and cries aloud.

David had a lot to say to King Saul. Now David will politely listen to what Saul has to say in reply.

## 1 Samuel 24:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition	No Strong's # BDB #453
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct	Strong's #3615 BDB #477
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
dâ <sup>b</sup> var (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâ <sup>b</sup> vâr (דְּבָרִים) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʿêlleh (אֵלֶּה) [pronounced <i>KÉHLeh</i> ]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
ʿel (אֶל) [pronounced <i>e/</i> ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâ'ûwl (שָׂאוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** *And it is as David finishes shouting these words to Saul,...* David is a fair distance from Saul. Saul can barely hear him and see him. Saul does get the gist of what David is saying and he knows David's voice (recall that David resided with him in the palace for some time). Saul understands exactly what had happened to him.

1Samuel 24:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אמר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
hă (ה) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6963 BDB #876
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, thus</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1121 BDB #119
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** *...that Saul says, "Is this your voice, David my son?"* David is such a distance away, but Saul can hear and recognize his voice. Saul is soaking in what has just happened and he is putting things together.

Saul calls David his son for two reasons: (1) David moved into the palace and was a singer and guitarist to Saul, to sooth his craziness; Saul would see him as a son, going back to those times. (2) David had been promised to both of Saul's daughters and he married one—this made him Saul's son-in-law (although Saul has probably given Michel, David's wife, to another—1Sam. 25:44). Note that these words represent such a change from Saul's previous words against David, when he calls David, "The son of Jesse." (1Sam. 22:8, 13). We can hear the change in the tone of his voice here.

1Samuel 24:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

## 1 Samuel 24:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
Shâ'ûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6963 BDB #876
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep, to cry, to bewail</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1058 BDB #113

**Translation:** Then Saul lifted up his voice and he wept. Saul has been chasing after David for months; suddenly he hears David's voice. There is a wealth of emotion which sweeps over Saul, as he is an emotional wreck. Don't forget that Saul had a great love for David at one time. He also hated him and wished David dead. He just realized that he was within a foot of David and that David let him live. Somewhere deep in his soul, beneath this mental illness, Saul remembers David and his faithfulness. Saul then just starts weeping controllably. Given the severity of Saul's mental illness, it should not surprise us that he should suffer great mood swings.

And so he says unto David, "Righteous you {are} from me for you have produced [to] me the good and I have produced [for] you to the evil."

1 Samuel  
24:17

Then he said to David, "You [are] righteous more than me because you have recompensed me good and I have recompensed you evil."

Then he said to David, "You are more righteous than I am because you have recompensed good to me whereas I have recompensed you with evil."

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And so he says unto David, "Righteous you {are} from me for you have produced [to] me the good and I have produced [for] you to the evil."

Septuagint

And Saul said to David, "You [are] more righteous than I [am], for you have recompensed me good, but I have recompensed you evil."

Significant differences

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#### Thought-for-thought translations; paraphrases:

CEV

...and said: David, you're a better person than I am. You treated me with kindness, even though I've been cruel to you.

NAB

Saul then said to David: "You are in the right rather than I; you have treated me generously, while I have done you harm."

NLT	And he said to David, “You are a better man than I am, for you have repaid me good for evil.
REB	He said, ‘The right is on your side, not mine: you have treated me so well; I have treated you so badly.

**Mostly literal renderings (with some occasional paraphrasing):**

God’s Word™	He told David, “You are more righteous than I. You treated me well while I treated you badly.”
JPS (Tanakh)	He said to David, “You are right, not I; for you have treated me generously, but I have treated you badly.

**Literal, almost word-for-word, renderings:**

Young’s Updated LT	And he says unto David, “You are more righteous than I; for you have done me good, and I have done you evil;...
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**What is the gist of this verse?** Saul has a moment of clarity where he recognizes that David has always treated him justly but he has treated David unfairly. Therefore, David is more righteous than he.

1Samuel 24:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
ʾamar (אמר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
ʾel (אל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong’s #1732 BDB #187
tsaddîyq (צַדִּיק) [pronounced tsahd-DEEK]	<i>just, righteous, justified; absolute or perfect righteousness [if applied to God]</i>	adjective, often used as a substantive	Strong’s #6662 BDB #843
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong’s #859 BDB #61
min (מִן) [pronounced min]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation with a 1 <sup>st</sup> person singular suffix	Strong’s #4480 BDB #577

**Translation:** Then he said to David, “You [are] righteous more than me... Saul has a moment of clarity, which is one of the reasons why David (and others) tried to reason with him.<sup>24</sup> Saul has put together all that has

<sup>24</sup> Remember his son Jonathan attempting to reason with him about David in 1Sam. 19.

transpired and he recognizes that David has always treated him fairly and with respect. He tells David, “[You are more righteous than I am.](#)”

1 Samuel 24:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ʾattâh (אתה) [pronounced <i>ahT-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
gâmal (גמל) [pronounced <i>gaw-MAHL</i> ]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by על]</i>	2 <sup>nd</sup> person masculine singular, Qal perfect; with the 1 <sup>st</sup> person singular suffix	Strong's #1580 BDB #168
tôwb (טוב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective which acts like a substantive with the definite article	Strong's #2896 BDB #373

**Translation:** [...because you have recompensed me good...](#) In all of their dealings, David has always treated Saul fairly and justly. No matter what happened, David has always done right by Saul. Saul, here, admits to this fact; he admits that he knows that David has treated him well. In fact, what just happened, where David could have killed Saul but did not, is just another illustration of David's proper treatment of Saul.

1 Samuel 24:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אני) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
gâmal (גמל) [pronounced <i>gaw-MAHL</i> ]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by על]</i>	1 <sup>st</sup> person singular, Qal perfect; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1580 BDB #168
râʾâh (רה) [pronounced <i>raw-GAW</i> ]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun with the definite article	Strong's #7451 BDB #949

**Translation:** [...and I have recompensed you evil.](#) Saul, in his every action toward David has been evil. Even his offering his daughter to David in marriage was a self-serving act. In everything that Saul has done toward David,

it was been evil and with the intention of causing David injury. At this moment, Saul has Israel's army out combing the countryside for David, seeking his life.

Given Saul's weeping, you can tell that this is genuine regret. He sincerely feels sorry for what he has done. If Saul were at an evangelistic meeting, everyone there would think that he is being convicted of sin and repenting of his evil ways. In fact, for all intents and purposes, Saul is doing exactly that which most people believe is part of the salvation package. How many pamphlets have you seen where you are urged to turned away from your sin, to cry out to the Lord for forgiveness. But let me make this pitifully clear: no matter how sorry you feel about sinning against God, that will not save you. You can vow never to sin again. That will not save you. Salvation comes only through faith in Jesus Christ; how you feel about your sins up until that point in time is immaterial. Now, certainly, many of us are brought to our Lord because we are ashamed of our lives and what we have done. However, others of us are brought to Jesus Christ simply through the revealing of the gospel by God the Holy Spirit. We may feel rather ambivalent about our sins. It is trusting in Jesus Christ that saves us. For me, it was not the sins in my life that brought me toward Jesus Christ, but how depressed I felt. I *thought* I was facing some very difficult circumstances and I was very sad about them. This led me to pray to God, expressing some positive volition, which eventually led me to faith in Christ (which came within a few months of that). I do not recall sin being an issue to me.

On the other hand, it is clear that Saul is distressed over how he feels; he is clearly distressed about his sins against David. Saul is not putting on an act here. David is not standing next to Saul with a knife at his throat. Saul is absolutely safe. He could even make an attempt to return to the cave and attack David. However, that is the farthest thing from Saul's mind. He truly regrets what he has done; he is truly sorry for what he has done. This is no act. Saul is not exercising his thespian talents. He is ashamed, he feels badly, and he confesses his wrong aloud, to David, to all those who can hear him (which would include his own men). Most evangelists and most believers would assume that Saul is either being saved or turning his life around. And they would be wrong. He will pursue David once again in 1Sam. 26:2.

**Application:** When it comes to salvation, approaching the gospel from the standpoint of base of sin is only one approach. Definitely, Jesus Christ dying for our sins is the basis of our salvation—and that apart from that, all the faith in the world would not save us. But salvation is gotten through faith in Christ. I recall witnessing to one person who picked me up hitchhiking (or maybe I picked him up; this was many years ago), and I explained to him that salvation only involved believing in Jesus Christ. He appeared very interested in this fact and I personally believe that he, sometime in the future, if not right then, trusted in Jesus Christ. I approached the gospel not based upon him being a bad person, but on the basis that Jesus Christ offered him salvation for free. There are many ways to give someone the gospel; many ways to approach it. If you're only approach is, "You have sinned against God and you should be ashamed;" then you will not reach every person God places in front of you.

**And you have made known the day which you have done with me good which had delivered me over Y<sup>e</sup>howah into your hand and you did not kill me.**

1Samuel  
24:18

**You have made it known today that which you have done to me the honorable thing [lit., *manufactured good to me*] when Y<sup>e</sup>howah delivered me into your hand, but you did not kill me.**

**You made it clear today that you have again done honorably by me, for when Jehovah delivered me into your hand, you did not kill me.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text

**And you have made known the day which you have done with me good which had delivered me over Y<sup>e</sup>howah into your hand and you did not kill me.**

Septuagint

**And you have told me today what good you have done me, how the Lord shut me up into your hands today, and you did not kill me.**

Significant differences

**Thought-for-thought translations; paraphrases:**

- CEV You've told me how you were kind enough not to kill me when the LORD gave you the chance.
- NLT Yes, you have been wonderfully kind to me today, for when the LORD put me in a place where you could have killed me, you didn't do it.
- REB You have made plain today the good you have done me [or Your goodness to me this day has passed all bounds]; the LORD put me at your mercy, but you did not kill me.

**Mostly literal renderings (with some occasional paraphrasing):**

- God's Word™ Today you have proved how good you've been to me. When the LORD handed me over to you, you didn't kill me.
- JPS (Tanakh) Yes, you have just revealed how generously you treated me, for the LORD delivered me into your hands and you did not kill me.

**Literal, almost word-for-word, renderings:**

- Updated Emphasized Bible || You || then have told today, how you have deal with me | for good | , —how <when Yahweh had surrendered me into your hand> you did not slay me.
- Young's Updated LT ...and thou hast declared today how that you have done good with me, how that Jehovah shut me up into your hand, and you did not slay me,...

**What is the gist of this verse?** David made is clear to Saul that his treatment of Saul has always been righteous—he made this clear by not killing Saul, even though God handed Saul over to David.

1 Samuel 24:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾat <sup>e</sup> (את) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person feminine singular, personal pronoun	Strong's #859 BDB #61
nâgad (נא) [pronounced <i>naw-GAHD</i> ]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #5046 BDB #616
yôwm (יום) [pronounced <i>yohm</i> ]	<i>day; today</i> (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
ʾêth (את) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object; with the 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84

## 1Samuel 24:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
These particles possibly mean <i>that which</i> when used together.			
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
tôwb (טוֹב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective which acts like a substantive with the definite article	Strong's #2896 BDB #373

**Translation:** You have made it known today that which you have done to me the honorable thing [lit., *manufactured good to me*]... David has again and again done the honorable thing toward Saul. Saul simply gives the example of what David did today. It is clear that David has always acted honorably toward Saul, and what he did today was merely an illustration of that.

## 1Samuel 24:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
These particles possibly mean <i>that which</i> when used together.			
çâgar (צָרָה) [pronounced <i>saw-GAHR</i> ]	<i>to deliver over</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect; with the 1 <sup>st</sup> person singular suffix	Strong's #5462 BDB #688
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88

1 Samuel 24:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388
wê (or vê) (וְ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hârag (רָחַג) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	1 <sup>st</sup> person singular, Qal perfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2026 BDB #246

**Translation:** ...when Y<sup>e</sup>howah delivered me into your hand, but you did not kill me. The illustration is simple: Jehovah God made it possible for David to kill Saul, but he chose not to. Now, there is another issue of disrespect, which David will deal with later. However, the key is that David could have killed Saul, but he didn't.

**And that attains a man his enemy and he has sent him in a way, pleasant and Y<sup>e</sup>howah keeps you safe pleasant below the day the this which you have done to me.** 1 Samuel 24:19

**And that a man [or, and which man] finds his enemy and he sends him on a safe journey, then Y<sup>e</sup>howah will recompense good [to] you on the basis of this day you have done to me.**

**Furthermore, when a man finds his enemy and then sends him away safely, then Jehovah will repay you with good on the basis of what you have done to me on this day.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text      **And that attains a man his enemy and he has sent him in a way, pleasant and Y<sup>e</sup>howah keeps you safe pleasant below the day the this which you have done to me.**

Peshitta      **For when a man finds his enemy, and lets him go free, the LORD will reward him with good; wherefore the LORD reward you with good for what you have done to me this day.**

Septuagint      **And if anyone should find his enemy in distress, and should send him forth in a good way, then the Lord will reward him good, as you have done this day.**

Significant differences      .

**Thought-for-thought translations; paraphrases:**

CEV      **If you really were my enemy, you wouldn't have let me leave here alive. I pray that the LORD will give you a big reward for what you did today.**

NLT      **Who else would let his enemy get away when he had him in his power? May the LORD reward you will for the kindness you have shown me today.**

REB Not often does a man find his enemy and let him go unharmed. May the LORD reward you well for what you have done for me today!

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ When a person finds an enemy, does he send him away unharmed? The LORD will repay you completely for what you did for me today.

JPS (Tanakh) If a man meets his enemy, does he let him go his way unharmed? Surely, the LORD will reward you generously for what you have done for me this day ["for what...day"; Emendation yields, "the generosity you have shown me."].

**Literal, almost word-for-word, renderings:**

Young's Updated LT ...and that a man finds his enemy, and has sent him away in a good manner; and Jehovah doth repay you good for that which you have done to me this day.

**What is the gist of this verse?** Saul admits that a man does not find his enemy, and then set him loose. He says that Jehovah will repay David good for what he has done.

1Samuel 24:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4672 BDB #592
ʾîysh (יש) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
ʾêth (את) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâya <sup>b</sup> v (אויב) [pronounced <i>aw-YA<sup>B</sup>V</i> ]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #340 BDB #33
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שלח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7971 BDB #1018

## 1Samuel 24:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, journey, manner, course</i>	masculine singular noun	Strong's #1870 BDB #202
ṭôwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective which acts like a substantive	Strong's #2896 BDB #373

**Translation:** *And that a man* [or, *and which man*] *finds his enemy and he sends him on a safe journey...* Saul is taken aback. He fully realizes that David could have killed him, but he chose not to. Instead, David sent him on his way, wishing him Godspeed, if you will. Saul expresses surprise that a man could find his enemy, and then send him off safely, without inflicting any harm.

## 1Samuel 24:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
shâlêm (שָׁלַם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe, to complete, to finish, to restore, to requite, to recompense</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect; with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #7999 BDB #1022
Apparently, the Aramaic and Syriac reads, <i>if a man find his enemy, and let him go away, the Lord will reward him, [and] the Lord reward you.</i> <sup>25</sup> See the rendering of the Peshitta.			
ṭôwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better</i>	feminine singular adjective which acts like a substantive	Strong's #2896 BDB #373
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands] [when found in accusative position]; on the basis of</i>	preposition	Strong's #8478 BDB #1065
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398

<sup>25</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 24:19.

## 1Samuel 24:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** ...then Y<sup>e</sup>howah will recompense good [to] you on the basis of this day you have done to me. Saul says that God will repay good to David for the way that he has treated Saul. God will vindicate the doctrine in David's soul. God will reward David for his thinking and actions.

Now, there is an additional issue involved here. There is a certain majesty of the office of the king, and a certain respect and deference which should be paid to Saul for occupying that office. David actually did not show respect for the office in cutting the tip of Saul's robe. However, that is a separate issue.

**And now behold I know that reigning, you [will] reign [as king] and has stood up in your hand a kingdom of Israel.**

1Samuel  
24:20

**Listen, now I know that you will definitely reign [as king] and [that] the kingdom of Israel will be established by your hand.**

**Listen—now I know that you will definitely becoming king and that the kingdom of Israel will be established as a great nation under your control.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And now behold I know that reigning, you [will] reign [as king] and has stood up in your hand a kingdom of Israel.

The Peshitta

And now, behold, I know well that you will surely be king, and that the kingdom of Israel will be established in your hand.

Septuagint

And now, behold, I know that you will surely reign, and the kingdom of Israel will be established in your hand.

Significant differences

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#### Thought-for-thought translations; paraphrases:

CEV

I realize now that you will be the next king, and a powerful king at that.

NAB

And now, since I know that you shall surely be king and that sovereignty over Israel shall come into your possession,...

REB

I know now that you will surely become king, and that the kingdom of Israel will flourish under your rule.

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™

Now I know that you certainly will rule as king, and under your guidance the kingdom of Israel will prosper.

### Literal, almost word-for-word, renderings:

Young's Updated LT

And, now, lo, I have known that you certainly reign, and the kingdom of Israel has stood [or, been placed] in your hand;...

**What is the gist of this verse?** Young and the NAB have this right; Saul sets up David for a request, by first of all saying, "You will rule over Israel and the kingdom will be placed under your control."

1 Samuel 24:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gáht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
hinnêh (הִנֵּה) [pronounced <i>hín-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
yâdaʿ (יָדָעַ) [pronounced <i>yaw-DAHG</i> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted, to know by experience, to have a knowledge of something; to see</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
mâlak <sup>e</sup> (מָלַךְ) [pronounced <i>maw-LAHK<sup>e</sup></i> ]	<i>to reign, to become king or queen</i>	Qal infinitive construct	Strong's #4427 BDB #573
mâlak <sup>e</sup> (מָלַךְ) [pronounced <i>maw-LAHK<sup>e</sup></i> ]	<i>to reign, to become king or queen</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #4427 BDB #573

**Translation:** Listen, now I know that you will definitely reign [as king]... Recall that Saul's big problem with David was the fact that God was going to make him king over Saul. Saul wanted to continue being king and he wanted his sons to follow him as kings of Israel. If David was alive, and if God had promised the kingdom to him, then this meant that Saul could lose the throne; and that his sons would never occupy the throne. This is why Saul was out to kill David, and this is why he would lie to his men about David's alleged crimes. Saul had hoped that he would somehow destroy David and that, despite the fact that God has promised David the kingdom of Israel. However, Saul now realizes that David will be the one to reign over Israel. God's choice and the contrast between Saul and David make this clear to Saul. However, given Saul's mental state, we have no idea just how long Saul will retain this information. Saul right now is truly repentant for his actions; he is truly sorry for what he has done; he also is fully aware that David will be the next man to occupy the throne over Israel. Remember, Saul is not in any danger right now from David. Saul is not saying what David wants to hear—there is nothing to make him say these things. Saul is speaking from his heart. He is being sincere. However, Saul's sincerity and repentance will

not cause David to change his mind and move back to Gibeah. David knows that Saul cannot be trusted—not in the long term.

1Samuel 24:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּמ) [pronounced koom]	<i>to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #6965 BDB #877
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388
mam <sup>e</sup> lâkâh (מַמְלָכָה) [pronounced mahm <sup>e</sup> -law-kaw]	<i>kingdom, sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular construct	Strong's #4467 BDB #575
Yis <sup>e</sup> ra'êl (יִשְׂרָאֵל) [pronounced yis <sup>e</sup> -raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** ...and [that] the kingdom of Israel will be established by your hand. There is more to it than David just ruling over Israel. When he rules over Israel, Israel will be established as a world power. The nations surrounding Israel will see Israel as a formidable power, and a nation to be reckoned with. This will not be the dynasty of Saul—this will be David's dynasty. Saul, much of the time, just shoots off his mouth, and whatever comes out, comes out. However, here, he is making sense; he is speaking with the clarity of divine viewpoint. Saul occasionally did speak the truth, although he otherwise might be so far out of line, it is hard to believe that he is even rational.

What Saul has said here and in the previous verse is actually a set up for the next verse. Because David will definitely rule Israel, and because David has always done good to Saul, Saul is going to ask something of David. It is easy to just see the verses as separate entities, where Saul compliments David, and then asks a favor of David. However, if you will note here, Saul is setting David up. He is not just running at the mouth saying, "David, you are really wonderful and great and kind." Saul has a purpose in mind, and he is logically forcing David to grant his request.

Even though Saul has acted irrationally, this does not mean that Saul is stupid. Saul is a very intelligent man, and there are many times when we observe this in Scripture. Just because Saul is in opposition to the plan of God, this does not mean that he is an ignorant man. So, since Saul realizes that there is nothing he can do about David ascending to his throne, but he can act right now to protect his sons. So, yes, Saul is being sincere; but, yes, Saul also has ulterior motives. Saul believes in what he is saying, but he has a reason for saying it.

I also want you to stop and think about exactly what is happening here—the physical reality. David has allowed Saul to put some distance between them—David did not pop out of the cave 30 seconds later, tap Saul on the shoulder, and begin a conversation. David knows that Saul is dangerous and unpredictable. David is not a stupid person, and he is not going to take unnecessary chances. So David and Saul are calling back and forth to one another, loudly, as there is a significant difference between them (recall that Saul yells back, "Is this your voice,

David my son?" If they were 20 feet apart, Saul would not say that). Saul's soldiers (including Abner) and David's soldiers can hear this exchange. Saul clearly understands that David is his replacement, and all those with David and Saul hear this as well.

**And now swear to me in Y<sup>e</sup>howah if you will kill my seed after me and if you will lay waste to my name from a house of my father."**

1 Samuel  
24:21

**[Now], therefore, swear to me by Y<sup>e</sup>howah if you will kill [off] my seed [which] follows me and if you will annihilate my name from the house of my father."**

**Now, therefore, promise me that Jehovah that you will not destroy my descendants who follow me and that you will not remove my name from the house of my father."**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text

And now swear to me in Y<sup>e</sup>howah if you will kill my seed after me and if you will lay waste to my name from a house of my father."

Septuagint

Now then swear to me by the Lord that you will not destroy my seed after me, that you will not blot out my name from the house of my father."

Significant differences

The negative that we find in the LXX conveys the sense of the Hebrew. Saul is not asking David to swear that he will blot out his seed, but to swear to David *if* he would blot out Saul's seed, which use of *if* in the Hebrew with a vow requires a strong, negative response.

#### **Thought-for-thought translations; paraphrases:**

CEV

Promise me with the LORD as your witness, that you won't wipe out my descendants. Let them live to keep my family name alive.

NLT

Now, swear to me by the LORD that when that happens you will not kill my family and destroy my line of descendants!"

REB

Swear to me now by the LORD that you will not exterminate my descendants and blot out my name from my father's house.'

#### **Mostly literal renderings (with some occasional paraphrasing):**

*God's Word*<sup>TM</sup>

Swear an oath to the LORD for me that you will not wipe out my descendants or destroy my name in my father's family."

JPS (Tanakh)

So swear to me by the LORD that you will not destroy my descendants or wipe out my name from my father's house."

#### **Literal, almost word-for-word, renderings:**

*Young's Updated LT*

...and, now, swear to me by Jehovah—you will not cut off my seed after me, nor will you destroy my name from the house of my father."

**What is the gist of this verse?** Although Saul is in no position to do so, he asks David to swear that he will not destroy all of Saul's family. Saul asks David on the basis of logic.

## 1Samuel 24:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ʿattâh mean <i>and so, thus, things being so, therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
shâbvaʿ (שָׁבַע) [pronounced <i>shaw<sup>b</sup>-VAHG</i> ]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	2 <sup>nd</sup> person masculine singular, Niphal imperative; with the voluntative hê	Strong's #7650 BDB #989
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's# none BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
kâraṯh (כָּרַח) [pronounced <i>kaw-RAHTH</i> ]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #3772 BDB #503
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zeraʿ (זֶרַע) [pronounced <i>ZĒH-rahg</i> ]	<i>a seed, a sowing, an offspring</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #2233 BDB #282
ʾaḥar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind</i>	preposition with the 1 <sup>st</sup> person singular suffix	Strong's #310 BDB #29

**Translation:** [Now], therefore, swear to me by Y<sup>e</sup>howah if you will kill [off] my seed [which] follows me... Unlike most of the translations which I have seen, Saul does not ask David to swear to him that David *will not* destroy him and his descendants. He asks David *if* he will swear to such a thing. Saul is in no position to make any demands; even though he has his entire army with him. What he asks is, whether David would swear not to destroy him. This is something than any normal person would be willing to admit, one way or the other. That is, David can say, "I am not going to swear a damn thing to you;" and Saul could reasonably determine that David

will come after him and his descendants. Or, David could swear to Saul, and tell him either, “Yes, I will swear to you that I will not cut off your line” or “I will swear to you that I will destroy your line.” Specifically, in this half of v. 21, Saul is concerned whether David will kill off his sons and grandsons once David becomes king over Israel. This, by the way, was not uncommon in that day. An analogous situation would be, today, in the US, if a republican got elected president, and then he sent out the secret service to kill all the democrats who ran against him (and their sons). This is not a tact very often employed today in the US government.

1 Samuel 24:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
shâmad (שָׁמַד) [pronounced shaw-MAHD]	<i>to lay waste, to annihilate, to exterminate</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #8045 BDB #1029
ʾêth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #8034 BDB #1027
min (מִן) [pronounced min]	<i>from, off, out from, out of, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1004 BDB #108
ʾâb (אָב) [pronounced aw <sup>b</sup> v]	<i>father, both as the head of a household or clan</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1 BDB #3

**Translation:** ...and if you will annihilate my name from the house of my father.” Saul asks a little bit more here. He is concerned whether his name will be cut off entirely from the name of his father. This would imply not only Saul's sons and grandsons, but Saul himself. Saul did not know that Jonathan had already made the same request earlier—Jonathan made this request from the position of friendship (1Sam. 20:15).

Now, did you notice how Saul set up his request? He didn't just say, “Hey, David, promise not to kill me and my children?” Saul first of all tells David, “You have always been good to me; you are righteous; and God will reward you for this righteousness by giving you the kingdom.” Saul is not just buttering David up, Saul is setting David up. Saul may be crazy, but he is not stupid. We saw already how, when confronted by Samuel, that Saul had a million excuses, and they all seemed to make perfect sense. With David, he is not complimentary; he essentially

speaks of David's goodness and righteousness, which would necessitate that David follow through exhibiting goodness and righteousness—and therefore promise not to harm him or his family. Otherwise, all that Saul said would be negated. Do you follow that? If David has always been good to Saul and if David is more righteous than Saul, then he will grant Saul's request and promise not to harm Saul's family.

This was a common practice of the culture of that time; when one dynasty took over, they often destroyed all of those who made up their opposition. All of their rivals are killed, often along with their sons as well—to prevent anyone who may come along and challenge their rule (see 2Kings 10:7).

[Chapter Outline](#)

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## David and Saul go their Separate Ways

**And so swears David to Saul. And so goes Saul unto his home and so David and his men have gone up beyond the stronghold.**

1Samuel  
24:22

**David made an oath to Saul. Then Saul went to his home and David and his men went up beyond the stronghold.**

**David promised Saul not to completely destroy his line. Then Saul went up to his home and David and his small army returned to their stronghold.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	And so swears David to Saul. And so goes Saul unto his home and so David and his men have gone up beyond the stronghold.
The Peshitta	So David swore to Saul. And Saul went to his home; but David and the men who were with him went up to Mizpeh.
Septuagint	So David swore to Saul; and Saul departed to his place, and David and his men went up to the stronghold of Messera.
Significant differences	.

### Thought-for-thought translations; paraphrases:

CEV	So David promised, and Saul went home. David and his men returned to their hideout.
NAB	David gave Saul his oath and Saul returned home, while David and his men went up to the refuge.

### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>TM</sup>	So David swore to Saul. Then Saul went home, and David and his men went to their fortified camp.
JPS (Tanakh)	David swore to Saul, Saul went home, and David and his men went up to the strongholds.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	David gave Saul his oath, and Saul went home; but David and his men got up to the stronghold.
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**Updated Emphasized Bible** So David swore [this] to Saul and Saul departed to his own house, but || David and his men|| went up on [as per 9 early printed editions; one early printed rabbinic edition reads *into*] the stronghold.

**Young's Updated LT** And David swears to Saul, and Saul goes unto his house, and David and his men have gone up unto the fortress.

**What is the gist of this verse?** David, although he is not bound to Saul for any reason, he still give Saul an oath. Saul goes back home and David to his hiding place.

1 Samuel 24:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâbva' (שָׁבַע) [pronounced <i>shaw<sup>b</sup>-VAHG</i> ]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Shâ'ûwl (שָׂאֹוּל) [pronounced <i>shaw-OOL</i> ]	<i>which is transliterated Saul; it means asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** **David made an oath to Saul.** David really did not want to hurt God's anointed nor did he want to destroy all of Saul's line. He simply would like to have been left alone. However, David has a destiny and he must fulfill this destiny. There is nothing in this destiny that demands he must destroy Saul or Saul's descendants. Therefore, David swears to Saul that he will not destroy Saul and his children.

Also, unlike his own oath, Saul knew that he could trust David's word. David would not give this oath to Saul now and go back on it. Saul knows that David is a man of character. Saul, on the other hand, is not (see 1Sam. 19:6). The only reason that Saul has not killed David is lack of opportunity.

**Application:** Your word must mean something. You cannot tell someone you are going to do one thing and then you do another. I had tenants that we had come to a legal agreement. They had promised me face to face that they would allow the house to be shown. However, they did not keep the appointments that they made and when a prospective tenant called back to reset the appointment, they told that person never to call them again. When the house was given over to a real estate agent to be shown, again, they set an appointment to meet with the agent, and did not show up. When they finally did show up, 30 minutes later, they refused to cooperate with the agent. One of the things which I recalled about these people is that he had a copy of the NIV Study Bible on his office desk. Being a believer with doctrine, I knew that this meant nothing to this person, and that they would lie to get what they wanted. However, had a been an unbeliever, I would have thought about the Bible and thought about their lying ways, and then determined, "Just another hypocritical Christian couple. Not a surprise." And, as an unbeliever, I would have one more reason to reject Christ as Savior. If you are the kind of Christian who lies and your word means nothing, then hide anything that may suggest you are a believer from the outside world. All you do is give unbelievers yet another reason not to believe in Christ.

What this oath really covers is, when David becomes king, he will not kill all of Saul's remaining relatives. Now, there will be an incident later in David's kingship which will involve Saul's progeny in 2Sam. 21. However, that is a separate incident entirely. This action was not that of a king attempting to consolidate or protect his power. This same chapter also reveals how David kept his oath to Jonathan (2Sam. 21:7). When some acted on his behalf to destroy part of Saul's line, David had them executed (2Sam. 4:12).

### 1Samuel 24:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Shâ'ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
'el (אֶל) [pronounced <i>el</i> ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108

**Translation:** [Then Saul went to his home and...](#) Saul is completely deflated. He was functioning on this almost uncontrollable desire to destroy David. He was like this balloon that David popped with honesty and meekness. Saul does have the assurance that David will not wipe him out along with his sons; therefore, Saul is temporarily satisfied and is willing to step back from this pursuit. In fact, he just missed getting killed by David, so Saul really has no choice. When did he tell his army? "David and I have come to an understanding. David has given me his oath."

### 1Samuel 24:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
'îysh (אִישִׁ) [pronounced <i>eesh</i> ]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #376 BDB #35

### 1Samuel 24:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עלה) [pronounced <i>ġaw-LAWH</i> ]	<i>to go up, to ascend, to rise, to climb</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5927 BDB #748
ʿal (על) [pronounced <i>ġahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
m <sup>ə</sup> tsûwdâh (מצודת) [pronounced <i>m<sup>ə</sup>tzoo-DAW</i> ]	<i>fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net; transliterated Masada</i>	feminine singular noun with the definite article	Strong's #4686 BDB #845

Both the Syriac and the Arabic have *Mizpah* here. The first and last letters are the same in the Hebrew; however, I have no idea about the other two languages.

**Translation:** ...David and his men went up beyond the stronghold. David is not a stupid man. Despite this encounter with Saul, which seems to indicate that all things are hunky dory, David does not return to his home with Saul's daughter. What Saul promises and what Saul will deliver are two different things entirely. David knows that he is safe for the time being, but not completely and continuously.

You may recall that we discussed the location of *Masada* (or, *the stronghold*) in 1Sam. 22:5. We do not know for certain to where the author is referring; however, this could either be the famous Masada of Jewish history (made famous at a much later date) or this could refer to whatever stronghold wherein David and his men stayed. It may be best to examine the **Doctrine of Masada** at this point.

It should be noted that David is said to be in the wilderness of Engedi at the beginning of this chapter, and upon Masada at the end—these two places are quite close to one another and it would be reasonable for David to travel from one to the other.

Many commentators place Psalm 57 here; however, it is better placed between 1Sam. 21 and 22 (and I have already spent a lot of time on that discussion).

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<a href="#">Psalms Appropriately Exegeted with this Chapter</a>	<a href="#">Other Chapters of the Bible Appropriately Exegeted with this Chapter</a>	<a href="#">Definition of Terms</a>
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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Samuel</a>	

### Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

## Why 1Samuel 24 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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## What We Learn from 1Samuel 24

- 1.

[Chapter Outline](#)

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

Antiquities of the Jews - Book VII

CONTAINING THE INTERVAL OF FORTY YEARS.  
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.

CHAPTER 12.

**HOW THE HEBREWS WERE DELIVERED FROM A FAMINE WHEN THE GIBEONITES HAD CAUSED PUNISHMENT TO BE INFLICTED FOR THOSE OF THEM THAT HAD BEEN SLAIN: AS ALSO, WHAT GREAT ACTIONS WERE PERFORMED AGAINST THE PHILISTINES BY DAVID, AND THE MEN OF VALOR ABOUT HIM.**

3. And now David being freed from wars and dangers, and enjoying for the future a profound peace, (24) composed songs and hymns to God of several sorts of metre; some of those which he made were trimeters, and some were pentameters. He also made instruments of music, and taught the Levites to sing hymns to God, both on that called the sabbath day, and on other festivals. Now the construction of the instruments was thus: The viol was an instrument of ten strings, it was played upon with a bow; the psaltery had twelve musical notes, and was played upon by the fingers; the cymbals were broad and large instruments, and were made of brass. And so much shall suffice to be spoken by us about these instruments, that the readers may not be wholly unacquainted with their nature.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

[Chapter Outline](#)

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Edersheim's commentary on this chapter, with some slight updating and editing.





## A Complete Translation of 1Samuel 24

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The following Psalms would be appropriately studied at this time: Psalm 7.

R. B. Thieme, Jr. covered this psalm:

Series	Series #	Passage	Lesson #
1972 David Series	631	1Sam. 24:1–4	Lesson #49
1972 David Series	631	1Sam. 24:5–7	Lesson #50
1972 David Series	631	1Sam. 24:8–20	Lesson #51
1972 David Series	631	1Sam. 24:20–22	Lesson #52

## Word Cloud from a Reasonably Literal Paraphrase of 1Samuel 24

### Word Cloud from Exegesis of 1Samuel 24<sup>26</sup>

These two graphics should be very similar; this means that the exegesis of 1Samuel 24 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<b><a href="http://www.kukis.org">www.kukis.org</a></b>		<b>Exegetical Studies in Samuel</b>

<sup>26</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.