

# 1 SAMUEL 26

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**1Samuel 26:1–26**

**David Passes on Second Chance to Kill 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 26:

- vv. 1–3 **Saul Goes Out After David Again**
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- vv. 8–12 **David Explains to Abishai What is Permissible with Regards to Saul**
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## Charts, Short Doctrines and Maps:

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Doctrines Covered	Doctrines Alluded To
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Psalms Alluded To	
<b>Psalm 54</b>	<b>Psalm 18</b>

**Introduction:** Although it appeared as though Saul might be ready to stop pursuing David back in 1Sam. 24, that is not really the case. Saul was not a rational person. Anything could set him off. What happens in this chapter is the Ziphites come to Saul and tell him that David can be found in the hill of Hachilah, which is right on the edge of the desert. This is all the encouragement that Saul needs. He gathers up an army of 3000 and goes in pursuit of David. However, David finds a place to hide where he is able to observe Saul entering into his space. So, when Saul and his men camp within David’s visual range, David decides to take Abishai with him to pay Saul a visit in the camp. The first thing that occurs to me at this point, on the outset of this study, is *why?* *Why does David take a man and go down into Saul’s camp?* Maybe I’ll have some idea by the time the exegesis of this chapter is complete.

Once they get into Saul’s well-fortified camp, Abishai immediately suggests to David that they kill Saul. You may recall the reasoning given in 1Sam. 24: David’s men quote some Scripture, which we postulated was Psalm 110:1, which should not have been applied to David. Abishai offers to kill Saul for David, but David tells him that he cannot strike the Lord’s anointed without consequences. Instead of killing Saul, David takes his spear, which is stuck in the ground next to his head; and he takes Saul’s personal water jar. Then David puts some distance between himself and Saul’s camp and then calls out to Saul’s primary aide-de-camp, Abner and chews him out for falling asleep during a watch. This apparently wakes Saul up, who realizes it is David; and David again asks, “Why are you pursuing me?” Saul apologizes again and David sends his spear back as a constant reminder. Saul tells David that he will not pursue him any more and he returns to Gibeah.

One of the accusations leveled against this portion of Samuel is that this is a different version of the events that we have already covered in 1Sam. 24.<sup>1</sup> Since there are similarities, *higher* critics say that these are two traditions based upon the same event; and that they were recorded sometime after the actual event. Now, apart from the obvious (and superficial) similarities between the two chapters, there is no other reason to think this. Personally, I have had several incidents in my life which had similar aspects to them. I have had situations involving the same people and involving different people, where there were many things in common. However, the situations were different. Therefore, there is no reason to postulate that these two situations have to be based upon the same occurrence. Just like all of the *higher criticism* that we have faced up until this time, there is no reason to fall for it. The primary purpose of so called *higher criticism* is to discredit Scripture. The idea is to somehow imply that Scripture is not inspired by God the Holy Spirit. If these two chapters are about the same incident, then one set of events is incorrect; and possibly both chapters have inaccuracies in them. If that is the case, then there is no such thing as inspired Scripture. However, if one approaches this from an objective view, examines all of the fulfilled prophecy, then one cannot help but be amazed as to how clairvoyant these Scriptures seem to be. An impartial examination would indicate that it is more likely that these Scriptures are inspired; and that there is much more evidence for this than there is for these to be poorly recorded history, written down centuries after the events

<sup>1</sup> One example of this, as we would expect, is Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans Publishing Co., Grand Rapids, ©1993; p. 136.

spoken of. Furthermore, even one of the greatest secular historians of all time, Will Durant, remarked concerning the accuracy of Scripture, that, apart from the miraculous events which were recorded, one could not help but recognize the historical detail contained within both testaments, and that there was no logical reason to regard Scripture as inaccurate.<sup>2</sup> There are similarities between this chapter and 1Sam. 24; therefore, at the completion of this chapter, we will compare it these two chapters.

[Chapter Outline](#)

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## Saul Goes Out After David Again

Slavishly literal:

Moderately literal:

**And so come the Ziphites unto Saul the Gibeah-ward, to say, “[Is] not David hiding himself in a hill of the Hachilah upon faces of the Jeshimon?”** 1Samuel 26:1

**Then the Ziphites went to Saul in Gibeah and said, “[Is] David not hiding himself in the Hachilah hill overlooking Jeshimon [or, *the desert-wasteland*]?”**

**Then the Ziphites went to Saul in Gibeah and said to him, “Isn’t David hiding out in the Hachilah hill overlooking the desert wasteland (Jeshimon)?”**

Here is how others have translated this verse:

### Ancient texts:

The Dead Sea Scrolls  
Peshitta

Then the Ziphites came to Saul at Gibeah, saying, “Behold, David is hiding himself in the Gibaoth-hawilah, which is before the wilderness.”

Septuagint

And the Ziphites come out of the dry country to Saul to the hill, saying, “Behold, David hides himself with us in the hill Echela, opposite Jessemon.”

Significant differences

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

CEV Once again, some people from Ziph went to Gibeah to talk with Saul. "David has a hideout on Mount Hachilah near Jeshimon out in the desert," they told him.

NAB Men from Ziph came to Saul in Gibeah, reporting that David was hiding on the hill of Hachilah at the edge of the wasteland.

NLT Now some messengers from Ziph came back to Saul at Gibeah to tell him, “David is hiding on the hill of Hakilah, which overlooks Jeshimon.”

REB The Ziphites came to Saul at Gibeah with the news that David was in hiding on the hill of Hachilah overlooking Jeshimon.

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

*God’s Word*<sup>TM</sup> The people of Ziph came to Saul at Gibeah. "David is hiding at the hill of Hachilah near Jeshimon," they said.

JPS (Tanakh) The Ziphites came to Saul at Gibeah and said, “David is hiding in the hill of Hachilah facing Jeshimon.”

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

<sup>2</sup> Durant’s exception was to the miraculous events that were recorded, which he did not believe in.

MKJV

And the Ziphites came to Saul at Gibeah, saying, Is not David hiding himself in the hill of Hachilah, on the edge of the desert?

Young's Updated LT

And the Ziphites come in unto Saul, at Gibeah, saying, "Is not David hiding himself in the height of Hachilah, on the front of the desert?"

**What is the gist of this verse?** The Ziphites again go to Saul and tell him exactly where David is hiding.

1Samuel 26:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced boh]	to come in, to come, to go in, to go, to enter	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
zîyphîym (זִיפְיִים) [pronounced zee-FEEM]	transliterated Ziphites	plural gentilic adjective with the definite article	Strong's #2130 BDB #268
'el (אֶל) [pronounced el]	unto, in, into, toward, to, regarding, against	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâ'ûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated Saul; it means asked for	masculine proper noun	Strong's #7586 BDB #982
Gib <sup>er</sup> âh (גִּבְעָה) [pronounced gib <sup>er</sup> -GAW]	transliterated Gibeah; this same word means hill	proper feminine singular with the definite article and the locative hê	Strong's #1390 BDB #149

**Translation:** Then the Ziphites went to Saul in Gibeah... This is the second time that the Ziphites went to Saul to tell them where David was. First of all, we need to distinguish between the two Ziph's: There is a city Ziph in the Negev area of Judah (Joshua 15:24 1Chron. 2:42 4:16) and a second in the hill country of Judah (Joshua 15:55). That there are two cities named Ziph in Judah should not be disturbing, as both are mentioned in Joshua 15. During the time that David was hiding from Saul, he spent much of his time in the hill country of Judah, just west of the Dead Sea. That he might pass through the same area more than once is to be expected. That the Ziphites might turn David in twice is also not unexpected. If they would do it once, and they discover David in their general area again, then what would prevent them from turning him in again? David was upset by this and he wrote a **Psalm 54** about them (and about his enemies in general), a psalm we have already studied.

The Ziphites were pesky people for David. They kissed up to Saul and made every overture to get on his good side. It is even possible that some of them viewed David as a national threat. Recall the Jesus Christ was a great divider of people. So, a man of God should also be expected to divide people are well.

I am assuming that the Ziphites had no specific assignment from Saul; that is, Saul did not specifically go to Ziph and tell them to report any Davidic activity; but he certainly rewarded them the first time, and made it worth their whiles to betray David. Therefore, when the opportunity presented itself once again, the Ziphites ran immediately to Saul with the information. And, of course, we are probably dealing with a small delegation of less than a dozen (probably 3 or 4). This was probably a result of a quick, unofficial meeting of a dozen or so of the elders, who then sent an immediate delegation to Saul.

Now, if you or I were David, we might store this away in our memories and go wipe out the Ziphites once becoming king over Israel. However, the city of Ziph is only mentioned in Joshua 15 and in 1Chron. 2:42 4:16; and after

this chapter, we will not hear about the Ziphites again during David's kingship (except for Psalm 54, of course). Ziph will only be mentioned once again as a city rebuilt for defense purposes by Rehoboam (2Chron. 11:8).

<b>1Samuel 26:1b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
lâmed (ל) [pronounced <i>l</i> <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʿâmar (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
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
lôʿ (אֵל or אֵלֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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
çâthar (סָתַר) [pronounced <i>saw-THAR</i> ]	<i>to hide onself</i>	Hithpael participle	Strong's #5641 BDB #711
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	No Strong's # BDB #88
gib <sup>er</sup> âh (גִּבְעָה) [pronounced <i>gi<sup>b</sup>v<sup>e</sup>-ÇAW</i> ]	<i>hill; this same word is transliterated Gibeah</i>	feminine singular construct	Strong's #1389 BDB #148
Chăkiylâh (חֲכִילָה) [pronounced <i>khuh-kee-LAW</i> ]	<i>dark, gloomy; and is transliterated Hachilah</i>	Proper noun location with the definite article	Strong's #2444 BDB #314
Four early printed editions and the Syriac version read <i>Habilah</i> . <sup>3</sup>			
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	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
Together, ʿal and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i>			
Gordon tells us that the Hill of Hachilah is south of Jeshimon, so <i>[which] overlooks</i> is the best translation. <sup>4</sup> I chose it simply because it was the best translation given the context.			

<sup>3</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 316.

<sup>4</sup> Robert Gordon, *1 & 2Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 187.

## 1 Samuel 26:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
y <sup>e</sup> shîymôwn (יִשְׁמֹן) [pronounced y <sup>e</sup> -shêè- MOAN]	desert, wasteland, waste-place; transliterated <i>Jeshimon</i>	masculine singular noun with the definite article	Strong's #3452 BDB #445

Some translations occasionally render this *Jeshimon*, as a proper noun. Given the meaning of y<sup>e</sup>shîymôwn, this is probably a moot point.

Its being transliterated in the Greek as Jessemon suggests that they understood this as a proper noun as well.

**Translation:** ...and said, “[Is] David not hiding himself in the Hachilah hill overlooking Jeshimon [or, the desert-wasteland]?” These men don’t simply go to Saul and give him a general idea where David was (like Doeg did—recall, he passed along very old information to Saul). However, their information about David was accurate, precise and up-to-date.

1Sam. 23:19 reads: Then Ziphites came up to Saul at Gibeah, saying, “Is David not hiding with us in the strongholds at Horesh, on the hill of Hachilah, which is on the south of Jeshimon?” The description which follows tells Saul *where* on the hill David and his men are. Furthermore, as you see, the two verses are quite similar. Therefore, when we complete this chapter, we will compare the incidents.

Since the hill of Hachilah is only mentioned in these two verses. So, we really don’t know where this place is, but Saul and David both knew. It is also possible that this is related to *Keilah*, which is mentioned back in 1Sam. 23:10—you may recall that David delivered the people of Keilah from the Philistines, but they were still willing to turn him in to Saul. Ziph and Keilah are possibly neighboring cities (or territories) with a mountain or two between them—one known as the *hill of Hachilah*. It is a reasonable theory; however, I should point out that *Hachilah* and *Keilah* are spelled quite differently, although their pronunciations are probably similar (the pronunciations which I offer are based, to some degree, on Hebrew lexicon and grammar books, but no one knows for sure how the Hebrew sounded then).

Jeshimon is also only mentioned in these two passages (1Sam. 23:19, 24 26:1, 3). There is another Jeshimon found in Num. 21:20 23:28, which is a region of Pisgah in Moab, northeast of the Dead Sea (for those who are geographically challenged, Judah—which is where David is—is to the west of the Dead Sea). The same word is also found in Jer. 22:6 and Hosea 2:3, where it is rendered *wilderness, desert, desert-wilderness, waste*. In these passages, it is clearly not a reference to a particular geographical area, but to a type of geographical area. You may wonder, *how did Saul know where to go?* Simple: he is speaking to Ziphites; they occupy a specific geographical area, and therefore the knowledge made it clear as to where Jeshimon is.

Jamieson, Fausset and Brown suggest<sup>5</sup> that, since David married Abigail, he returned to this general area so that they could keep an eye on her land holdings and possessions, which were extensive. They did not live on her land, as an attack by Saul could devastate her property.

<p><b>And so arises Saul and so he goes down unto a wilderness of Ziph. And with him three of a thousands man—chosen [ones] of Israel—to seek David in a wilderness of Ziph.</b></p>	<p>1Samuel 26:2</p>	<p><b>So Saul arose and he went down to the wilderness of Ziph, along with [lit., and with him] 3000 men—chosen [men] of Israel—to seek David in the wilderness of Ziph.</b></p>
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**So Saul arose, along with 3000 chosen Israeli soldiers, and they went down to seek David in the wilderness of Ziph.**

<sup>5</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 26:1–2.



Here is how others have translated this verse:

### Ancient texts:

Septuagint And Saul arose and went down to the wilderness of Ziph, and with him [were] 3000 men chosen out of Israel, to seek David in the wilderness of Ziph.

Significant differences .

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

CEV Saul took three thousand of Israel's best soldiers and went to look for David there in Ziph Desert.

NJB So Saul set off and went down to the desert of Ziph, accompanied by three thousand picked me of Israel, to search for David in the desert of Ziph.

NLT So Saul took three thousand of his best troops and went to hunt him down in the wilderness of Ziph.

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

God's Word™ Saul went to the desert of Ziph, taking with him 3,000 of Israel's best-trained men to search for David. .

JPS (Tanakh) Saul went down at once to the wilderness of Ziph, together with three thousand picked men of Israel, to search for David in the wilderness of Ziph,...

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

MKJV And Saul arose and went down to the wilderness of Ziph to seek David in the wilderness of Ziph, having three thousand chosen men of Israel with him.

Young's Updated LT And Saul rises, and goes down unto the wilderness of Ziph, and with him three thousand men, chosen ones of Israel, to seek David in the wilderness of Ziph.

**What is the gist of this verse?** Saul takes 3000 of his men to the desert-wilderness of Ziph to find David.

1Samuel 26:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [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 masculine singular, Qal imperfect	Strong's #6965 BDB #877
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

**Translation:** So Saul arose... This is the same word used for *to take a stand*, and this is what Saul is doing. He is going to take another stand against David. Again and again, Saul aggressively pursued David, looking to kill him; and God allowed him only to live so that David could grow spiritually.

It is possible that Saul was not actively searching for David at this point in time—as per the end of 1 Sam. 24—and suddenly, when the Ziphites came to him, his killer lust returned to him. It would be a good time to attack David, Saul might have reasoned to himself, as David would not be expecting it.

**Application:** Although I have never had any person as crazy as Saul go after me with the idea of taking my life, I have had enemies throughout the years, and many have sought to impact my life in a very negative way; and at least two (and possibly more) looked to remove me from my livelihood. There are many others who have treated me unjustly. Now, many times, I was hurt and bothered by these attacks; however, just every once and awhile, at least for a portion of the attack, I realized that God was allowing them to do this and that their efforts would all come to naught. So there is no misunderstanding, no matter what these people did, and no matter how they thought they may have succeeded, the end result for me was *always* a blessing. Even for the many times that I did not have the faith to trust God’s judgment and guidance (after all, pressure and difficult circumstances are often used by God to guide us). In every case where my enemies sought to affect me financially, the end result was generally less work and more money. The time period for which this was not the case was very brief. As a believer, you will be attacked and some of these attacks will be vicious and they may even appear to be life-changing. You need not worry about what others do to you. God is over all; God is sovereign. They are doing just exactly what God has allowed them to do and they are going no farther than God allows them to go. The end result, if you are a growing believer, will be blessing. In fact, the end result if you are simply in fellowship, will be blessing.

I want you to recognize what is going on here. A thousand years later, the Peter will speak of a *dog returning to his vomit* (1Peter 2:22): this is Saul in this situation. He knows what he did was wrong—his pursuance of David with the intent to kill him (1Sam. 24:16–19). However, he still makes an attempt to chase down David with the intent of killing him. For a believer in reversionism,<sup>6</sup> or an unbeliever who has rejected the gospel, they may often return to a course of action which they formerly rejected, having their soul inculcated with darkness (or, as Bob Thieme referred to it: *scar tissue*). All that Saul said at the end of 1Sam. 24 was accurate, and probably the product of a sincere heart. Nevertheless, in this chapter, Saul is ready to go after David once again, with murderous intent. It’s wrong, Saul previously recognized it was wrong, and yet, his blackened soul sends him again after David.

### 1 Samuel 26:2b

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
yârad (יָרַד) [pronounced <i>yaw-RAHD</i> ]	<i>to descend, to go down</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #3381 BDB #432
ʿel (עַל) [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
mid <sup>e</sup> bâr (מִדְּבַר) [pronounced <i>mid<sup>e</sup>-BAWR</i> ]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong’s #4057 BDB #184
Zîyph (צִיפ) [pronounced <i>ziff</i> ]	transliterated <i>Ziph</i>	proper noun; location	Strong’s #2128 BDB #268

<sup>6</sup> *Reversionism* is the life of a believer going against the principles of doctrine that he has learned.



**Translation:** ...and he went down to the wilderness of Ziph,... David's location was well-described by the Ziphites; a particular and well-known site in their stomping grounds, which is the wilderness (or, *desert*) of Ziph. This does not mean well-populated or often visited; just known well enough to where their description will get Saul there. Because this area was generally uninhabited, this made for an ideal hiding place for David.

1Samuel 26:2c			
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
ʿêth (עִת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85
sh <sup>e</sup> lôshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025.
ʿâlâphîym (אַלְפַיִם) pronounced uh-law-FEEM]	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
The spelling of the word above is messed up and the meaning may be different.			
ʿîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35

**Translation:** ...along with [lit., and with him] 3000 men... Saul, of course, is not going to pursue David without his own men. David has 600 men, so Saul brings along five times as many. He does not want to leave anything to chance.

**Application:** I mentioned the attacks of others. I recall one attack of one individual which involved several years of preparation. This person left very little to chance. She worked at this from several different angles, recruiting those who would support her, and acting with great stealth. The result was, she got exactly what she wanted. The result was, I was out of a job. The final result is that I work literally a fifth of the hours that I did in the past, and I have a greater income and considerably more in my savings accounts. Had she not acted as she did, the financial blessing which I received would not have come to me. It was a matter of her setting into motion a number of things that I would not have initiated myself. The result for me was less work and greater prosperity. You must realize that God can handle these people. God is able to work things out for your good. Now, I want to make something very clear: I did not deserve the end results. I was not blessed because I was a good person or because I was any better than this other person. This was all a part of God's plan for my life and He used adversity, as He often does, to guide us and to bring about the best for us.

## 1Samuel 26:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchîyr (בַּחִיר) [pronounced <i>baw-KHEER</i> ],	<i>chosen, chosen ones, elect [ones]</i>	masculine plural construct	Strong's #972 BDB #104
Yis <sup>o</sup> râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** ...—chosen [men] of Israel—... Saul didn't just take the first 3000 men who volunteered; he chose Israel's finest fighting men. Recall that David's 600 were mostly malcontents, who do not always make the best soldiers. 3000 was typically Saul's ideal fighting force (1Sam. 13:2 24:2).

## 1Samuel 26:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
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
`êth (אֶת) [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</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...to seek David First on the list for Saul was to find David; to locate exactly where he was hiding. Interestingly enough, although we have witnessed Saul's rage in previous chapters, that motivation is not mentioned here—however, we may reasonably imply it.

## 1Samuel 26:2f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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	No Strong's # BDB #88
mid <sup>o</sup> bâr (מִדְּבָר) [pronounced <i>mid<sup>o</sup>-BAWR</i> ]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular construct	Strong's #4057 BDB #184

## 1Samuel 26:2f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Zîyph (זִיפְ) [pronounced ziff]	transliterated <i>Ziph</i>	proper noun; location	Strong's #2128 BDB #268

**Translation:** ...in the wilderness of Ziph. Again, Saul knew that David was in the wilderness of Ziph, and he knew precisely what area David was staying in. This will be clear, as Saul will camp close enough to David that David will know where he is.

And so camps Saul in a hill of Hachilah which [is] upon faces of Jeshimon upon the way. And David was staying in the desert-wilderness. And so he see that came Saul after him the desert-wilderness-ward.

1Samuel  
26:3

So Saul camped upon the road at the hill of Hachilah which [is] overlooking Jeshimon while [lit., and] David was staying in the desert-wilderness. He observed that Saul had come to the desert-wilderness after him.

Saul camped along the road at the hill of Hachilah, which overlooks Jeshimon, which David remained in the wilderness. David saw that Saul had come to the wilderness in search of him.

Here is how others have translated this verse:

### Ancient texts:

Peshitta                      And Saul encamped in Gibaath-hawilah, which is before the wilderness by the wayside. But David abode in the wilderness, and he saw that Saul came after him in the wilderness.

Septuagint                    And Saul encamped in the hill of Echela in front of Jessemon, by the way, and David dwelt in the wilderness. And David saw that Saul comes after him into the wilderness.

Significant differences     .

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

CEV                              Saul set up camp on Mount Hachilah, which is across the road from Jeshimon. But David was hiding out in the desert. When David heard that Saul was following him,...

NAB                              Saul camped beside the road on the hill of Hachilah, at the edge of the wasteland. David, who was living in the desert, saw that Saul had come into the desert after him...

NLT                              Saul camped along the road beside the hill of Hachilah, near Jeshimon, where David was hiding. But David knew of Saul's arrival,...

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

God's Word™                    Saul camped by the road at the hill of Hachilah near Jeshimon, but David stayed in the desert. When he realized Saul had come to the desert for him,...

JPS (Tanakh)                    ...and Saul encamped on the hill of Hachilah which faces Jeshimon, by the road. When David, who was then living in the wilderness, learned that Saul had come after him into the wilderness,...

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

MKJV

And Saul pitched in the hill of Hachilah, which is on the edge of the desert, by the highway. And David was staying in the wilderness. And he saw that Saul came after him into the wilderness.

Young's Updated LT

And Saul encamps in the height of Hachilah, which is on the front of the desert, by the way, and David is abiding in the wilderness, and he sees that Saul has come after him in to the wilderness;...

**What is the gist of this verse?** When Saul got closer to David, David was able to observe that he was nearby.

### 1Samuel 26:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
chânah (חנה) [pronounced <i>khaw-NAW</i> ]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2583 BDB #333
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
b <sup>e</sup> (ב) [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	No Strong's # BDB #88
gib <sup>er</sup> âh (גִּבְעָה) [pronounced <i>gi<sup>b</sup>v<sup>e</sup>-GAW</i> ]	<i>hill</i> ; this same word is transliterated <i>Gibeah</i>	feminine singular construct	Strong's #1389 BDB #148
Chăkiylâh (חֲכִילָה) [pronounced <i>khuh-kee-LAW</i> ]	<i>dark, gloomy</i> ; and is transliterated <i>Hachilah</i>	Proper noun location with the definite article	Strong's #2444 BDB #314
4 early editions and the Syriac version read Habilah. <sup>7</sup>			
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	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
Together, ʿâl and pânîym mean <i>upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking</i>			
y <sup>e</sup> shîymôwn (יֵשִׁימוֹן) [pronounced <i>y<sup>e</sup>-sheè-MOAN</i> ]	<i>desert, wasteland, waste-place</i> ; transliterated <i>Jeshimon</i>	masculine singular noun with the definite article	Strong's #3452 BDB #445
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

<sup>7</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 316.

## 1Samuel 26:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	way, distance, road, journey, manner, course	masculine singular noun	Strong's #1870 BDB #202

**Translation:** So Saul camped upon the road at the hill of Hachilah which [is] overlooking Jeshimon... Saul knew just about where David was. However, he camped along the trail or road in this area, which meant that he could be easily seen by others. It is possible that this was part of his strategy, as some generals like to intimidate their enemies first. He had a huge army surrounding him; and he probably felt very secure in that fact.

## 1Samuel 26:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
yâshab (יָשַׁב) [pronounced yaw-SHAHBV]	inhabiting, staying, dwelling, sitting	Qal active participle	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	No Strong's # BDB #88
mid <sup>e</sup> bâr (מִדְּבָר) [pronounced mid <sup>e</sup> -BAWR]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular noun with the definite article	Strong's #4057 BDB #184

**Translation:** ...while [lit., and] David was staying in the desert-wilderness. David could not camp out in the open. David and his men needed to stay off the beaten path, and they had to be in a position to observe others.

## 1Samuel 26:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
râ`âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	conjunction; preposition	Strong's #3588 BDB #471

1Samuel 26:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
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
'achar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind</i>	adjective/substantive with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #310 BDB #29
mid <sup>e</sup> bâr (מִדְבַּר) [pronounced mid <sup>e</sup> -BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article and the directional hê	Strong's #4057 BDB #184

**Translation:** He observed that Saul had come to the desert-wilderness after him. David and his men were positioned to watch over the general area around them. Therefore, it was easy for them to spot Saul coming along the trail. David could have had many different reactions here.

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### David and Abishai Go Into Saul's Camp

**And so sends David treaders and so he knows that has come Saul confirming.** 1Samuel 26:4 **Then David sent spies so that [lit., and so] he could confirm [lit., to know to a certainty] that Saul had come [after him].**

**Then David sent out spies in order to confirm that Saul had come out after him.**

Here is how others have translated this verse:

#### Ancient texts:

Peshitta David therefore sent out spies, and learned that Saul had come after him.  
Septuagint And David sent spies and ascertained that Saul was come prepared out of Keila.

Significant differences .

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

CEV ...he sent some spies to find out if it was true.  
NAB ...and sent out scouts, who confirmed Saul's arrival.  
LT ...so he sent out spies to watch his movements.

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

God's Word™ David sent spies to confirm that Saul had arrived.  
JPS (Tanakh) ...David sent out scouts and made sure that Saul had come.

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



The Amplified Bible  
Updated Emphasized Bible

David sent out spies, and learned that Saul had actually come.  
David therefore sent runners, and took knowledge that Saul had come for a certainty.

MKJV  
Young's Updated LT

And David sent out spies and knew that Saul had come indeed.  
...and David sends spies, and knows that Saul had come unto Nachon,...

**What is the gist of this verse?** David sends out spies to have a closer look.

These details could offer up several slightly different scenarios. One possibility was that, David already had men who moved throughout the periphery of their camp, to keep their eye out for Saul's troops; when they saw this, came back and reported it to David. On the other had, what I believed happened is, David, either himself or through his troops, observed a large troop movement, and, although he assumed that this was Saul, he sent men out to confirm this suspicion.

1Samuel 26:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
shâlach (שלח) [pronounced shaw-LAKH]	to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
râgal (רַגַל) [pronounced raw-GAHL]	to move the feet, to foot it, to tread, to go about, to go about as an explorer, to go about as a spy, to go on foot to scope something out	masculine plural, Piel participle	Strong's #7270 BDB #920

**Translation:** Then David sent spies... David and his men observed a large army nearby; although their assumption is that it was Saul again, they had to make certain. Therefore, David sent out a couple spies. Based upon what is to come, David probably sent out Ahimelech the Hittite and Abishai ben Zeruiah to confirm that this is Saul (see v. 6).

You will note that most of this account is from David's perspective. We do not know if Saul sent out spies or not.

1Samuel 26:4b			
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

## 1Samuel 26:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yāda' (יָדָע) [pronounced yaw-DAHG']	<i>to know, to perceive, to acquire knowledge, to become acquainted, to know by experience, to have a knowledge of something; to see</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
bôw' (בָּוֵא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
Shâ'ûwl (שָׂאוּל) [pronounced shaw-OOL]	which is transliterated Saul; it means asked for	masculine proper noun	Strong's #7586 BDB #982
'el (אֶל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kûwn (קוּוּן) [pronounced koon]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	Niphal participle	Strong's #3559 BDB #465

As you see, this last word is difficult to translate; therefore, Young transliterated it, making it into a proper noun (Nachon). We do not generally expect to see a preposition lead us into a verb; however, a participle can act as a noun.

Although I had great difficulty translating this last portion (as did every other translator), I think what we have is the repetition of the verb kûwn from v. 2a. Saul rose up, essentially taking a stand against David in v. 2a; here, David is confirming that Saul rose up against him. Given this difficulty, we need to examine the Niphal participle of kûwn:

If there was found only an instance or two of the verb kûwn in the Niphal participle, we might gloss over this translation, since coming upon a fixed meaning would be difficult. However, the Niphal participle of kûwn is found about 35 times in the Old Testament.

### The Niphal Participle of Kûwn

1. Kûwn, in the Qal, means *to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized*.
2. In the Niphal, kûwn means *to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]*. kûwn is found 33 times in the perfect and imperfect tenses and in the imperative mood. In fact, we could probably render this *to established* or *to be prepared* in all of those passages.
3. The Niphal participle is something entirely different, however. The KJV renders this *established, ready, certain, standeth, stood, very deed, prepared, right, faithfulness, fixed*.
4. The idea is, something is stood up in such a way as to remain there.
5. Therefore, the meaning is *established, well-established, permanent, fixed*.
6. Because something is *well-established* and *permanent*, it may be considered *dependable, faithful,*

## The Niphal Participle of Kûwn

*confirmed, certain.*

7. The use here is, David is getting information about Saul's entrance into his general area to a *certainly*.

This may seem that we have gone a full circle for nothing; however, it is through these points that we *make certain* the meaning of the Niphal participle of kûwn. One must know the correct translation of a verse in order to explain that verse and the chapter surrounding that verse.

Our conclusion is, with verbs of perception, we may translate this *to know with certainty*.

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**Translation:** ...so that [lit., and so] he could confirm [lit., to know to a certainty] that Saul had come [after him]. As mentioned above, this final word in v. 4 is very difficult to translate. David needs to know *for certain* if this is Saul who has come out.

As a side issue: you may wonder why Young, for instance, did not get this. Robert Young was a genius and his translation is generally unappreciated. Part of the problem is, in his desire to be consistent, he lost much of the literary power of the KJV, which is a literary masterpiece. However, as one who dabbles in translation and exegesis, I can confirm that one can only devote so much time to each word. So, this is why Young chose *Nachon* here. He really did not examine this word carefully enough. I cannot fault him, as he translated the entire Bible. If I exegete half of it before I die, I will have impressed myself.

Since the Hebrews do not always think in terms of chronological order, it might be interpreted that David first sent out the spies and then found out that Saul was out there still after him. However, David (or his lookouts) could hear Saul's men set up camp. He could see them, although apparently, he could barely make them out; so David send out spies to get ore information. Because of the final word in this verse, which indicates that this matter was confirmed, we know that David sent out spies *after* Saul's presence had become known. I am sure that David did not expect trouble so soon from Saul, given their last encounter; however, how does one really know with Saul. In any case, Saul was too far away for his presence to be confirmed. So I believe what David was looking for was to determine if this army was out on a miliary call or whether Saul was there, indicating that they were probably looking for David.

As Matthew Henry points out,<sup>8</sup> David is acting defensively and not offensively. He is not looking to go to war against Saul and his army. Other political leaders would be looking to foment a revolution. Saul is wasting the resources of his country. This means that he is letting other things go by the wayside. A deft politician or revolutionary could cause the people to rise up against such a leader. David is not like that, and he will make it clear in this chapter what is and is not allowed with regards to deposing a ruler like Saul. David's primary concern was for his own safety and for the safety of those who had joined him.

**And so arises David and so he comes to the place that has camped there Saul. And sees David the place that laid there Saul and Abner son of Ner chief of his army. And Saul is laying in the in the entrenchment and the people were camping around him.**

1Samuel  
26:5

**Then David arose and he came to the place where Saul had camped, and David sees where Saul lays and [he sees] Abner, the son of Ner, [who is] Saul's chief-of-staff [lit., commander of his army]. Saul is laying in a [wagon] path and the people were camped around him.**

**Then David rose up and went to where Saul was camped, and he observed that Saul was sleeping and that his chief-of-staff, Abner, was sleeping nearby. Saul was surrounded by his army.**

Here is how others have translated this verse:

<sup>8</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 26:1–5.

**Ancient texts:**

Peshitta	And David arose and came to the place where Saul was encamped; and David saw the place where Saul lay, and Abner the son of Ner, the commander of Saul's army, was lying in the path, and the people were encamped round about him.
Septuagint	And David arose secretly and he goes into the place where Saul was sleeping and there was Abenner, the son of Ner, the captain of his host. And Saul was sleeping in a chariot, and the people had encamped round about him.
Significant differences	.

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

CEV	Then he sneaked up to Saul's camp. He noticed that Saul and his army commander Abner the son of Ner were sleeping in the middle of the camp, with soldiers sleeping all around them.
NJB	Setting off, David went to the place where Saul had pitched camp. He saw the place where Saul and Abner son of ner, commander of his army, had bedded down. Saul had bedded down inside the camp with the troops bivouacking round him.
NLT	David slipped over to Saul's camp one night to look around. Saul and his general, Abner son of Ner, were sleeping inside a ring formed by the slumbering warriors.

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

<i>God's Word™</i>	Then David went to the place where Saul had camped. David saw the place where Saul and Ner's son Abner, the commander of the army, were lying. Saul was lying in the camp, and the troops were camped around him. .
JPS (Tanakh)	David went at once to the place where Saul had encamped, and David saw the spot where Saul and his army commander, Abner son of Ner, lay asleep. Saul lay asleep inside the barricade and the troops were posted around him.

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

<i>Updated Emphasized Bible</i>	So then David arose and he came to the place where Saul had encamped, and David saw the place where Saul was lying, with Abner, son of Ner, prince of his host. And    Saul    was lying within the circular trench, with    the people    encamped round about him.
MKJV	And David arose and came to the place where Saul had pitched. And David saw the place where Saul lay. And Abner the son of Ner, the captain of his army, and Saul were lying within the barricade. And the people pitched all around him.
<i>Young's Updated LT</i>	...and David rises, and comes in unto the place where Saul had encamped, and David sees the place where Saul has lain, and Abner son of Ner, head of his host, and Saul is lying in the path, and the people are encamping round about him.

**What is the gist of this verse?** David observes that Saul is asleep in a trench and that he is surrounded by his army and that Abner, his chief-of-staff, is nearby.

**1 Samuel 26:5a**

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

## 1Samuel 26:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [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 (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
mâqôwm (מַקוֹם) [pronounced <i>maw-KOHM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
chânah (חָנָה) [pronounced <i>khaw-NAW</i> ]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2583 BDB #333
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
I believe 'âsher + shâm can be rendered <i>where</i> when found together.			
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:** Then David arose and he came to the place where Saul had camped,... David has already observed Saul from a distance. He has already sent out spies to confirm that Saul was there. Now he is moving closer to get a better look. David may not be sure himself what he is going to do; he may not have a specific plan in mind. However, he has 600 men camped with him. Saul and 3000 men are within a mile of his camp. David cannot ignore this. He has to do something; so he goes down personally to investigate.

Now, recall that the Hebrew mind does not necessarily think chronologically. David is not going toward Saul's camp alone. He will take someone with him. However, this is not mentioned until the next verse. Chronologically, we would have put v. 6 before v. 5 because that is how we think.

**Application:** Trusting God and putting it in the Lord's hands does not mean that you become a bastion of inactivity. There are times when you must sit back and watch to see what God will do. There are other times when you must act; and it requires doctrine and the guidance of God the Holy Spirit to indicate which approach

you should take. I must admit to always having a liking for the Alcoholics Anonymous prayer, which expresses this sentiment: *God, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.*

<b>1Samuel 26:5b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
râ`âh (ראה) [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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
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
`êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mâqôwm (מָקוֹם) [pronounced <i>maw-KOHW</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
`âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shâka <sup>bv</sup> (שָׁכַב) [pronounced <i>shaw-KAH<sup>bv</sup></i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7901 BDB #1011
shâm (אֵשׁ) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
I believe `âsher + shâm can be rendered <i>where</i> when found together.			
Shâ`ûwl (שָׁאוּל) [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 David sees where Saul lays...** Interestingly enough, David can get close enough to where he can see where Saul is. Now, although his spies could have told David where Saul was, and David could have gone out there alone; and then returned to take someone with him. I don't believe that is the gist of these few verses. I believe David sent out the spies, Ahimelech and Abishai (and possibly others), and that these spies figured out exactly where Saul was; and now David returns with one of the spies.

David may or may not see Saul; however, he can see where Saul is lying. Abishai points the place out to David.



## 1Samuel 26:5c

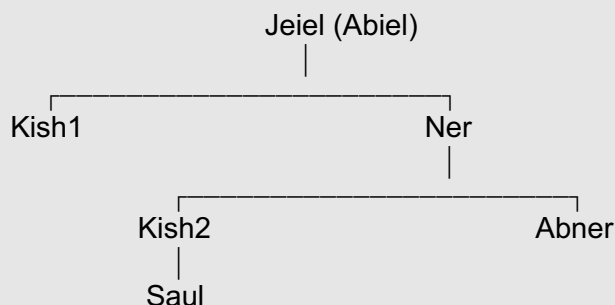
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
ʾăb <sup>o</sup> nêr (אֲבִנֵר) [pronounced u <sup>b</sup> v <sup>e</sup> -NAYR]	<i>my father is Ner or my father is a lamp, and is transliterated Abner</i>	masculine proper noun	Strong's #74 BDB #4
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
nêr (נֵר) [pronounced nair]	<i>lamp and is transliterated Ner</i>	masculine proper noun	Strong's #5369 BDB #633
sar (שַׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
tsâbâ <sup>ʾ</sup> (צָבָא) [pronounced tsaw <sup>b</sup> -VAW]	<i>army, war, or warfare</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6635 DB #838

**Translation:** ...and [he sees] Abner, the son of Ner, [who is] Saul's chief-of-staff [lit., commander of his army]. David and see both Saul and his chief-of-staff, Abner; with whom David is familiar. Recall that David was a military man (as well as a shepherd); so he knows all of Saul's high-ranking officers and Saul's shepherds. He is able to recognize and identify them. As a former military leader in Saul's army, David knew Abner personally.

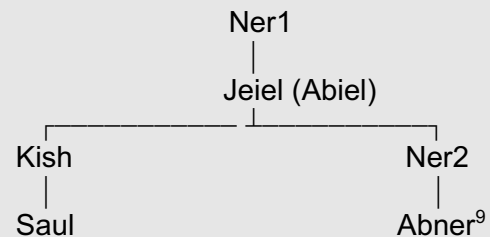
We first examined Abner's lineage back in 1Sam. 14 and in 1Chron. 8:30–33. There are two viewpoints on this. Let's summarize them below:

## A Summary of Abner's Lineage

## My Own Viewpoint:



## The Most Commonly Held Viewpoint:



<sup>9</sup> *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, p. 203.

### A Summary of Abner's Lineage

My Own Viewpoint:	The Most Commonly Held Viewpoint:
<p>In my scenario, there must be two Kish's. Jeiel (or Abiel) is found in 1Sam. 9:1 14:51 1Chron. 8:29 9:35. Kish1 is found in 1Chron. 8:30 9:36. Ner is found in 1Sam. 14:51 1Chron. 8:33 9:36, 39 and the Greek of 1Chron. 8:30. Kish2 is found in 1Sam. 9:1 14:51 1Chron. 8:33 9:39. Saul is in 1Sam. 9:2 14:51 1Chron. 8:33 9:39 and Abner is named in 1Sam. 14:51. In this version, Abner is Saul's uncle.</p>	<p>In the most commonly held lineage, there are two Ner's instead of two Kish's. The same list of Scriptures can be applied. In this latter case, Saul and Abner are cousins.</p>
<p>1Sam. 14:50b–51 reads: <i>And the name of the captain of his army was Abner the son of Ner (or Abner ben Ner), Saul's uncle. And Kish was the father of Saul, and Ner the father of Abner was the son of Abiel.</i> In 1Chron. 8:33a, Ner is clearly Saul's grandfather, making Abner Saul's uncle: <i>And Ner became the father of Kish and Kish became the father of Saul...</i> This is not in conflict with 1Sam. 14:50, where the designation <i>Sauls uncle</i> could just as easily apply to Abner as it does to Ner.<sup>10</sup></p>	<p>Geisler and Nix use the same passages to justify their position. They are not adamant about it; they write: <i>There were probably two men named Ner, one Saul's uncle and the other his great grandfather.</i><sup>11</sup></p>

I hold to my position with a little more dogma than they do theirs; however, either explanation clears up any supposed lineage problems. Now, if you have never known anyone named after their uncle (or grandfather), they may seem unusual to you.

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### 1Samuel 26:5d

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
shâkab (שָׁכַב) [pronounced <i>shaw-KAH<sup>BV</sup></i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal active participle	Strong's #7901 BDB #1011
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	No Strong's # BDB #88

<sup>10</sup> It is possible for Saul to have an uncle Ner and a grandfather with the same name; however, there is no reason for us to make this more complicated when there is a simpler and equally reasonable explanation.

<sup>11</sup> *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, p. 203.

## 1Samuel 26:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma <sup>ˁ</sup> gâl (מֵאָגַל) [pronounced māhǎg <sup>e</sup> - GAWL]	entrenchment, track, rut [wherein a wheel revolves]; a way, path; a course of action	masculine singular noun with the definite article	Strong's #4570 BDB #722

The Septuagint has Saul sleeping in a chariot; the Peshitta has him in the road. Saul probably thought of himself as being safe; David thinks differently, and will show Saul that he isn't safe.

**Translation:** [Saul is laying in a \[wagon\] path...](#) It is apparently in the evening some time. There was probably a forced march from Gibeah to Ziph. David is getting a closer look to determine what he should do. Most of the translations have Saul sleeping in a rut, or in the track of a chariot; his men would be stationed about him. The Septuagint has Saul in a chariot instead.

Gill offers the following explanation: *this is to be understood either of the camp itself, so called, as Ben Gersom, Abarbinel, and Ben Melech think, because it lay in a circular form, that all comers to it on every side might be seen; or else a sort of fortress all around the camp, made of carriages joined together; and as the word signifies a carriage, cart or chariot, it may design the chariot in which Saul slept, as kings have been used to do when not in their houses; and to this the Septuagint agrees, which uses a word that Procopius Gazaeus says signifies one kind of a chariot, and is used of a chariot drawn by mules, in the Greek version of Isa. 66:20; Grotius observes, kings used to sleep in chariots where there were no houses.*<sup>12</sup>

A chariot designed for Saul to sleep in seems to be the most reasonable explanation here. However, the masculine and feminine forms of this noun all seem to indicate *an entrenchment, trench, rut, or path* (see Psalm 23:3 65:11 140:5 Prov. 2:9 4:11, 26 Isa. 26:7<sup>13</sup>). Furthermore, when a translation is changed, it is often changed to become more logical; therefore, I would have to say that Saul is in the wagon path right now, with his men around him.

The Treasury of Scriptural Knowledge is rather adamant about this point: *The word maugal never signifies a ditch or rampart, but a chariot or wagon way. Nor does it seem to denote a ring of carriages, as Buxtorf and others interpret the word; for it is not probable that Saul would encumber his army with baggage in so rapid a pursuit, nor that so mountainous a country was practicable for wagons. It appears simply to mean here, the circular encampment (from agal, "round") which these troops formed, in the midst of which, as being the place of honour, Saul reposed. An Arab camp, D'Arvieux informs us, is always circular, when the disposition of the ground will permit, the prince being in the middle, and the troops at a respectful distance around him. Add to which, their lances are fixed near them in the ground all the day long, ready for action.*<sup>14</sup>

You may wonder to yourself, if this is the case, *why?* That is, *why would Saul sleep in along a wagon path rather than in a chariot?* Recall that Saul is not of sound mind, and his thinking may be, he can see all around him from the path; however, he could not see this from a chariot, and he would be a sitting duck inside the royal chariot at night. Now, for the clincher: if Saul were inside a chariot, then the spear would not be stuck in the ground *next to his head* (vv. 7, 12). Furthermore, Abishai says that he will pin Saul to the ground with the spear in one blow (v. 8)—this makes little sense unless Saul is on the ground sleeping.

<sup>12</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 26:5.

<sup>13</sup> These are the masculine noun's references; the feminine noun (not found here) does not seem to be markedly different.

<sup>14</sup> Canne, Browne, Blayney, Scott (and others), *Treasury of Scriptural Knowledge*; about 1880 (with an introduction by R. A. Torrey; from e-Sword; 1Sam. 26:5.

As a tangent: I realize that you are thinking, *what is the big deal? Who really cares if Saul is on the ground in the chariot?* After all, where Saul actually slept is a fairly trivial matter. Therefore, we should ask the following question:

### What Did We Really Learn When We Examined Where Saul Slept?

1. We first examine the original language to determine the meaning of a verse.
2. We also examine what great and learned theologians have said in the past.
3. We do not just stop with one authoritative viewpoint. You may recall that Gill sounded very reasonable and it would have been easy to take his position and stop. However, we found an equally persuasive argument for the other side.
4. A few more points on famous theologians:
  - a. Do not think that God hid His greatest truths from us until this century or the previous century.
  - b. That is, cults and cultic teachers that come along and present to us a faith which deviates considerably from orthodoxy should be avoided as references.
  - c. Although I have come across several points of theology which I do not believe was properly taught in the past, I have come across nothing which *revolutionizes* the Christian faith.
  - d. Bob Thieme Jr. was revolutionary only insofar as he taught Christian mechanics, something which had received little or no attention in the past. However, his doctrine still lined up with orthodox teaching.
  - e. Therefore, you can look back to the many outstanding theologians of the past for guidance and clarification. Like anything else, some are good, some are lousy, and most fall somewhere in between.
  - f. There are several places where my work is *superior* to that of older theologians:
    - i. I can freely draw from many of their works.
    - ii. I can more easily edit my work.
    - iii. And I can include charts and maps, something which many of them were unable to do. Looking at a family tree of Saul, and the two basic viewpoints of his relationship to Abner is much more clear than a paragraph of words explaining exactly the same thing.
5. Then we looked at the context of the passage.
6. We compared the different viewpoints that we had with other scriptures.
7. Finally, we used simple, human logic, *which should not be ignored when examining Scripture*. In fact, it was human logic in this case which clinched this particular point of view.
8. Despite the fact that this was a trivial point, if not completely irrelevant to any theological notion, what this did was give us a plan of attack for any difficult passage of Scripture, which, in turn, helps to shape an accurate theology.
9. If we follow these general steps, we should be able to nail down the meaning of many difficult passages of Scripture, and thus increasing our knowledge of the truth.
10. You will note that, *how I feel right now* is not important or an issue.
11. What I have experienced in the past *is not an issue*. Maybe every time you have ever camped out, you have slept inside a camper. That is not important. Your life experiences do not make this or that position of doctrine valid or invalid.
12. An similar event in Scripture is not reason enough to take this position or that.
  - a. For instance, if we examined David when out on the run and observed that he always slept on the ground or in a tent—this would be irrelevant.
  - b. We must be careful how we apply other Scriptures, particularly if they record *what happened* rather than give us a principle of truth.
  - c. What comes to my mind, at this point, is the tongues movement. Yes, I have heard all of their arguments, and I am well aware the Paul spoke in more tongues than all of the Corinthians, and that he thanked God for that. However, when this issue is examined, apart from our own human experience, using the principles found herein, we are forced to the conclusion that tongues were a temporary gift which faded away, and completely ended by the time the authority of the Apostles and their writings had been clearly established.
  - d. Without digressing into the entire area of tongues, let me give you some of the problems with their

## What Did We Really Learn When We Examined Where Saul Slept?

approach to this doctrine:

- i. Their personal experience plays an important part in their arguments for speaking in gibberish tongues.
  - ii. They focus on a limited number of Scriptures which they take out of context.
  - iii. They focus on a couple of occurrences in the book of Acts which may or may not be the pattern for Christian experience.
  - iv. They take certain passages—especially 1Cor. 13:1—completely out of context and force it to mean something which it does not mean. 1Cor. 13:1 is the *only* passage in the entire Bible which can be twisted in order to support the idea that speaking in tongues is speaking in gibberish.
  - v. If 1Cor. 13:1 is removed, or, better yet, properly interpreted *within the context it is found*, then there is no Biblical support for anyone speaking in gibberish. Remove the gibberish-speaking from the tongues movement, and there is nothing left. The entire structure of the present day tongues movement rises or falls based upon this one passage; because, without it, there is no justification anywhere that speaking in tongues is equivalent to speaking in gibberish.
  - vi. Now, do you see how important a logical approach which takes into account the context and the original language is? We can take this same approach to any theological issue or viewpoint found in Scripture (or allegedly found in Scripture) and often come to an accurate conclusion.
13. An addendum: it is important to recognize what we know and what we speculate about:
    - a. In this passage, we are certain that Saul did not sleep in a chariot.
    - b. This does not guarantee us that he was on a path (as he could be sleeping in a trench); but it does guarantee us that he is on the ground.
    - c. When we examine the sequence of events of David's first observation of Saul's army to the point where he stands over Saul's sleeping body, note that I will not take a position of equal dogmatism.
    - d. This is because, there were alternate theories which were just as reasonable.
    - e. Do not take a position of dogmatism if that position is unwarranted.
    - f. Do take a position of dogmatism when we have followed the steps above and it leads us to a particular conclusion.
  14. Again, what we got from this passage is not the answer to, *did Saul sleep on the ground or in a chariot?* We learned a plan of attack for any difficult Scripture.
  15. When you examine a doctrine from one of the various cults, you will find that one or more of the steps above are generally ignored.
    - a. I have used the tongues movement as an example; let me also offer up the Jehovah's Witnesses as an example.
    - b. The JW's do not believe that Jesus Christ is God.
    - c. One of the passages which gives them great trouble is John 1:1–3,14 (which says, **The Word was with God and the Word is God...and the Word became flesh and lived among us**).
    - d. The JW's assert that this should read *the word is a god*.
    - e. In taking this position, they ignore all linguistic scholars of the past.
    - f. They put together their own Bible and change the translation to agree with their position.
    - g. However, even in their own Bible, they are extremely inconsistent. In every other passage in the New Testament where we find *θεός* in an anarthrous construction (which is the proper designation for the construction of *Θεός* in John 1:1), they translate it *God*, and not a *god*. They take a dogmatic position, yet do not follow that position consistently in their own translation.
  16. My point is, we approached a rather trivial piece of information with great theological rigor; not necessarily to determine where Saul slept, but to put together a series of steps that we can follow in all situations.

What we got from this is not, *did Saul sleep in a chariot or on the ground?* What we really got from this passage was a plan of attack—several steps that we can follow—in order to unravel any difficult portion of Scripture.



We will find out in v. 7 that David and Abishai had actually entered into Saul's camp. This explains why David is able to make these observations at night (we must assume there is enough light available from the moon to aid David in seeing Saul). Once we get to v. 7, then we will regroup and look at these events chronologically.

1Samuel 26:5e			
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
ʿam (אָמ) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
chânah (חָנָה) [pronounced khaw-NAW]	<i>to bivouac, to camp, to encamp in [or, against], to set up camp</i>	masculine plural, Qal active participle	Strong's #2583 BDB #333
çâbîyb (צָבִיב) [pronounced saw <sup>b</sup> -VEE <sup>B</sup> V]	<i>around, surrounding, circuit, round about, encircle</i>	adverb with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5439 BDB #686

**Translation:** ...and the people were camped around him. David has observed where Saul and Abner are; and he sees that Saul's army are camped around him. We can reasonably assume that David and Abishai actually went into the camp at this point (even though Abishai has not yet been mentioned by name). In any case, David is close enough to know where Saul is (possibly because Abishai knows this information from having already been in the camp); and we also know that David will go into the camp for certain (vv. 7–12). All I am doing is suggesting a chronological scenario (which I will formalize in v. 7).

And so answers David and so he says unto Ahimelech the Hittite and unto Abishai ben Zeruiah, brother of Joab, to say, "Who goes down with me unto Saul, unto the camp?"

1Samuel 26:6

So David spoke and said to Ahimelech the Hittite and to Abishai, the son of Zeruiah, brother of Joab, saying, "Who will go down with me to Saul [and] into the camp?"

And so says Abishai, "I—I will go down with you."

And Abishai said, "I will go down with you."

David approached Ahimelech the Hittite and Abishai, the son of Zeruiah, the brother of Joab, and he asks them, "Which one of you will go down with me to Saul's camp?"

Abishai answered, "I will go down with you."

Here is how others have translated this verse:

**Ancient texts:**

Masoretic text

And so answers David and so he says unto Ahimelech the Hittite and unto Abishai ben Zeruiah, brother of Joab, to say, "Who goes down with me unto Saul, unto the camp?"  
And so says Abishai, "I—I will go down with you."



**Peshitta** Then David said to Ahimeleck the Hittite and to Abishai the son of Zorih, Joab's brother, saying, "Who will go down with me to Saul's camp?" And Abishai said, "I will go down with you."

**Septuagint** And David answered and spoke to Abimelech the Chettite, and to Abessa the son of Saruia the brother of Joab, saying, "Who will go in with me to Saul into the camp?" And Abessa said, "I will go in with you."

**Significant differences** No significant differences.

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

**CEV** David asked Ahimelech the Hittite and Joab's brother Abishai, "Which one of you will go with me into Saul's camp?" "I will!" Abishai answered.

**NJB** Speaking to Ahimelech the Hittite and Abishai son of Zeruiah and brother of Joab, David said, 'Who will come down with me to the camp, to Saul?' Abishai answered, 'I will go down with you.'

**NLT** "Will anyone volunteer to go in there with me?" David asked Ahimelech the Hittite and abishai son of Zeruiah, Joab's brother. "I'll go with you," Abishai replied.

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

**God's Word™** David asked Ahimelech the Hittite and Abishai, who was Zeruiah's son and Joab's brother, "Who will go with me to Saul in the camp?" Abishai answered, "I'll go with you."

**JPS (Tanakh)** David spoke up and asked Ahimelech the Hittite and Abishai son of Zeruiah, Joab's brother, "Who will go down with me into the camp to Saul?" And Abishai answered, "I will go down with you."

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

**MKJV** And David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, the brother of Joab, saying, Who will go down with me to the camp to Saul? And Abishai said, I will go down with you.

**Young's Updated LT** And David answers and says unto Ahimelech the Hittite, and unto Abishai son of Zeruiah, brother of Joab, saying, `Who goes down with me unto Saul, unto the camp?' and Abishai says, "I—I go down with you."

**What is the gist of this verse?** David asks of the two spies which will return with him to the camp (it is an assumption on my part that these are the two spies).

1Samuel 26:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced gaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772

## 1 Samuel 26:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** [So David spoke up...](#) This can also mean *to answer*. What has probably occurred is, these two men, Ahimelech and Abishai, were the spies sent out in v. 4. They have returned with the information that David has asked for. Now David looks at them and says, "Okay, which one of you wants to return to the camp with me?" We would not order the verses this way, as we think chronologically. And, we want more information; we would like to hear that these are the two spies that David sent out.

Another proposed scenario is, spies went out and found where Saul was. David went out on his own and observed where Saul was. Then David returned to take someone with him. This position is based more upon these verses occurring in chronological order than anything else, which is a foolish assumption (I think we could make that general assumption with Luke; but probably with no other writer of Scripture).

## 1 Samuel 26:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
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
ʾel (אֶל) [pronounced e]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾăchîymelek <sup>e</sup> (אֶחָיִמֶלֶךְ) [pronounced uh-khee-MEH-lek]	<i>brother of Melek or brother of a king</i> and is transliterated <i>Ahimelech</i>	masculine proper noun	Strong's #288 BDB #27
Even though we find <i>Abimelech</i> in the Greek, bear in mind that there is no <i>h</i> in the Greek.			
Chittîy (חִיטִּי) [pronounced khiht-TEE]	transliterated <i>Hittite</i>	gentilic adjective with the definite article	Strong's #2850 BDB #366

**Translation:** [...and said to Ahimelech the Hittite...](#) David has a less authoritative approach to his leadership role. He does not order one person to follow after him, but he chooses two, and asks which of them wants to follow him.

The first person he speaks to is Ahimelech the Hittite. We don't know if he took these two men aside or whether he spoke to them in front of everyone else. It is possible that the three went together (perhaps with others); and these two had gone into Saul's camp and now David wants to go into Saul's camp as well. The verb used seems to indicate that he spoke to them in front of everyone else. He voice was loud enough to be heard by them, but not by, of course, anyone in Saul's camp.

There are at least three different Ahimelech's in the Old Testament; Abimelech the Hittite is found only here. Ham, Noah's son, had a son Canaan, who had a son Sidon, who had a son Heth, who was the father of the Hittites

(Gen. 10:1, 6, 15). These Anatolian Hittites ruled an empire which extended down into Syria during to the fourteen and thirteenth centuries B.C.<sup>15</sup> Uriah will be another Hittite under David's command. This should indicate that men from all over the world were willing to come to David to get a fresh start. This is a picture of men coming to Jesus for a fresh start. David had the truth, and there were men who were drawn to him ultimately because he had the truth (even though they may not have realized this).

Surprisingly enough, there is nothing mentioned about anyone in Saul's camp being sent out as spies to find David. That could be attributed to Saul's poor strategizing or to his over-confidence. Also, we are getting this narrative mostly from David's point of view, so we would not necessarily know if Saul sent out spies himself. I suspect that Saul depended more upon the numbers than he was about a careful approach and attack.

### 1Samuel 26:6c

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
ʿel (לְ) [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
ʾăbîyshay (אֲבִישַׁי) [pronounced <i>ub-vee-SHAH-ee</i> ]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts <sup>e</sup> rûwyâh (צֶרְוּיָה) [pronounced <i>tz<sup>e</sup>roo-YAW</i> ]	transliterated <i>Zeruiah</i>	feminine singular proper noun	Strong's #6870 BDB #863
ʾâch (אָח) [pronounced <i>awhk</i> ]	<i>brother, kinsman or close relative</i>	masculine singular construct	Strong's #251 BDB #26
yôwʾâb (יֹאב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Because of the lineage given to us in 1Chron. 2:16, we know that Joab is the brother of Abishai and not Zeruiah (Joab is the son of Zeruiah). This helps us at other times when we are not so sure. There is no wâw conjunction and *brother of Joab* refers back to Abishai, rather than to Zeruiah.

**Translation:** ...and to Abishai, the son of Zeruiah, brother of Joab,... David apparently had two men whom he trusted; one was a Hittite, and the other was Abishai. We meet Abishai for the first time in this chapter and are given his lineage, even though it means little to us. This is the first mention of Joab and the first mention of Zeruiah as well, in the English Bible. However, we have encountered them all before when we examined 1Chron. 2. David's brothers are named in 1Chron. 2:13–15 and his sisters are named in 1Chron. 2:16, who are Zeruiah and Abigail. Zeruiah has three sons named: Abishai, Joab and Asahel. Abishai's name means *Jesse is my father*. In the Hebrew, *father* does not necessarily mean the man who sired you; for the Jews, Abraham is their father. So, technically, Jesse is Abishai's grandfather. However, this is proper usage in the Hebrew. Since Abishai will not play a big part in David's life until 2Samuel, where he becomes more involved (at least, in recorded

<sup>15</sup> Paraphrased from Robert Gordon, *1 & 2Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 188. On the same page, Gordon says that there is a smaller tribal group in Palestine also known as the *Hittites*.

history), we will wait until 2Sam. 2–3 to discuss Abishai further (when he and Abner face one another again). All we need to know now is that he is David's nephew.

1Samuel 26:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</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
mîy (מי) [pronounced <i>mee</i> ]	<i>who; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
yârad (ירד) [pronounced <i>yaw-RAHD</i> ]	<i>to descend, to go down</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3381 BDB #432
ʾeth (את) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 <sup>st</sup> person singular suffix	Strong's #854 BDB #85
ʾel (אל) [pronounced <i>e</i> l]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâʾûwl (שׂאוּל) [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
ʾel (אל) [pronounced <i>e</i> l]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
machăneh (מחנה) [pronounced <i>mah-khuh-NEH</i> ]	<i>camp, encampment; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

**Translation:** ...saying, “Who will go down with me to Saul [and] into the camp?” Here is the question which David poses to these two men; “Which of you wants to go with me to Saul and to the enemy camp?” We don't know if David gave any more information than that. It is likely that David was uncertain as to what he was going to do exactly. However, as the leader of these men, he cannot ignore 3000 soldiers camped within a mile, whose assignment is to capture and kill him. Therefore, David must act, even though he may not even know right at this point in time what this act is going to be.

1Samuel 26:6e			
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

## 1Samuel 26:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāmar (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
ʾābîyshay (אבישאי) [pronounced ub-vee-SHAH-ee]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
ʾānîy (אני) [pronounced aw-NEE]	<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
yārad (ירד) [pronounced yaw-RAHD]	<i>to descend, to go down</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #3381 BDB #432
ʿîm (עם) [pronounced geem]	<i>with, at, by, near</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	Strong's #5973 BDB #767

**Translation:** [And Abishai said, “I will go down with you.”](#) Abishai chose to go with David on this mission. This shows great trust in David's leadership, as these were two men walking down into an encampment of 3000. Abishai is willing to follow David, even though David has not laid out a plan of action.

Please realize that David will become king. This has become fairly well-known. For those who believe it, sticking with David is probably the safest place to be. He is the king elected by Jehovah God. Therefore, nothing is going to happen to David. Therefore, the safest place to be is with David. Abishai, traveling with David toward a camp of 3000 hand-picked warriors is probably safer than those who remain in camp. I hope that you see the obvious parallel. When we are in Christ, David's greater Son, we are also safe and protected. Nothing can be done to us that God has not already made provision for.

[And so goes David and Abishai unto the people \[at\] night and behold Saul is laying—sleeping—in the encampment and his spear is pressed in the ground at his head. And Abner and the people are laying around him.](#)

1Samuel  
26:7

[So David and Abishai went to the army \[lit., people\] \[that\] night and observed \[that\] Saul is lying asleep in the encampment with his spear embedded \[lit., pressed\] into the ground at his head. And Abner and the army \[lit., people\] are laying around him.](#)

[So David and Abishai went into the encampment, in the midst of Saul's army, and they observed that Saul was asleep with his spear stuck in the ground at his head. Around him lay Abner and the rest of Saul's army, sleeping.](#)

Here is how others have translated this verse:

#### Ancient texts:

Peshitta

[So David and Abishai came to the people by night; and behold, Saul lay asleep in the path, with his spear lying on the ground by his bedside; and Abner and the people lay round about him.](#)

Septuagint                      So David and Tbessa go in among the people by night; and behold, Saul was fast asleep in the chariot, and his spear was stuck in the ground near his head, and Abenner and his people slept round about him.

Significant differences      .

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

CEV                                That same night, David and Abishai crept into the camp. Saul was sleeping, and his spear was stuck in the ground not far from his head. Abner and the soldiers were sound asleep all around him.

NAB                                So David and Abishai went among Saul’s soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him.

NJB                                So in the dark David and Abishai made their way towards the force, where they found Saul lying asleep inside the camp, his spear stuck in the ground beside his head, with Abner and the troops lying round him.

NLT                                So David and Abishai went right into Saul’s camp and found him asleep with his spear stuck in the ground beside his head. Abner and he warriors were lying asleep around him.

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

God’s Word™                      So David and Abishai went among Saul’s troops that night. Saul was lying asleep inside the camp with his spear stuck in the ground near his head. Abner and the soldiers were lying around him.

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

MKJV                                So David and Abishai came to the people by night. And behold, Saul lay sleeping in the tent, and his spear stuck in the ground at his head. But Abner and the people lay around him.

Young’s Updated LT              And David comes—and Abishai—unto the people by night, and lo, Saul is lying sleeping in the path, and his spear struck into the earth at his pillow, and Abner and the people are lying round about him.

**What is the gist of this verse?** David and Abishai go into the midst of Saul’s camp and everyone, including his elite guard, is asleep. They find Saul asleep with his spear stuck in the ground next to his head.

1Samuel 26:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong’s # BDB #253
bôw’ (בּוֹ) [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
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



## 1Samuel 26:7a

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
ʾăbîyshay (אֲבִישַׁי) [pronounced <i>ub-vee-SHAH-ee</i> ]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
ʾel (אל) [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
ʿam (אָם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lay <sup>e</sup> lâh (לַיְלָה) [pronounced <i>LAY-law</i> ]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

**Translation:** [So David and Abishai went to the army](#) [lit., *people*] [\[that\] night...](#) We have postulated that David made one trip into Saul's camp, taking Abishai with him, who was probably one of the spies. However, it is possible that Saul's camp was entered as many as three times that night: once by David's spies; once by David, and once by David and Abishai. In any case, this is the only time that we know that David (or anyone) actually went into the camp itself.

Let me offer you an explanation which covers the individual events:

## 1Samuel 26:2–7 Presented Chronologically

1. Saul and his army of 3000 come to the wilderness of Ziph.
2. David's lookouts inform David of a large troop movement and he looks for himself.
3. David calls for two spies to move closer into the camp, to make certain it is Saul.
4. When this is confirmed, David goes with the two spies to see for himself.
5. Once they get close, David asks for one of the spies to go with him into the camp.
6. Abishai goes with David into the camp, to where they are actually standing right next to where Saul is sleeping.
- 7.

Although this is not the only way this could have occurred; we will assume for now that these are the chronological events of these verses.

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I have mentioned that some claim that this chapter and 1Sam. 24 are different traditions of the same historical event. If that is the case, why not also throw in Judges 7:9–14, when Gideon and Purah also go down, two men, into an enemy camp (the Midianites). In fact, while we are at it, why not say this is also another version of

Jonathan and his young man, who, as two men, attacked a camp of enemy soldiers (1Sam. 14)? My point is, life is filled with situations that have some similarities to other situations.

<b>1 Samuel 26:7b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
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
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
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
shâkab (שָׁכַב) [pronounced <i>shaw-KAH<sup>B</sup>V</i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	Qal active participle	Strong's #7901 BDB #1011
yâshên (יָשָׁן) [pronounced <i>yaw-SHAYN</i> ]	<i>sleeping, asleep, slept</i>	verbal adjective	Strong's #3463 BDB #445
There are 4 other words which are identical to yâshên, except for the vowel points.			
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	No Strong's # BDB #88
ma <sup>e</sup> gâl (מַגָּל) [pronounced <i>mahg<sup>e</sup>-GAWL</i> ]	<i>entrenchment, track, rut [wherein a wheel revolves]; a way, path; a course of action</i>	masculine singular noun with the definite article	Strong's #4570 BDB #722

You will recall that the Peshitta had Saul sleeping in a chariot in v. 5; he is in a pathway in the Peshitta in this verse, according to the English rendering.<sup>16</sup> You will also recall that this is unlikely, given that Saul's spear is said to be stuck in the ground next to his head.

**Translation:** ...and observed [that] Saul is lying asleep in the encampment... They were able to walk into the camp because everyone in the camp was asleep. Saul was laying asleep in a ditch or in a chariot path. It is interesting that a man of Saul's unstable condition could sleep so well. However, we do not know how many days Saul was awake after finding out from the Ziphites where David was. This could be his third day without sleep and perhaps he just fell out immediately. This would account for all of his army being asleep as well. Saul, the egotist that he is, would have driven his soldiers hard; as long as he was awake, he would have forced marched them. We will later find out that this sleep was supernaturally induced.

<sup>16</sup> *Holy Bible from the Ancient Eastern Text*; George Lamsa's translation from the Aramaic of the Peshitta; Harper Collins; ©1968 by A. J. Holman Co.; p. 337.

1Samuel 26:7c			
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
chănîyth (חַנִּיִּת) [pronounced <i>khuh-NEETH</i> ]	<i>spear</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2595 BDB #333
mâ'ak <sup>e</sup> (מֵאֵק) [pronounced <i>maw-GAHK<sup>e</sup></i> ]	<i>to be pressed, to be bruised [resulting in castration for an animal]; to be pressed [or stuck] into</i>	feminine singular, Qal passive participle	Strong's #4600 BDB #590
b <sup>e</sup> (ב) [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	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
m <sup>e</sup> ra'ăshôth (מַרְאֲשׁוֹת) [pronounced <i>m<sup>e</sup>rah-uh-SHOHTH</i> ]	<i>place at the head, at the head of [anyone or anything]; head-place; pillow, bolster [a long, cylindrical pillow or cushion]</i>	feminine plural noun sometimes used as a preposition; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4763 (and #4761) BDB #912

**Translation:** ...with his spear embedded [lit., pressed] into the ground at his head. At least two theologians<sup>17</sup> suggest that this spear stuck in the ground was SOP. Freeman also tells us that even today, *the sheikh's tent is always recognized by a tall spear stuck in the ground in front of it; and the place where the sheikh reclines to rest when halting on a march is designated in like manner.*<sup>18</sup> In any case, this aspect of Saul's sleep is germane to this account. At Saul's head was his spear, stuck into the ground.

1Samuel 26:7d			
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
'ăb <sup>e</sup> nêr (אֲבִנֵּר) [pronounced <i>u<sup>b</sup>v<sup>e</sup>-NAYR</i> ]	<i>my father is Ner or my father is a lamp, and is transliterated Abner</i>	masculine proper noun	Strong's #74 BDB #4
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

<sup>17</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 26:7 and Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 26:6–12.

<sup>18</sup> *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 141.

1Samuel 26:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
shâkab (שָׁכַב) [pronounced <i>shaw-KAH<sup>b</sup>V</i> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	masculine plural, Qal active participle	Strong's #7901 BDB #1011
çâbîyb (בָּיַב) [pronounced <i>saw<sup>b</sup>-VEE<sup>b</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle</i>	adverb with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5439 BDB #686

**Translation:** **And Abner and the army** [lit., *people*] **are laying around him.** As mentioned, Saul, the madman, probably put his soldiers on a force march from Gibeah to Judah; they probably did not stop and rest; and Saul, no doubt, was carried. So once they arrive and know they are near David, everyone is totally exhausted. However, it is also typical in the ancient world to execute an night guard staff if they fall asleep. We will find out that this was God's work in v. 12.

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### David Explains to Abishai What is Permissible with Regards to Saul

**And so says Abishai unto David, “Has delivered over Elohim the day your enemy in your hand. And now I strike him, I pray you in the spear and the earth—a beat one and I will not do again to him.”**

1Samuel  
26:8

**Then Abishai said to David, “Elohim has today delivered over your enemy into your hand. Therefore, let me strike him [lit., *I will strike him, I pray you*] with the spear into the earth one time—and I will not [have to] do [it] to him again.”**

**Then Abishai whispered to David, “God has this day delivered your enemy into your hand. Therefore, please allow me to strike him one time with this spear—I will not have to strike him twice.”**

Here is how others have translated this verse:

**Ancient texts:**

Peshitta

Then said Abishai to David, “Your God has delivered your enemy into your hands this day; now therefore, let me strike him just once wit this spear which is on the ground, and I will not strike him the second time.”

Septuagint

And Abessa said to David, “The Lord has this day shut up your enemy into your hands, and now I will strike him [dead] to the earth with the spear in the ground

Significant differences

. once, and I will not strike him again.”

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

CEV	Abishai whispered, "This time God has let you get your hands on your enemy! I'll pin him to the ground with one thrust of his own spear."
NAB	Abishai whispered to David: "God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear; I will not need a second thrust!"
NLT	"God has surely handed your enemy over to you this time!" Abishai whispered to David. "Let me thrust that spear through him. I'll pin him to the ground, and I won't need to strike twice!"

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

God's Word™	Abishai said to David, "Today God has turned your enemy over to you. Please let me nail him to the ground with one stab of the spear. I won't have to do it twice!"
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**Literal, almost word-for-word, renderings:**

MKJV	And Abishai said to David, God has shut up your enemy into your hand this day. And please let me strike him with the spear even to the earth at once, and I will not repeat [it] to him.
Young's Updated LT	And Abishai says unto David, "God has shut up to-day your enemy into your hand; and, now, let me strike him, I pray you, with a spear, even into the earth at once—and I do repeat it to him."

**What is the gist of this verse?** Abishai tells David that God has given Saul into his hand; and he asks fo kill Saul himself.

**1Samuel 26:8a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</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
ʾăbîyshay (אבישאי) [pronounced ūb-vee-SHAH-ee]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
ʾel (אל) [pronounced e/]	<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
çâgar (גָּרָה) [pronounced saw-GAHR]	<i>to deliver over</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #5462 BDB #688

## 1 Samuel 26:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Some may point out that this word means <i>to shut up, to imprison</i> ; therefore, you may wonder, how do we get <i>to deliver over</i> from this? The idea is first, in the Qal, <i>to shut up, to close up, to imprison</i> . However, it is also a reference to <i>delivering someone over to be imprisoned</i> ; finally, it has the extended meaning (in the Piel) <i>to deliver over</i> . This word is found in the Piel only 4 times, all in the book of Samuel, and in each case, it means simply <i>to deliver over</i> .			
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods or God; transliterated Elohim</i>	masculine plural noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
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
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿāyab <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>	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> . It is both written and read <i>enemy</i> in 4 printed editions. <sup>19</sup>			
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	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** Then Abishai said to David, “Elohim has today delivered over your enemy into your hand. Automatically, David’s sidekick Abishai has assumed that all of this is a sign from God. He has assumed that their being able to easily walk into the camp, find Saul sleeping with the spear near his head is a sign from God that David can kill Saul. When Saul had come into the cave where David and his men were hiding, his soldiers at that time told him the same thing, possibly even quoting one of David’s psalms (1Sam. 24:4).

First of all, there is some precedent for God handing over an enemy into the believer’s hand; see Joshua 21:44 Judges 1:4 1Sam. 23:14. So here is where David must explain to Abishai that, simply because Saul is lying before them helpless, this does not give them the right to kill him. One of the great problems with false doctrine and particularly with cults, is they tend to be very myopic. They hold to a handful of Scriptures, which make up their essential doctrine, and then essentially ignore the others. They do not recognize that similar situations may require a different tact or a different approach from the believer. There are times when God has delivered the enemy into the hands of His people when they were to destroy every last one of their enemies; and there are times when an enemy is to be preserved. Back in 1Sam. 15, Saul was supposed to destroy all the Amalekites; because he did not, there was an attempted holocaust in the days of Esther (1Sam. 15:8, 33 Esther 3:1, 8–10). However, the difference here is, God chose Saul to lead Israel. He was an appropriate leader for Israel: unstable, emotional,

<sup>19</sup> Joseph Bryant Rotherham’s *The Emphasized Bible*; ©1971 by Kregel Publications; p. 316.



unwilling to examine the results of his actions. God would place David over Israel when the time is right. Not only must David be prepared for this undertaking, but those who would make up his cabinet must also be prepared.

**Application:** I have observed Christians for a long period of time. Almost every Christian that I have seen when they come upon fortuitous circumstances, despite the shaky moral ground, choose these circumstances and take what it is that they want. This is exactly how Abishai looks at this situation. With Saul dead, David will become king, and—oh, what do you know about that—Abishai is responsible here, so he expects to be second in command. Do you see how he has interpreted this situation to be just what he wants? Abishai has forgotten one detail: there is no legitimate justification for killing a king of Israel, a king installed by God. Do you see how this is a test? Abishai has failed, but David will pass this test.

<b>1Samuel 26:8b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
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
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i> ]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	1 <sup>st</sup> person singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong #5221 BDB #645
nâ' (נָא) [pronounced <i>naw</i> ]	<i>please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	particle of entreaty	Strong's #4994 BDB #609
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	No Strong's # BDB #88
chănîyth (חַנִּיטָּה) [pronounced <i>khuh-NEETH</i> ]	<i>spear</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2595 BDB #333
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
ʿerets (אֶרֶץ) [pronounced <i>ĒH-rets</i> ]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** *Therefore, let me strike him* [lit., *I will strike him, I pray you*] *with the spear into the earth...* Abishai wants the privilege of killing Saul, because this automatically will elevate him before David. He sees this as a great opportunity, both for David, but more for himself. Recall that these men who have joined up with David are not great men, great soldiers, or great anything else. They are malcontents. They have given David an opportunity to lead them to greatness; to mold them and to influence their sloppy thinking. Almost anyone can lead great men; few can lead losers. David has a platoon of losers and he will guide them and lead them to greatness.

**Illustration:** When I was a teacher, I excelled with the honors students. I believe I was able to push them further than any other teacher. However, these students would have succeeded with any teacher. However, those teachers who were able to take to losers, the low-level students, and lead them to success—that kind of teacher is to be revered. This is not to say that honors students do not need outstanding teachers—they do—but I must acknowledge and salute the greatness of the few teachers who could reach this group of young people who were the most disenfranchised. This is the kind of person that David is—he could take 600 losers and make them into great men.

Now Abishai could have made quite the case in favor of killing Saul: Saul was ego-centric, implacable and cruel; no act of kindness or reason would sway him. Furthermore, Saul would waste the resources of his country on personal vendettas and he would lie without his conscience being conflicted.<sup>20</sup> He only obeyed God when it was convenient. That Saul was a sorry leader was clear by any objective standard. However, extremely bad leadership does not give David or any of his men the right to assassinate Saul.

There are actually three possible reasons why Abishai offers to kill Saul: (1) First of all, Abishai was a malcontent who joined up with David. This would indicate that he did not like Saul nor did he like Israel's present administration. (2) Abishai had hoped that if he does this job, David would be beholden to him and that would elevate Abishai on David's list. This could put him as high as second in command. (3) Thirdly, David did not kill Saul the last time when he had a chance. Abishai did not realize what David's reasons were. He may have assumed that David didn't want to get his hands dirty or that David himself did not want to raise his hands against the Lord's anointed.

An excellent question is, *why does this happen a second time?* Why does God place Saul before David a second time? Two reasons: (1) The first time, David cut part of Saul's robe, which would have been embarrassing to the king. David was later ashamed that he did that. God gave him a *do-over* so that he could pass this test completely. (2) Secondly, even though David had enough doctrine to know not to kill Saul the first time, he apparently did not convey this information to his men. Here, Abishai offers to kill Saul, thinking perhaps that the problem was, *David could not kill the king; but I can*. However, the key is David cannot simply kill off his political enemies. He cannot allow others to do this for him. And those under David have to know *why* as well.

Recall that David also foreshadows Jesus Christ. Being in Christ and being guided by God the Holy Spirit takes men and women who are losers and makes them into winners. Look at the disciples—particularly look at Peter. He was a big, dumb fisherman who had a lot to say, but had no follow through. He, along with the other loser disciples, who argued about who was the greatest among them, were 12 of the biggest losers that Jesus Christ could round up. Jesus took these 12 men and, through God the Holy Spirit, made them great (they did not begin to manifest this greatness as a group until the day of Pentecost). David was able to do the same with his own men. God gave him 600 losers and David leads them, day by day, and trains them. What is important is, David will make the issues clear to Abishai, so that Abishai will learn. And we will hear a lot from Abishai when David becomes king. However, what he requires now is for David to split a few hairs or him; to explain exactly what is going on and what can be done and what cannot be done.

### 1Samuel 26:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pa'am (פֶּאֱמ) [pronounced PAH-ġahm]	<i>beat, foot, anvil, occurrence, time, steps</i> ; the connotation is the passage of time	feminine plural noun	Strong's #6471 BDB #821

<sup>20</sup> Some of these thoughts come from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 26:6–12.

1Samuel 26:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only</i> ; but it can also mean a <i>composite unity</i>	numeral	Strong's #259 BDB #25
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
lô' (לא or לאל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shânâh (אנח) [pronounced shaw-NAW]	<i>to repeat, to do a second time, to do again; to be other, to be diverse; to be changed [usually for the worst]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #8138 BDB #1040
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...one time—and I will not [have to] do [it] to him again.” Abishai promises that he will only have to strike Saul one time; he will not have to strike him again. Again, Abishai needs David’s guiding hand. He needs to learn what is right and what is wrong. He needs David’s guidance in situations as morally prickly as this one. One of the reasons that Abishai needs this is, he will become one of David’s high ranking officers in David’s cabinet. He must be able to act correctly on his own without David having to explain to him what is right and what is wrong. As a man of great political power, Abishai will be making many life and death decisions. One key to great leadership is delegated power. In fact, a leader may be only moderately intelligent but if he has a firm moral grasp of the situation, and if those under him are men of great integrity, then he becomes a great leader because of them. A president with a poorly chosen cabinet cannot help but be mediocre.

**And so says David unto Abishai, “You will not destroy him, for who has put forth his hand in a messiah of Y<sup>e</sup>howah and has been acquitted?”**

1Samuel  
26:9

**David then said to Abishai, “You will not destroy him, for who put forth his hand against Y<sup>e</sup>howah’s anointed and has been guiltless?”**

**David then said to Abishai, “You will not kill him, because no one can strike Jehovah’s anointed without being punished.”**

Here is how others have translated this verse:

#### Ancient texts:

Septuagint

And David said to Abessa, “Do not ay him low, for who will lift up his hand against the anointed of the Lord and be guiltless?”

Significant differences

Thought-for-thought translations; paraphrases:

CEV "Don't kill him!" David whispered back. "The LORD will punish anyone who kills his chosen king.  
 NLT "No!" David said. "Don't kill him. For who can remain innocent after attacking the LORD's anointed one?  
 REB David said to him, 'Do him no harm. Who has ever lifted his hand against the LORD's anointed and gone unpunished?'

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

God's Word™ "Don't kill him!" David told Abishai. "No one has ever attacked the LORD'S anointed king and remained free of guilt.  
 JPS (Tanakh) But David said to Abishai, "Don't do him violence! No one can lay hands on the LORD's anointed with impunity."

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

MKJV And David said to Abishai, Do not destroy him. For who can stretch forth his hand against Jehovah's anointed and be guiltless?  
 Young's Updated LT And David says unto Abishai, "Destroy him not; for who has put forth his hand against the anointed of Jehovah, and been acquitted?"

**What is the gist of this verse?** David tells Abishai not to kill Saul, because Saul is God's anointed and Abishai will be guilty of murder.

1 Samuel 26:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
ʾel (אֶל) [pronounced el]	unto, in, into, toward, to, regarding, against	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾăbîyshay (אֲבִישַׁי) [pronounced ub-vee-SHAH-ee]	my father is Jesse and is transliterated Abishai	masculine singular proper noun	Strong's #52 BDB #5
lôʾ (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	to cause one to go to ruin, to spoil, to ruin, to corrupt, to destroy	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7843 BDB #1007

**Translation:** David then said to Abishai, “You will not destroy him,... Here is Davids place. Not only is he in training to be king over all Israel, but he also trains his men. We also guides them each and every day with his words and actions. Abishai is about to be an opportunist, which is certainly his character. David will not just forbid Abishai to act, but he will explain why Abishai cannot act against Saul. David has the authority to simply say, “Nothing doing, Abishai; cool down, brother.” But David does more than that. David explains why this is not the proper move at this time.

1Samuel 26:9b			
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
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	conjunction; preposition	Strong's #3588 BDB #471
mîy (מִי) [pronounced mee]	who; occasionally rendered how, in what way	pronominal interrogative	Strong's #4310 BDB #566
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	generally translated hand	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
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	No Strong's # BDB #88
Mâshîyach (מָשִׁיחַ) [pronounced maw-SHEE-ahkh]	anointed, anointed one, transliterated Messiah	masculine singular construct	Strong's #4899 BDB #603
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
nâqâh (נָקָה) [pronounced naw-KAWH]	to be acquitted, unpunished, declared free or declared guiltless	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong #5352 BDB #667

**Translation:** ...for who put forth his hand against Y<sup>e</sup>howah's anointed and has been guiltless?" Saul was chosen by God. God put Saul over all Israel. Israel recognized this,, but it was God who placed Saul in this position of leadership. This makes Saul Jehovah's anointed (literally, *messiah*). David explains that no one can strike God's anointed without facing severe consequences. Abishai would not just be guilty of murder; he would be guilty of murdering Jehovah's anointed one.

I expected that a point like this would have been logically derived; however, there is a great deal of additional Scriptural support for this position (1Sam. 24:6–7 2Sam. 1:14–16 Psalm 105:15—Do not touch my anointed ones



or harm my prophets). This principle was referenced much more often than I expected it to be. However, since we do not know the date of writing for Psalm 105, we do not know if David arrived at this conclusion logically or from that psalm. I do want you to notice one thing in particular: Saul remains God's anointed. He never loses that position. God took Saul out probably via the sin unto death, but Saul remained God's anointed despite his total lack of faithfulness.



1 Samuel 26:9 (a graphic); from <http://www.bigspringsurc.org/?p=468>; accessed March 22, 2018.

And so says David, “Lives Y<sup>e</sup>howah that if Y<sup>e</sup>howah strikes him or his day comes and he has died or in the battle he goes down and he has been swept away.

1 Samuel 26:10

David then said, “[As] Y<sup>e</sup>howah lives, only if Y<sup>e</sup>howah strikes him: whether his day comes and he dies or he goes down to battle and perishes.

David then added, “As Jehovah lives, Saul will die only if Jehovah personally strikes him down: whether his day comes and he dies of natural causes or he goes to war and dies in battle.

Here is how others have translated this verse:

**Ancient texts:**

Peshitta	David said, furthermore, “As the LORD lives, the LORD will strike him; or the day of his death will come; or he will be struck in battle and perish.
Septuagint	And David said, “The Lord lives, if the Lord strikes him or his day come and he dies or he goes down to battle and he is added.

Significant differences .

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

CEV	As surely as the LORD lives, the LORD will kill Saul, or Saul will die a natural death or be killed in battle.
NJB	As Yahweh lives,’ David said, ‘Yahweh himself will strike him down: either the day will come for him o die, or he will go into battle and perish then. [Take note of the punctuation here].
NLT	Surely the LORD will strike Saul down someday, or he will die in battle or of old age.

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

<i>God’s Word™</i>	I solemnly swear, as the LORD lives," David added, "the LORD will strike him. Either his time will come when he'll die naturally, or he'll go into battle and be swept away.
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JPS (Tanakh)

And David went on, "As the LORD lives, the LORD Himself will strike him down, or his time will come and he will die, or he will go down to battle and perish.

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

MKJV

And David said, As Jehovah lives, except Jehovah strike him, or his day shall come, and he dies, or he goes down to battle and is consumed,...

Young's Updated LT

And David says, "Jehovah lives; except Jehovah does strike him, or his day come that he has died, or into battle he go down, and has been consumed—...

**What is the gist of this verse?** David tells Abishai the only two ways in which Saul is allowed to die: of natural causes or in battle with the enemy (which does not include David and Abishai).

**1Samuel 26:10a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</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
chay (חַי) [pronounced <i>KHAH-ee</i> ]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	adjective	Strong's #2416 BDB #311
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
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
ʾîm (אִם) [pronounced <i>eem</i> ]	<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
Together, kîy ʾîm (אִם כִּי) [pronounced <i>kee-eem</i> ] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if</i> .			
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

## 1 Samuel 26:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgaph (נָגַף) [pronounced naw-GAHF]	to strike, to strike down, to hit	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5062 BDB #619

**Translation:** David then said, “[As] Y<sup>e</sup>howah lives, only if Y<sup>e</sup>howah strikes him:... Abishai has just suggested to David that he kill Saul. Saul is laying there helpless before them, and Abishai say, “Let me do it.” David makes an oath here. The idea behind the oath is, they will do nothing to kill Saul. Saul is God’s anointed one, and, as such, is not to be harmed. Only God can remove His own anointed from this world.

Do you see the parallel which David has set up? No one can remove God’s Messiah until God removes Him Himself. God puts David under this similar test so that David can grow, so that this can be recorded, and so that David can teach these things to his own men.

## 1 Samuel 26:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וְ (וַ) [pronounced oh]	or, or rather, otherwise, also, and	conjunction	Strong's #176 BDB #14
When וְ is doubled (as it is here), it means ...whether...or... <sup>21</sup> I must admit to being surprised that only the NJB understood וְ in this way (they used a colon, which expresses the same idea).			
yôwm (יוֹם) [pronounced yohm]	day; today (with a definite article)	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3117 BDB #398
bôw' (בֹּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced mooth]	to die	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4191 BDB #559

**Translation:** ...whether his day comes and he dies... Here is an oddity. Even though Gesenius tells us that the doubling of וְ means ...whether...or..., none of the literal translations seem to understand that. However, what David does is give two, not three, ways in which Saul may die. The first way in which it is permissible for Saul to die is of natural causes. This is one way in which it is obvious that God has come for someone...when they die of natural causes.

The Bible mentions death by natural causes several times: Job 14:5, 14 Psalm 37:13 Heb. 9:27. The idea presented seems to be that we have a predetermined amount of time on this earth; and we are not going to live beyond that time. David was more than willing to let Saul live out his natural life.

<sup>21</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 17.

This may help to explain why David's involvement with Nabal was mentioned in the previous chapter. This is what David learned from that situation. He had a personal beef with Nabal; Nabal had cheated David on a business deal, and David wanted to kill him. However, David was dissuaded by Nabal's wife, Abigail, and God took Nabal out of this world via natural causes. David found out that there was no need for him to fight his own battles. God was willing and more able to do so.

1Samuel 26:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וְ (וַ) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and</i>	conjunction	Strong's #176 BDB #14
בְּ (בַּ) [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	No Strong's # BDB #88
מִלְחָמָה (מִלְחָמָה) [pronounced <i>mil-khāw-MAW</i> ]	<i>battle, war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
יָרַד (יָרַד) [pronounced <i>yaw-RAHD</i> ]	<i>to descend, to go down</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3381 BDB #432
וְ (or וֵ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely</i>	simple wāw conjunction	No Strong's # BDB #251
צָפְחָהּ (צָפְחָהּ) [pronounced <i>saw-PHAWH</i> ]	<i>to be taken away, to be swept away, to perish; to hide away [in one's house]</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5595 BDB #705

**Translation:** ...or he goes down to battle and perishes. This is the second way in which it is permissible for Saul to die. As king over Israel, one of Saul's primary functions is to provide security from the outside. It is part of Saul's job description to protect Israel from outside armies (1Sam. 8:20). So, if Saul goes into battle and an enemy strikes him down, then one may interpret that as God's time for Saul to die. However, there is no justification anywhere for David or Abishai to assassinate Saul.

**Application:** At this point, I realize I am talking to a very, very small minority, but, recognize that Saul was out of control and he persecuted David for no reason. Still, David would not raise his own hand against Saul. This means, we may not raise our hand against God's anointed. You cannot assassinate a leader simply because they are unjust. Few rulers are as unjust as Saul, and here, David will not lift his hand against him.

**A blasphemy for me from Y<sup>e</sup>howah from sending my hand to anointed of Y<sup>e</sup>howah. And now take, please, the spear which [is] at his head and a jar of the waters and we go there to us."**

1Samuel  
26:11

**[It is] profane for me on account of Y<sup>e</sup>howah from stretching my hand against the anointed of Y<sup>e</sup>howah. Now therefore, take, I implore you, the sword by his head and the jar of water and let us depart."**

**It would be profane for me to raise my hand against Jehovah's anointed. This being so, take the sword by his head and that jar of water and then let us depart."**

Here is how others have translated this verse:

**Ancient texts:**

Peshitta                               The LORD forbid that I should stretch forth my hand against the LORD's anointed; but now take the spear that is by his bedside, and the jug of water, and let us go.

Septuagint                             The Lord forbid it me that I should lift up my hand against the anointed of the Lord. And now take, I pray you, the spear from his bolster, and the pitcher of water, and let us return home.

Significant differences             .

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

CEV                                       But I pray that the LORD will keep me from harming his chosen king. Let's grab his spear and his water jar and get out of here."

NLT                                       But the LORD forbid that I should kill the one he has anointed! But I'll tell you what—we'll take his spear and his jug of water and then get out of here!"

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

God's Word™                           It would be unthinkable for me to attack the LORD'S anointed king. But please take that spear near his head and that jar of water, and let's go."

JPS (Tanakh)                           But the LORD forbid that I should lay a hand on the LORD's anointed! Just take the spear and the water jar at his head and let's be off."

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

MKJV                                     ...far be it from me by Jehovah, from putting forth my hand against Jehovah's anointed. And now, please take the spear at his head and the cruse of water, and we will go.

Young's Updated LT                   ...far be it from me, by Jehovah, from putting forth my hand against the anointed of Jehovah; and, now, take, I pray thee, the spear which is at his pillow, and the cruse of water, and we go away."

**What is the gist of this verse?** David concludes by telling Abishai that it would be wrong to raise his hand against Jehovah's anointed (David does not distinguish between giving the order to kill Saul or doing it himself). David says to take the spear and jug of water, and they would go.

1 Samuel 26:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlîylâh (חֲלִי־לָהּ) [pronounced <i>khaw-LEE-law</i> ]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection	Strong's #2486 BDB #321
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
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 26:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 (מן) [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
shâlach (שלח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out</i>	Qal infinitive construct	Strong's #7971 BDB #1018
yâd (יד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388
b <sup>e</sup> (ב) [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	No Strong's # BDB #88
Mâshîyach (משיח) [pronounced <i>maw-SHEE-ahkh</i> ]	<i>anointed, anointed one, transliterated 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:** [It is] profane for me on account of Y<sup>e</sup>howah from stretching my hand against the anointed of Y<sup>e</sup>howah. David is not to make a move against God's anointed. it is profane (an affront to God) for him to do so. Recall that David has just had the lesson of Nabal fresh on his mind. Nabal caused David problems, but David was stopped by Abigail before he killed Nabal; and God took Nabal out of this life.<sup>22</sup> As you will recall, David was ready and willing to kill Nabal. In fact, psychologically, David may have been taking out some of his frustration on Nabal. So David is well-aware that God can take care of this Himself.

1Samuel 26:11b			
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 (עתה) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

<sup>22</sup> We sometimes mistakenly view these incidents as unrelated; however, David's dealings with Nabal taught him that God would remove Saul when it was time.

## 1 Samuel 26:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3947 BDB #542
nâ' (נָא) [pronounced naw]	<i>please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	particle of entreaty	Strong's #4994 BDB #609
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chănîyth (חֶנֶּיִת) [pronounced khuh-NEETH]	<i>spear</i>	feminine singular noun with the definite article	Strong's #2595 BDB #333
ʿăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
m <sup>e</sup> raʿăshôth (מְרֹאֲשׁוֹת) [pronounced m <sup>e</sup> rah-uh-SHOETH]	<i>place at the head, at the head of [anyone or anything]; head-place; pillow, bolster [a long, cylindrical pillow or cushion]</i>	feminine plural noun sometimes used as a preposition; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4763 (and #4761) BDB #912

**Translation:** *Now therefore, take, I implore you, the sword by his head...* However, this time, David will not humiliate Saul by cutting part of his royal clothing, but he will take the sword so that it was clear that he could have killed Saul, had he chosen to do so.

## 1 Samuel 26:11c

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
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsapachath (צַפַּחַת) [pronounced tzahp-PAH-khahth]	<i>jar, jug [flat or broad shape], cruse [for holding water]</i>	feminine singular construct	Strong's #6835 BDB #860
mayim (מַיִם) [pronounced MAH-yim]	<i>water, waters</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565



**Translation:** ...and the jar of water... Also next to Saul was a jar of water, and David took that as well, to make it clear that he was right there standing right above Saul. With these two items, there will be no doubt that David was standing right there above Saul with the ability to kill him.

Some authors have made a big deal out of the water jug here, and what it was for, suggesting even a purification rite.<sup>23</sup> However, there is no reason to get too carried away here. Saul and his men have been traveling for some distance. Even though Saul probably had it easy, he no doubt got thirsty. So we would expect him to carry his water with him.

Freeman admits that we do not know what the container looked like then, but tells us *the vessel at present used in the East for the purposes of a cruse or flask is globular in shape, and is made of blue porous clay. It is nine inches in diameter, with a neck three inches long. At the lower part is a small handle, and opposite is a straight spout having an orifice about the size of a straw, through which water is sucked.*<sup>24</sup> This same container is also used for oil in 1Kings 17:12–16 and water in 1Kings 19:6. However, the vessels mentioned in 1Kings 14:3 and 2Kings 2:20 are different, as the Hebrew is different.

### 1Samuel 26:11d

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
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	1 <sup>st</sup> person plural, Qal imperfect with the voluntative hê	Strong's #1980 (and #3212) BDB #229
The hê at the end, it is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 1 <sup>st</sup> person plural suffix	No Strong's # BDB #510
Literally, this means <i>let us go to us</i> ; however, the addition of the lâmed preposition and the suffix combined with this verb means <i>[let us] depart</i> . <sup>25</sup>			

**Translation:** ...and let us depart." The literal rendering of these last few words is messy; however, Gesenius tells us that the addition of the lâmed preposition with the suffix simply means that the verb means *to depart*. Obviously, they could not spend a lot of time there. Neither one of them recognizes the fact that God has caused Saul's entire camp to be asleep.

**Application:** There are going to be many events and occurrences in your life which are carefully orchestrated by God, and we will not see them as such. They will just seem like everyday life to us. However, in retrospect, we will be able to recognize God's hand in it. Now, I don't mean that it will be supernatural, as we find here; however, it will be clearly God's hand. There are a number of things that have occurred in my life; some of them moderately difficult, and I can look back and easily recognize that God was behind it all.

<sup>23</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 26:11.

<sup>24</sup> *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 141.

<sup>25</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 224.

And so takes David the spear and a jar of the waters at a head of Saul and so they go to themselves and none are seeing and none are knowing and none are awake for all of them sleeping for a deep sleep of Y<sup>e</sup>howah had fallen over them.

1 Samuel  
26:12

So David took the spear and the jar of water at Saul's head and they depart. Furthermore [lit., **and**] no one sees and no one knows and no one is awake because all of them [are] asleep, because a deep sleep from Y<sup>e</sup>howah had fallen over them.

So David took the spear and the jar of water and they departed. And no one saw them and no one knew they were there because Jehovah had caused a deep sleep to fall over them.

Here is how others have translated this verse:

#### Ancient texts:

Septuagint                      So David took the spear, and the pitcher of water from his bolster, and they went home. And there was no one that saw and no one that knew and there was no one that awoke, all being asleep, for a stupor from the Lord had fallen upon them.

Significant differences      .

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

CEV                                David took the spear and the water jar, then left the camp. None of Saul's soldiers knew what had happened or even woke up--the LORD had made all of them fall sound asleep.

NLT                                So David too the spear and jug of water that were near Saul's head. Then he and Abishai got away without anyone seeing them or even waking up, because the LORD had put Saul's men into a deep sleep.

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

*God's Word*<sup>TM</sup>                      David took the spear and the jar of water near Saul's head, and they left. All of them were asleep. No one saw them, knew about it, or woke up. The LORD had made them fall into a deep sleep.

JPS (Tanakh)                      So David took away the spear and the water jar at Saul's head, and the left. No one saw or knew or woke up; all remained asleep; a deep sleep from the LORD had fallen upon them.

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

MKJV                                And David took the spear and the cruse of water from Saul's head. And they went away, and no one saw, and no one knew; and no one was awake; for all of them were sleeping, because a deep sleep *from* Jehovah had fallen on them.

*Young's Updated LT*              And David takes the spear, and the cruse of water at the pillow of Saul, and they go away, and there is none seeing, and there is none knowing, and there is none awaking, for all of them are sleeping, for a deep sleep *from* Jehovah has fallen upon them.

**What is the gist of this verse?** The spear and jar of water were removed, and no one in camp realizes that they were there, as God had caused a deep sleep to fall over them.

## 1Samuel 26:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [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
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
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chănîyth (חֶנֶד) [pronounced <i>khuh-NEETH</i> ]	<i>spear</i>	feminine singular noun with the definite article	Strong's #2595 BDB #333
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
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsapachath (צַפְחָת) [pronounced <i>tzahp-PAH-khahth</i> ]	<i>jar, jug [flat or broad shape], cruse [for holding water]</i>	feminine singular construct	Strong's #6835 BDB #860
mayim (מַיִם) [pronounced <i>MĀH-yim</i> ]	<i>water, waters</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
m <sup>e</sup> raʿăshôth (מְרֹאֲשׁוֹת) [pronounced <i>m<sup>e</sup>rah-uh-SHOHTH</i> ]	<i>place at the head, at the head of [anyone or anything]; head-place; pillow, bolster [a long, cylindrical pillow or cushion]</i>	feminine plural construct	Strong's #4763 (and #4761) BDB #912
Shâʿûwl (שָׁאוּל) [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:** [So David took the spear and the jar of water at Saul's head...](#) This time David does nothing which will embarrass Saul as king. However, he does have to let Saul know that he was there. Therefore, he takes the two items that are closest to Saul. The spear indicates that he could have killed Saul and the water jar simply backs up the fact that David was right there next to him.

More than likely, it was actually Abishai who took the spear and water jar. However, he did so under David's orders, so it is reasonable for Scripture to state that David took them. Certainly, it is possible that Abishai refused

to take these things, and that David took them himself, as Gill suggests,<sup>26</sup> however, that is very unlikely. In any case, there is no supposed conflict with this verse and v. 11.<sup>27</sup>

1Samuel 26:12b			
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
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

Literally, this means *they went to them*; however, the addition of the lâmed preposition and the suffix combined with this verb means *[let us] depart*.<sup>28</sup>

**Translation:** ...and they depart. We had a similar construction earlier, and this means that David and Abishai departed. David did what he had set out to do, and now it was time to leave.

1Samuel 26:12c			
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
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
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>	Qal active participle	Strong's #7200 BDB #906

**Translation:** Furthermore [lit., and] no one sees... Saul was surrounded by 3000 hand-picked men. These were soldiers who were great soldiers. However, not one of them saw David or Abishai.

<sup>26</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 26:12.

<sup>27</sup> As suggested by Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans Publishing Co., Grand Rapids, ©1993; p. 137.

<sup>28</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 224.

## 1Samuel 26:12d

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
ʾêyn (אֵין) [pronounced <i>ān</i> ]	<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
yâdaʿ (יָדָע) [pronounced <i>yaw-DAHÇ</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>	Qal active participle	Strong's #3045 BDB #393

**Translation:** ...and no one knows... At no time did a soldier awaken and realize that someone had been in the camp. No soldier around Saul looked over to Saul and realized that Saul's spear and water jug were gone.

## 1Samuel 26:12e

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
ʾêyn (אֵין) [pronounced <i>ān</i> ]	<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
qîyts (קִיץ) [pronounced <i>keets</i> ] <sup>29</sup>	<i>to be aroused out of sleep, to be aroused from the slumber of death, to be awakened</i>	Hiphil participle	Strong's #6974 BDB #884

**Translation:** ...and no one is awake... Not one man in these 3000 was awake. Now, this is quite unusual, as falling asleep while on watch is an offense punishable by death.

## 1Samuel 26:12f

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

<sup>29</sup> This is spelled differently in the *New Englishman's Concordance* and by Gesenius; and it is spelled like this in Owens, BDB and by Langenscheidt.

1Samuel 26:12f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kol (כָּל) [pronounced koʔ]	<i>the whole, totality, all, the entirety, every</i>	masculine singular noun with the 3 <sup>rd</sup> person plural suffix	Strong's #3605 BDB #481
yâshên (יָשָׁן) [pronounced yaw-SHAYN]	<i>sleeping, asleep, slept</i>	masculine plural, verbal adjective	Strong's #3463 BDB #445
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
tar <sup>e</sup> ddêmâh (תַּרְדֵּמָה) [pronounced tahr <sup>e</sup> -day-MAW]	<i>deep sleep</i>	feminine singular construct	Strong's #8639 BDB #922
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #5307 BDB #656
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752

**Translation:** ...because all of them [are] asleep, because a deep sleep from Y<sup>e</sup>howah had fallen over them. This final phrase explains why these men were asleep. God had caused a deep sleep to fall over them. God had made it so these men would not wake up and discover David and Abishai in their midst. This was likely noted as a realization from David after being in the camp.

This, by the way, is the second time that God supernaturally interfered with Saul's killer lust. Recall that he pursued after David when David went to Samuel's school of prophets. Once he arrived, Saul was seized by God the Holy Spirit and he lay on the ground prophesying (1Sam. 19:23–24).

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### David Chides Abner for not Protecting Saul

And so goes over David the region across and so he stands upon a top of the mountain from a distance great of place in their midst.

1Samuel  
26:13

Then David went over [to] the region across and he stood upon the top of a mountain from afar off, a great space [lit., *place*] between them.

David then traveled some distance away and stood on the top of a mountain afar off, with a great space between them.

Here is how others have translated this verse:

**Ancient texts:**



Septuagint                      So David went over to the other side, and stood on the top of a hill afar off, and a good distance between them.

Significant differences       .

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

CEV                                David and Abishai crossed the valley and went to the top of the next hill, where they were at a safe distance.

NAB                                Going across to an opposite slope, David stood on a remote hilltop at a great distance from Abner, son of Ner, and the troops.

NLT                                David climbed the hill opposite the camp until he was at a safe distance.

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

God's Word™                      David went over to the other side and stood on top of the hill some distance away. (There was a wide space between them.)

JPS (Tanakh)                      David crossed over to the other side and stood afar on top of a hill; there was considerable distance between them.

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

MKJV                                And David went over to the other side and stood on the top of a hill afar off, a great space between them.

Young's Updated LT                And David passes over to the other side, and stands on the top of the hill afar off—great is the place between them;...

**What is the gist of this verse?** David moves to a place which is far away from Saul, on an adjacent hill.

### 1Samuel 26:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
ʿâbar (עָבַר) [pronounced <i>gaw<sup>o</sup>-VAHR</i> ]	<i>to pass over, to pass through, to pass on, to pass, to go over</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5674 BDB #716
ʿêber (עֵבֶר) [pronounced <i>GAY<sup>o</sup>-ver</i> ]	<i>region across, beyond, side</i>	masculine singular noun with the definite article	Strong's #5676 BDB #719

**Translation:** Then David went over [to] the region across... David will have to let Saul know exactly what transpired. However, Saul is unpredictable; so David moves to an area across from where Saul is. Just because David trusts God, this does not mean that he has to act stupidly. You will note that he did not try to wake Saul up and say, "Try to catch me, sucker."

## 1 Samuel 26:13b

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
ʿâmad (עמד) [pronounced <i>ġaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5975 BDB #763
ʿal (על) [pronounced <i>ġahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rô`sh (ראש) [pronounced <i>rohsh</i> ]	<i>head, top, chief, front, choicest</i>	masculine singular construct	Strong's #7218 BDB #910
har (הר) [pronounced <i>har</i> ]	<i>hill, mountain, hill-country</i>	masculine singular noun with the definite article	Strong's #2042 (and #2022) BDB #249

**Translation:** ...and he stood upon the top of a mountain... David takes a stand on a hill or a peak nearby Saul, from whence he can be heard. We know that this is a mountainous area by the description of the Ziphites to Saul. Therefore, when David moves to an adjacent mountain, he will be relatively safe from Saul.

## 1 Samuel 26:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [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
râchôq (רחוק) [pronounced <i>raw-KHOHK</i> ]	<i>distant, far; as a noun, it means distance (which can be a reference to time or space)</i>	Noun/adjective	Strong's #7350 BDB #935
<i>Min + râchôq mean from afar off, from a emotive distance.</i>			
rab (רב) [pronounced <i>rahv</i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective construct	Strong's #7227 BDB #912
mâqôwm (מקום) [pronounced <i>maw-KOHM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
bêyn (בין) [pronounced <i>bane</i> ]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #996 BDB #107

**Translation:** ...from afar off, a great space [lit., *place*] between them. This tells us that this peak that David is standing upon is a long distance away and there is a great distance between them. However, in this places of mountaintops, David will be able to shout to Saul from where he is.

Although what we find here is a true historical incident, and the final exchange between Saul and David, one wonders just how it should be interpreted metaphorically speaking. David and Saul's last exchange, and in between them is a great gulf fixed. Gordon may have expressed it best when he writes: *the physical distance between them is emblematic of the greatly divergent paths that they are pursuing.*<sup>30</sup>

And so calls David unto the people and unto Abner ben Ner to say, "Will not you answer, Abner?"

1Samuel  
26:14

David then called out to the people and to Abner ben Ner, saying, "Will you not answer, Abner?"

And so answers Abner and so he says, "Who [are] you? You have called unto the king."

And Abner answered and said, "Who [are] you? You have called out to the king."

David called out to the people and to Abner son of Ner, saying, "Can you hear me, Abner?"

And Abner responded by saying, "Who are you? You are calling out to the king."

Here is how others have translated this verse:

#### Ancient texts:

Septuagint

And David called to the people, and spoke to Abenner, saying, "Will you not answers, Abenner?" And Abenner answered and said, "Who are you that calls?"

Significant differences .

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

CEV

"Abner!" David shouted toward Saul's army. "Can you hear me?" Abner shouted back. "Who dares disturb the king?"

NLT

Then he shouted down to Abner and Saul, "Wake up, Abner!" "Who is it?" Abner demanded.

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

God's Word™

Then David called to the troops and to Ner's son Abner. "Won't you answer, Abner?" he asked. "Who is calling the king?" Abner asked.

JPS (Tanakh)

And David shouted to the troops and to Abner son of Ner, "Abner, aren't you going to answer?" And Abner shouted back, "Who are you to shout at the king?"

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

ESV

And David called to the army, and to Abner the son of Ner, saying, "Will you not answer, Abner?" Then Abner answered, "Who are you who calls to the king?"

Young's Updated LT

...and David calls unto the people, and unto Abner son of Ner, saying, "Do you not answer, Abner?" and Abner answers and says, "Who *are* you *who* have called unto the king?"

<sup>30</sup> Robert Gordon, *1 & 2 Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 188.

**What is the gist of this verse?** David calls out to Abner and chides him about his skill as Saul's chief commanding officer. Abner responds.

<b>1 Samuel 26:14a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
This is a homonym; the other qârâ' means <i>to encounter, to befall, to meet, to assemble</i> .			
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
ʿel (עַל) [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
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
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
ʿel (עַל) [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
ʿăb <sup>e</sup> nêr (אֲבִנֵר) [pronounced <i>u<sup>b</sup>v<sup>e</sup>-NAYR</i> ]	<i>my father is Ner or my father is a lamp, and is transliterated Abner</i>	masculine proper noun	Strong's #74 BDB #4
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
nêr (נֵר) [pronounced <i>nair</i> ]	<i>lamp and is transliterated Ner</i>	masculine proper noun	Strong's #5369 BDB #633

**Translation:** [David then called out to the people and to Abner ben Ner,...](#) David gets himself a safe distance away from Abner and the army. There are not many people who are bigger idiots than Christians. This is not simply an observation, but a Biblical doctrine (**Not many mighty are called; not many wise**). The typical idiot Christian would have suggested to David, "Pick up the spear and then nudge Saul. That reveals your trust in God." David did not play it that way. Just because God has promised David that he will become king, this does not mean that David should be an idiot about it. He waits until he is a safe distance from Abner and then he calls out to him.

**Application:** Acting irrationally or illogically does not indicate that you have great faith in God. Don't expect to find a job unless you first apply for a job. Don't expect to be hooked up with your right man or right woman unless you actually talk to members of the opposite sex. Don't expect to be cured from a disease apart from taking the

proper medicine for it (or apart from undergoing the proper medical treatment for that disease). You are not a great witness for Christ when you act irrationally. When you break your arm, you don't tell the doctor, "I will let God set the bone; I believe in a great God." Automatically, you will be viewed as an idiot (as well you should be) and the cause of Christ further discredited.

It is interesting that David would call out to Abner and not to Saul; however, it will be clear why when we get to the next few verses.

1Samuel 26:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʾâmar (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
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
lô' (לא or לאִל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hă lô' together expect an affirmative answer.			
ʾânâh (אנח) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772
ʾăb <sup>o</sup> nêr (אבנר) [pronounced <i>u<sup>b</sup>v<sup>e</sup>-NAYR</i> ]	<i>my father is Ner or my father is a lamp, and is transliterated Abner</i>	masculine proper noun	Strong's #74 BDB #4

**Translation:** ...saying, "Will you not answer, Abner?" It sounds as though David does not think Abner will answer him. However, the interrogative and the negation together expect an affirmative reply. We might better understand this usage if David had called out to Saul, "Are you not the king of Israel?" The obvious answer is, yes. So, this question expects a reply from Abner. It is possible that it is David's cry which wakes Abner up.

1Samuel 26:14c			
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
ʾânâh (אנח) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772

1Samuel 26:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăb <sup>ə</sup> nêr (אֲבִנֵר) [pronounced u <sup>b</sup> v <sup>ə</sup> -NAYR]	<i>my father is Ner or my father is a lamp, and is transliterated Abner</i>	masculine proper noun	Strong's #74 BDB #4
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
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 imperfect	Strong's #559 BDB #55
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
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
This is a homonym; the other qârâ' means <i>to encounter, to befall, to meet, to assemble</i> .			
ʾel (אֶל) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** ...And Abner answered and said, “Who [are] you? You have called out to the king.” David is some distance away. He is far enough away that Abner does not recognize his voice nor David’s visage. In fact, he may not even see David. Even though I picture David standing on a rock in the open on a cliff, he may be well hidden on the top of the mountain where he is. It is even possible, since David is yelling from a mountain top, that Abner cannot even pinpoint from where he is calling. However, in any case, David is far enough away that Abner cannot recognize him or his voice.

What Abner points out, to whoever is calling, is, “You have just called out to the king.” Very likely, he suspects that the caller does not realize the importance and stature of the party that he has called out to.

And so says David unto Abner, “[Are] not a man you? And who [is] like you in Israel? And to why have you not guarded unto your adonai the king? For had come one of the people to destroy the king your adonai.

1Samuel  
26:15

Then David said to Abner, “[Are] you not a citizen [or, soldier]? Who [is] like you in [all] Israel? Why have you not guarded your adonai the king? For one of the people had come in to destroy the king your adonai.

Then David said to Abner, “What kind of a man are you? Are you not unique in all of Israel? Then why have you not guarded your lord the king? For a man came into your camp tonight to kill the king your lord.

Here is how others have translated this verse:



**Ancient texts:**

Peshitta	And David said to Abner, "Are you not a valiant man? And who is like you in all Israel? Why then have you not guarded your lord the king? For there came in one of the people today to destroy your lord the king.
Septuagint	And David said to Abenner, "[Are] you not a man? And who [is] like you in Israel? Why then do you not guard your lord the king? For one out of the people went in to destroy your lord the king.
Significant differences	.

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

CEV	"Abner, what kind of a man are you?" David replied. "Aren't you supposed to be the best soldier in Israel? Then why didn't you protect your king? Anyone who went into your camp could have killed him tonight.
NJB	David said to Abner, 'Are you not a man? Who is your equal in Israel? Why, then, did you not guard the king your lord? One of the people came to kill the king your lord.
REB	David said to Abner, 'Do you call yourself a man? Is there anyone like you in Israel? Why, then, did you not keep watch over your lord the king, when someone came to harm your lord the king?

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

God's Word™	David asked Abner, "Aren't you a man? Is there anyone like you in Israel? Then why didn't you guard your master, the king? Someone came to kill His Royal Majesty.
JPS (Tanakh)	And David answered Abner, "You are a man, aren't you? And there is no one like you in Israel! So why didn't you keep watch over your lord the king? For one of [our] troops came to do violence to your lord the king.

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

MKJV	And David said to Abner, <i>Are</i> you not a man? And who is like you in Israel? But why have you not watched over your lord the king? For one of the people came in to destroy your lord the king.
Young's Updated LT	And David says unto Abner, "Are not you a man? And who <i>is</i> like you in Israel? But why have you not watched over your lord the king? For one of the people had come in to destroy the king, your lord.

**What is the gist of this verse?** David chides Abner for not properly guarding the king.

What David will say to Abner is based upon Abner's off-handed remark to him, "Do you realize that you have called upon the king of Israel?"

**1Samuel 26:15a**

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

## 1Samuel 26:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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 e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾăb <sup>e</sup> nêr (אַבְנֵר) [pronounced u <sup>b</sup> v <sup>e</sup> -NAYR]	<i>my father is Ner or my father is a lamp, and is transliterated Abner</i>	masculine proper noun	Strong's #74 BDB #4
hă (ה) [pronounced heh]	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
lô <sup>ʾ</sup> (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hă lô <sup>ʾ</sup> together expect an affirmative answer.			
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
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

**Translation:** Then David said to Abner, “[Are] you not a citizen [or, soldier]? David will ask Abner three questions, using all of the particles that one can ask a question with in the Hebrew. The first question is almost an insult. David does not ask Abner, “Are you the five-star general?” He does not even ask him, “Are you a soldier?” He simply asked Abner, “Are you a man?” This is less than either of those categories, and David by saying this implies that Abner is not just less than a general or less than a soldier, but he is asking, “Are you less than a man?” A similar colloquialism today might be, “What kind of a man are you?” David will, of course, elaborate, building upon this first question.

## 1Samuel 26:15b

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
mîy (מִי) [pronounced <i>mee</i> ]	<i>who; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #453
b <sup>e</sup> (בּ) [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	No Strong's # BDB #88
Yis <sup>e</sup> râ`êl (יִשְׂרָאֵל) [pronounced <i>yis<sup>e</sup>-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** [Who \[is\] like you in \[all\] Israel?](#) First David denigrates Abner, asking him, “What kind of a man are you?” and then he asks, “Is there anyone like you in all of Israel?” Abner is the #2 man in all of Israel, the greatest soldier in all of Israel (next to David and Jonathan), and as the #2 man, part of his duty is to protect King Saul. Now, an ordinary man would protect his king. And Abner is not just some ordinary man.

Bear in mind that Abner does not know who this is calling out to him. Abner has just warned the speaker that he is disturbing the king of Israel. And suddenly, he is being chided. [“Are you a man? Is there anyone like you in all of Israel?”](#) David has called out.

## 1Samuel 26:15c

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
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	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.			
lô` (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## 1 Samuel 26:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to watch, to preserve</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #8104 BDB #1036
ʿel (לְ) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿâdôwn (אֲדֹנָי) [pronounced aw-DOHN]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #113 BDB #10
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** [Why have you not guarded your adonai the king?](#) Now David hits Abner right between the eyes. “Why have you not properly guarded your lord the king?” Any ordinary man would have done the same. And here is Abner, the leader of all the troops there, and he has not taken any precautions, as David implies, to protect Saul. It is very reasonable that David did not realize that it was God who put all of Saul’s soldiers into a deep sleep. Otherwise, he might not have come down so hard on Abner.

## 1 Samuel 26:15d

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
bôwʿ (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral construct	Strong's #259 BDB #25
ʿam (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lâmed (לְ) (pronounced l <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
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>to cause one to go to ruin, to spoil, to ruin, to corrupt, to destroy</i>	Hiphil infinitive construct	Strong's #7843 BDB #1007

## 1Samuel 26:15d

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
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾâdôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #113 BDB #10

**Translation:** For one of the people had come in to destroy the king your Adonai. David is not referring to himself but he is referring to Abishai. Had David not stopped him, Abishai would have had no compunctions about killing the king. David accuses Abner of lying down on the job and not handling his own duties.

Even though David is chiding Abner, this does not mean that he lacks respect for him. When Abner dies, David will speak very highly of him (2Sam. 3:31–34, 38).

**Not good the word the this which you have done. Living Y<sup>e</sup>howah for sons of death you who have not guarded over your adonais, over your anointed of Y<sup>e</sup>howah. And now see where a spear of the king and a jar of waters which [was] at his head.**

1Samuel  
26:16

**This thing which you have done is not good. [As] Y<sup>e</sup>howah lives, you [are] deserving of death [lit., *sons of death*], [you] who have not guarded over your adonai, the anointed of Y<sup>e</sup>howah. Now see where the spear of the king and the water jar [are] which [were] at his head.**

**This thing which you have done is not good! As Jehovah lives, you are deserving of death because you have not guarded over your lord, the anointed of Jehovah. Now look at where his spear and water jar are.**

Here is how others have translated this verse:

#### Ancient texts:

Septuagint

And this thing [is] not good which you have done. [As] the Lord lives, you are worth of death, you who guard your lord the king, the anointed of the Lord. And now, behold, I pray you, the spear of the king, and the cruse of water—where are the articles that should be at his head?"

Significant differences

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

CEV

You're a complete failure! I swear by the living LORD that you and your men deserve to die for not protecting the LORD's chosen king. Look and see if you can find the king's spear and the water jar that were near his head."

NLT

This isn't good at all! I swear by the LORD that you and your men deserve to die, because you failed to protect your master, the LORD's anointed! Look around! Where are the eking's spear and the jug of water that were beside his head?"

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

God's Word™ What you've done isn't good. I solemnly swear, as the LORD lives, you are dead men. You didn't guard your master, the LORD'S anointed king. Look at the king's spear and the jar of water that were near his head."

JPS (Tanakh) You have not given a good account of yourself! As the Lord ives, [all of] you deserve to die, because you did not keep watch over your lord, the Lord's anointed. look around, where are the king's spear and the water jar that were at his head?"

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

MKJV This thing that you have done *is* not good. As Jehovah lives, because you have not watched over your master, Jehovah's anointed, you also are worthy to die. And now see where the king's spear *is*, and the cruse of water that *was* at his head.

Young's Updated LT Not good is this thing which you have done; Jehovah lives, but you *are* sons of death, in that you have not watched over your lord, over the anointed of Jehovah; and now, see where the king's spear *is*, and the cruse of water which *is* at his bolster."

**What is the gist of this verse?** David's chiding becomes more serious. He tells Abner that he left the king's life at risk.

<b>1Samuel 26:16a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô` (לו' or לו') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
tôwb (טוב) [pronounced tohv]	<i>pleasant, pleasing, agreeable, good, better</i>	masculine feminine singular adjective which acts like a substantive	Strong's #2896 BDB #373
dâbâr (דבר) [pronounced dawb-VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zô`th (זה) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
`äsher (אשר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
`äsâh (עשה) [pronounced gaw-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

**Translation:** This thing which you have done is not good. These men have been under a deep sleep from God. David believes have failed Saul by falling asleep when on watch over Saul. David is commenting on this, not realizing that God had done this so that he could go into the camp with Abishai.



## 1Samuel 26:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chay (ח) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	adjective	Strong's #2416 BDB #311
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
mâveth (מת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560
ʾattâh (אתה) [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

**Translation:** [As] Y<sup>e</sup>howah lives, you [are] deserving of death [lit., sons of death],... Those who guarded the king were subject even to human law, which called for their death if they fell asleep on watch. Such an offense was one of the greatest a soldier could commit. If you have a hard time relating to that, imagine an air traffic controller who falls asleep on the job. That sort of person were be fired, as he endangers the lives of hundreds of people. When a soldier on night watch falls asleep, he also endangers hundreds of soldiers (in this case, 3000 men).

## 1Samuel 26:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אשר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
lôʾ (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8104 BDB #1036
ʿal (על) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

## 1 Samuel 26:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿādōwn (אָדוֹן) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #113 BDB #10

**Translation:** ...[you] who have not guarded over your adonai,... Those who are deserving of death are those who have not guarded over their lord, who is Saul. Abner has sworn his allegiance to Saul—even to the point of following Saul out to chase after David. Therefore, he has not acted as he should.

## 1 Samuel 26:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Māshîyach (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i> ]	<i>anointed, anointed one, transliterated 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:** ...the anointed of Y<sup>e</sup>howah. Here is the key to Saul's position: he was anointed by God. Jehovah God chose him to rule over Israel, and therefore, his soldiers should do everything in their power to protect him. Furthermore, this is why David could not attack Saul directly. Saul was chosen by God to lead Israel. Whether or not he was a good ruler was not the question; the fact that God chose him was the only issue. And note, this was recognized by the man that Saul sought to kill.

## 1 Samuel 26:16e

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>gahit-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, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
râ`âh (רָא) [pronounced <i>raw-AWH</i> ]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #7200 BDB #906

## 1Samuel 26:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêy (אֵי) [pronounced āy]	where	adverb; with a suffix, the verb <i>to be</i> may be implied	Strong's #335 BDB #32
chănîyth (חַנִּיִּת) [pronounced khuh-NEETH]	spear	feminine singular construct	Strong's #2595 BDB #333
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsapachath (צַפְחָת) [pronounced tzahp-PAH-khahth]	jar, jug [flat or broad shape], cruse [for holding water]	feminine singular construct	Strong's #6835 BDB #860
mayim (מַיִם) [pronounced MAH-yim]	water, waters	masculine plural noun with the definite article	Strong's #4325 BDB #565
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who	relative pronoun	Strong's #834 BDB #81
m <sup>e</sup> raʾăshôth (מַרְאֲשׁוֹת) [pronounced m <sup>e</sup> rah-uh-SHOHTH]	place at the head, at the head of [anyone or anything]; head-place; pillow, bolster [a long, cylindrical pillow or cushion]	feminine plural noun sometimes used as a preposition; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4763 (and #4761) BDB #912

**Translation:** Now see where the spear of the king and the water jar [are] which [were] at his head. I can see David holding up the spear in one hand and the jug of water the in the other. Abner knew that these things were next to Saul at all times when he slept. I can see Abner quickly look over to Saul when David calls out these words and holds these things up. That David is holding up these items is proof positive that he could have killed Saul, if that was his intention.

I need to say that I may be misleading you at this time. David and Abishai went into this camp at night. They probably went at midnight, and there was enough light by the moon to find their way there and to find Saul specifically. However, given this time frame, David probably did not wait until daybreak to call out to Saul. It probably took him an hour or less to hike into Saul's camp and to find Saul, and another hour to hike to a safe place on an adjacent mountain. David may have timed this to occur after midnight, but it is unlikely that he did any of this near dawn. My point in all this is, it is probably still night; it is probably still dark. All David is to Saul's camp at this point is a voice. They can hear him, but, because it is dark, they cannot pinpoint its location. In other words, even if David holds these things up, no one but Abishai can see them. But, Saul and Abner can take a quick visual inventory and note that these things are gone from Saul's head.

### David and Saul Converse One Last Time

And so recognizes Saul a voice of David and so he says, “[Is] your voice this, my son David?”

1Samuel  
26:17

Saul recognized David’s voice, and said, “[Is] this your voice, David my son?”

And so says David, “My voice, my Adonai, the king.”

And David answered, “[Yes, it is] my voice, my adonai, the king.”

Saul recognized David’s voice, and asked him, “Is this you, David, my son?”

David answered him, “Yes, it is my voice, my lord, the king.”

Here is how others have translated this verse:

**Ancient texts:**

Septuagint                      And Saul recognized the voice of David, and said, “[Is] this your voice, son David?”  
And David said, “I [am] your servant, lord, O king.”

Significant differences      .

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

CEV                                Saul could tell it was David's voice, and he called out, "David, my son! Is that you?"  
"Yes it is, Your Majesty.

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

God’s Word™                      Saul recognized David's voice. "Is that your voice, my servant David?" he asked. "It is my voice, Your Royal Majesty," David answered.  
JPS (Tanakh)                      Saul recognized David’s voice, and he asked, “Is that your voice, my son David?”  
And David replied, “It is, my lord king.”

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

MKJV                                And Saul knew David's voice and said, /s this your voice, my son David? And David said, *It is* my voice, my lord, O king.  
Young’s Updated LT              And Saul discerns the voice of David, and says, “Is this your voice, my son David?”  
And David says, “My voice, my lord, O king!”

**What is the gist of this verse?** Saul has been awoken by all of this, and he recognizes David’s voice. He calls out to David, “Is that you?” and David answers in the affirmative.

1Samuel 26:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) ( ) [pronounced wah]	and so, and then, then, and	wāw consecutive	No Strong’s # BDB #253

## 1Samuel 26:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkar (נָכַר) [pronounced naw-KAHR]	<i>to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5234 BDB #647
Shâ'ûwl (שׂוּאָל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** *Saul recognized David's voice,...* God has released His supernatural hold over the people, which had kept them asleep, and David and Abner and yelling back and forth, from one mountain to another. Everyone else is quiet, to hear what is being said. Since David addressed Abner, and not Saul, Saul is listening. Saul recognizes David's voice. Again, bear in mind that it is still dark; neither Saul nor Abner can see David. David is just a voice calling out to them from afar.

David used to play his guitar for Saul and, since he wrote words, we can assume that David also sang to Saul. Therefore, David's voice is going to be very familiar to Saul. So, even though David is so far away that he cannot even be recognized, Saul knows who it is.

## 1Samuel 26:17b

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
ʿâmar (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
hă (הֲ) [pronounced heh]	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 kohl]	<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
zô`th (זֹאת) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

## 1 Samuel 26:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [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</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...and said, “[Is] this your voice, David my son?” David is quite a distance from Saul, but Saul can hear his voice and he is able to determine whose voice it is. Saul suddenly calls out himself, “Is that you, David, my son?” He cannot see David, but he can hear him.

Saul’s actual words here are interesting—as though he has already had a change of heart. *David, my son.* David has just berated Abner for not protecting Saul and he holds up Saul’s spear and water jar to prove his point. What has occurred so far has been enough to move Saul’s heart. What he has heard has caused Saul to soften towards David, to become more reasonable. Recall that Saul manifests two personalities: one which carries an unreasonable, seething hatred for David; and the other which sees David almost as a son. Obviously, the first personality is the one which pushed his men and directed them to this place. However, now that he is here, and hearing David’s voice, and hearing David’s words, he backs off from his position of hatred. He reverts to his more reasonable personality. Recall, as well, that it used to be David’s guitar and David’s voice which pleased and calmed Saul (1Sam. 16:23); so hearing it again, if only by association, has the same effect.<sup>31</sup> Also remember, at their last meeting, David’s reasoning apparently calmed Saul down as well (1Sam. 24:16–20). Saul has reverted to *normal Saul*, if you will.

## 1 Samuel 26:17c

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 (אָמַר) [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</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct with the 1 <sup>st</sup> person singular suffix	Strong's #6963 BDB #876
ʾâdôwn (אֲדוֹנָי) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10

<sup>31</sup> Since Saul occasionally would chuck his spear at David (1Sam. 18:10–12), we know that David’s voice did not calm him in every instance.



## 1Samuel 26:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** And David answered, “[Yes, it is] my voice, my adonai, the king.” David answers in the affirmative. At the same time, he recognizes Saul’s kingship. It is possible that David can even hear a difference in Saul’s voice. I knew a woman once, and knew her well enough that, even after hearing her voice for 30 seconds over the phone, I could tell whether she was taking her medication or not. She had a manic, upbeat side to her personality, and she had a more depressed and angry side to her personality. On medication, these extremes were evened out. Since Saul is so obviously off his meds for schizophrenia, his moods are obvious, even to David who hears him yell from his camp.

And so he says, “To why this my adonai pursuing after his servant? For what have I done and what in my hand guilt?”

1Samuel  
26:18

He also said, “Why [is] my adonai thus pursuing after his servant? What [lit., for what] have I done and what iniquity [is] in my hand?”

For what reason is my lord pursuing his servant? What have I done? What iniquity am I guilty of?

Here is how others have translated this verse:

#### Ancient texts:

Septuagint

And he said, “Why does my lord thus pursue after his servant? For in what have I sinned? And what unrighteousness has been found in me?”

Significant differences

.

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

CEV

Why are you after me? Have I done something wrong, or have I committed a crime?

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

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“Why are you pursuing me?” he added. “What have I done? What crime have I committed?”

JPS (Tanakh)

And he went on, “But why does my lord continue to pursue his servant? What have I done, and what wrong am I guilty of?”

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

MKJV

And he said, Why does my lord pursue after his servant this way? For what have I done? Or what evil is in my hand?

Young’s Updated LT

And he says, “Why is this—my lord is pursuing after his servant? For what have I done, and what is in my hand evil?”

**What is the gist of this verse?** David asks Saul, what has he done for Saul to pursue him as he has.

1Samuel 26:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</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>l<sup>e</sup></i> )	<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 (מה) [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.			
zô`th (זה) [pronounced <i>zoth</i> ]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
ʾâdôwn (אדון) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign; transliterated adonai</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 BDB #10
râdaph (רדף) [pronounced <i>raw-DAHf</i> ]	<i>pursuing, persecuting; pursuer, persecutor</i>	Qal active participle	Strong's #7291 BDB #922
ʾachârêy (אחרי) [pronounced <i>ah-kuh-RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
ʿebed (עבד) [pronounced <i>ĠE<sup>B</sup>-ved</i> ]	<i>slave, servant</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** He also said, “Why [is] my adonai thus pursuing after his servant? I don’t think that David was really asking this question of Saul. That is, I don’t think that David really expected Saul to answer. I don’t think that David expected that they would talk things out. What David wanted was Saul’s men to hear what Saul had to say. He wanted them to know that there was no wrong that he had committed. This would be a public declaration. You see, David is pretty far away, so Saul will have to shout his answer. So all of Saul’s troops would hear all that Saul had to say. Also, David can sense from Saul his disposition that Saul will say what David wants Saul’s army to hear.

Henry paraphrases David’s statement here, expanding on it: “How gladly would I serve you as before if my service might be accepted! But, instead of being owned as a servant, I am pursued as a rebel, and my lord is my enemy, and he whom I would follow with respect compels me to flee from him.”<sup>32</sup>

<sup>32</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 26:113–20 (slightly edited).

## 1Samuel 26:18b

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
mâh (מה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
ʿâsâh (עשה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #6213 BDB #793

**Translation:** **What** [lit., *for what*] **have I done...** David will pose two specific questions to Saul. The first is, *what have I done?* Saul has gotten together 3000 men to go pursuing after David. David is asking him exactly what has he done for Saul to do this. David wants Saul to give a public answer.

## 1Samuel 26:18c

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
mâh (מה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
b <sup>e</sup> (ב) [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	No Strong's # BDB #88
yâd (יד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388
râ'âh (רה) [pronounced <i>raw-GAW</i> ]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular noun	Strong's #7451 BDB #949

**Translation:** **...and what iniquity [is] in my hand?** This phrase, *what iniquity is in my hand?* simply means, *what am I guilty of? What offense have I committed?* David will get Saul to admit, publically, at the top of his voice, that David has done nothing wrong; he has done nothing to deserve Saul's wrath.

You see, Saul did this before, but apparently his army did not hear him. He and David did yell back and forth near the cave, but Saul's army was apparently not close enough to hear them speak. However, now all of Saul's army can hear the exchange between Saul and David; and, more importantly, Saul will know that they heard everything. After all, how can Saul expect to get his army fired up after David if he publically acknowledges that David is innocent of all previous accusations?

And so now listen please, my adonai the king, words of his servant: if Y<sup>e</sup>howah has persuaded you in me, may He smell a sacrifice; and if sons of the man, cursed they [are] to faces of Y<sup>e</sup>howah for they have cast me out the day from adding in an inheritance of Y<sup>e</sup>howah, [as if] to say, 'Go, serve elohim foreign.'

1Samuel  
26:19

Therefore, listen please, my adonai the king, [to] the words of his servant: if Y<sup>e</sup>howah has incited you against me, may He acknowledge [lit., *smell*] a sacrifice [from me]. And if sons of men [have turned you against me], [then] they [are] cursed before Y<sup>e</sup>howah because they have cast me out this day from being joined to the possessions of Y<sup>e</sup>howah, [as if] to say, 'Go [and] serve other gods [lit., *Elohim*].'

Therefore, please listen, my lord, my king, to the words of your servant: if Jehovah has incited you against him, may He acknowledge and accept a sacrifice from me. However, if men have turned you against me, then let them be cursed before Jehovah because they have separated me from my inheritance in Jehovah, as if to say, 'Leave us and serve other gods.'

Here is how others have translated this verse:

#### Ancient texts:

Septuagint

And now let my lord the king hear the word of his servant. If God stirs you up against me, let your offering be acceptable; but if the sons of men, they [are] cursed before the Lord, for they have cast me out this day so that I should no be established in the inheritance of the Lord, saying, 'Go, serve other gods.'

Significant differences .

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

CEV

Please listen to what I have to say. If the LORD has turned you against me, maybe a sacrifice will make him change his mind. But if some people have turned you against me, I hope the LORD will punish them! They have forced me to leave the land that belongs to the LORD and have told me to worship foreign gods.

NLT

But now let my lord the king listen to his servant. If the LORD has stirred you up against me, then let him accept my offering. But if this is simply a human scheme, then may those involved be cursed by the LORD. For you have driven me from my home, so I can no longer live among the LORD's people and worship as I should.

REB

Listen, my lord king, to what I have to say. If it is the LORD who has set you against me, may an offering be acceptable to him; but if it is mortals, a curse on them in the LORD's name! For they have ousted me today from my share in the LORD's possession and have banished me to serve other gods!

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

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Your Majesty, please listen to my words. If the LORD has turned you against me, let him be satisfied with an offering. But if mere mortals have turned you against me, let them be cursed by the LORD. They have prevented me from having a share of the LORD'S inheritance. 'Go and serve other gods,' they tell me.

JPS (Tanakh)

Now let my lord the king hear his servant out. If the LORD has incited you against me, let Him be appeased by an offering; but if it is men, may they be accursed of the LORD! For they have driven me out today, so I cannot have a share in the LORD's possession, but am told, 'Go and worship other gods.'

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

Updated Emphasized Bible	Now   therefore, I pray you, let my lord the eking hear the words of his servant,— <If   Yahweh   has goaded you on against me> let Hi accept the sweet smell of a gif. But <if the sons of men>, then they are   accursed   before Yahweh, for they have driven me ut today from joining myself with the inheritance of Yahweh, saying— ‘Go, serve other gods.
MKJV	And now, please let my lord the king hear the words of his servant. If Jehovah has stirred you up against me, let Him accept an offering. But if it is the sons of men, they are cursed before Jehovah. For they have driven me out today from joining myself with the inheritance of Jehovah, saying, Go, serve other gods.
Young's Updated LT	And, now, let, I pray you, my lord the king hear the words of his servant: if Jehovah has moved you against me, let Him accept a present; and if the sons of men—cursed are they before Jehovah, for they have cast me out to-day from being admitted into the inheritance of Jehovah, saying, ‘Go, serve other gods.’

**What is the gist of this verse?** David proposes that either God has incited Saul against David—in which case, David asks to offer an animal sacrifice. The second possibility, in David’s thinking, is that someone in Saul’s army has caused Saul to pursue David. David curses that man, because he cast David out from Israel and from the worship of the True God.

### 1Samuel 26:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong’s # BDB #253
‘attâh (אתה) [pronounced <i>gâht-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 ‘attâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
shâma‘ (שמע) [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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #8085 BDB #1033
nâ‘ (נא) [pronounced <i>naw</i> ]	<i>please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	particle of entreaty	Strong’s #4994 BDB #609
‘âdôwn (אדוני) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign; transliterated adonai</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
‘êth (את) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong’s #853 BDB #84

## 1 Samuel 26:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dābār (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
ʿebed (עֶבֶד) [pronounced ʿE <sup>b</sup> -ved]	<i>slave, servant</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** *Therefore, listen please, my adonai the king, [to] the words of his servant:...* David is speaking both to Saul and to all of Saul's army. Again, he is standing afar off, so that the entire army will hear what both David and Saul say to one another. Note David's deference to the king, calling him *my lord, the king*. David clearly show his respect to Saul.

## 1 Samuel 26:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (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
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
ʿûth (אִתּוֹ) [pronounced sooth]	<i>to persuade, to stimulate, to instigate, to incite</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5496 BDB #694
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 1 <sup>st</sup> person singular suffix	No Strong's # BDB #88

**Translation:** *...if Y<sup>e</sup>howah has incited you against me,...* David actually chooses two possibilities, neither of which is actually true. God did not turn Saul against David, nor did men. However, we should not be so myopic, as that is this verse alone. The previous verse suggests that Saul is pursuing David because David had done something wrong—and the implication is that it is against Saul. So David is covering all of the bases. David now explores the first possibility presented in this verse: let's say that God turned Saul against David, which would mean that David had sinned against God.

I want you to recognize how unlikely this possibility is. God did not have any contact with Saul. In fact, God chose David to lead Israel because of Saul's unfaithfulness. However, David suggests this as a possibility.



## 1Samuel 26:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwach (רִיַח) [pronounced ROO-ahkh]	<i>to smell, to perceive an odor</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; apocopated form	Strong's #7306 BDB #926
This spelling is according to Gesenius, New Englishman's Hebrew Concordance; BDB renders this as riyach (רִיַח) [pronounced ree-AHKH].			
Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive. A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . <sup>33</sup>			
minchâh (מִנְחָה) [pronounced min-KHAWH]	<i>tribute offering, gift, present; sacrifice, bloodless offering</i>	feminine singular noun	Strong's #4503 BDB #585

**Translation:** ...[may He acknowledge](#) [lit., *smell*] [a sacrifice \[from me\]](#). David, like all men, has done wrong. If he has committed so heinous a sin for Saul to be notified by God, then David is certainly disposed to offer a sacrifice for this sin. David fully recognized that God would forgive him for whatever wrongdoing he has done, whether he is aware of it or not; and that the key was a blood sacrifice offered to God.

The picture of God *smelling* a sacrifice from the believer who offers it is mentioned several times in Scripture (Gen. 8:21 Lev. 26:31). The sacrifice is a picture of our Lord dying on our behalf.

## 1Samuel 26:19d

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
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
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
ʾâdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun with the definite article	Strong's #120 BDB #9
ʾârar (אַרַר) [pronounced aw-RAHR]	<i>to curse, to bitterly curse</i>	masculine plural, Qal passive participle	Strong's #779 BDB #76
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241

<sup>33</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

## 1 Samuel 26:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw- NEEM]	<i>face, faces; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> .			
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

**Translation:** *And if sons of men [have turned you against me], [then] they [are] cursed before Y<sup>e</sup>howah...* Here is the second (actually, third) possibility offered by David: let's say that someone Saul knows has turned Saul against David. He says that these men are accursed before God. See, this does not overlap with the first possibility that there was some iniquity which David actually had done. That was v. 18; this is now approaching this matter from the fact that some men have simply lied to or misled Saul.

This also helps us to understand what it means for Scripture to be inspired. This is what David really said; it is based upon what he really thought (I assume). This does not mean that he is correct in this assessment. In fact, if one option is true, the other is likely false; meaning that David is, at best, half right in what he is saying here. This does not mean that God has caused Saul to go after David; nor will it mean that any one man caused Saul to pursue David. It simply means, these are two possible scenarios which David explores. Inspiration of Scripture simply means that David really said these things to Saul.

## 1 Samuel 26:19e

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
gârash (גָּרַשׁ) [pronounced gaw-RASH]	<i>to cast out, to throw out, to drive out</i>	3 <sup>rd</sup> person plural, Piel perfect with the 1 <sup>st</sup> person singular suffix	Strong's #1644 BDB #176
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
min (מִן) [pronounced min]	<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
çâphach (סָפַח) [pronounced saw- FAHKH]	<i>to pour, to pour out; to anoint; to spread out; to add, to join, to attach to</i>	Hithpael infinitive construct	Strong's #5596 BDB #705

## 1Samuel 26:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is treated as a homonym by Gesenius; all meanings are found above. It is also possible that there was a confounding of #5595 (הַחֲוֹלָה) and #5596 (הַחֲוֹלָה).			
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	No Strong's # BDB #88
nachlāh (נַחֲלָה) [pronounced nah-khuh-LAW]	<i>inheritance, possession, property, heritage</i>	feminine singular construct	Strong's #5159 BDB #635
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...because they have cast me out this day from being joined to the possessions of Y<sup>e</sup>howah,... These men are to be accursed because they have separated David from his heritage. Now, David is not talking about being king here; he is talking about being part of the spiritual heritage of Israel, which he clarifies in the next portion of this verse.

In the next chapter, David will move to Philistia and offer himself and his men as mercenaries. In this verse, we know that David has been contemplating this move for awhile. He feels as though he is running out of options in the nation of Israel. Saul is relentlessly pursuing him (despite his sincere regrets) and the people that David saves even turn him in.

## 1Samuel 26:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lāmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾāmar (אָמַר) [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
hālak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>go, come, depart, walk; advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
ʾābad (עָבַד) [pronounced gaw <sup>b</sup> -VAHD]	<i>to work, to serve, to labor</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #5647 BDB #712
ʾēlōhīm (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods or God; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʾachêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, other as well as foreign, alien, strange</i>	masculine plural adjective/substantive	Strong's #312 BDB #29

**Translation:** ...[as if] to say, 'Go [and] serve other gods [lit., *elohim*].' It is as though these men have told David, "Leave Israel and go and serve other gods." You see, David is being forced out of Israel and Jehovah God is not worshiped elsewhere. David is being forced to flee to an idolatrous country where their worship is corrupt.

At this point, I think it would be best to examine....

### A Summation of 1 Samuel 26:19

1. In this verse, for the sake of argument, David sets up two logical alternatives. These are going to be based upon what he knows about himself. First of all, David has not committed treason in any way; so, even though these have been Saul's accusations against him, David is not aware of these. He is unable to meet with Jonathan so this information is not available to him.
  - a. In fact, this being missing from David's arguments strengthens the historicity of this narrative.
  - b. Had someone simply written this as a *story*, then David would likely deal with Saul's actual accusations against him. An author often neglects the fact that he is, in effect, omniscient (with regards to his characters and narrative), so his characters often behave as though they have the knowledge of the author.
  - c. However, David does not deal with the accusation of treason, because he is unaware of the accusation.
  - d. David instead pursues the most logical alternatives, knowing what he knows, and not knowing what he does not know.
  - e. Since he has not committed any treasonous acts, then Saul could be angry with him for two things: God (or a spirit) has stirred up Saul against him; or one of Saul's men have stirred up Saul against him.
2. In the first alternative, perhaps God stirred up Saul against him.
  - a. The logical approach is not for David to be executed, but for a sacrifice to be offered on his behalf. This is the proper approach when one has sinned against God.
  - b. Now, even though David does not suggest it, there is the alternative that a spirit posing as deity has stirred up Saul against David.
  - c. Even if Saul believes that spirit to be from God, the solution is the same—offer a sacrifice to God. Even though a sacrifice would not placate an evil spirit, if Saul believed that spirit to be from God, then he would also understand to solve a sin problem, a sacrifice would be necessary.
  - d. Therefore, David does not have to pursue that alternative. In fact, had he suggested such a thing, he would have probably angered Saul (assuming that Saul had been stirred up by a spirit).
3. The second alternative presented in this verse is, a man has stirred up Saul against David. The end result of this is, David is cut off from the Land of Promise and from communing with the God of Israel. David would therefore be forced to live among the godless/idolatrous Gentiles, which is quite unfair to a man like David who desires fellowship with God.

So you see, even though David's words here really do not address the issues that Saul is dealing with, they are the logical arguments that a man in David's position would have.

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Since we live in the Church Age, we may not fully realize that God has changed the way He deals with man. God has always been a universal God. Jehovah Elohim of the Old Testament is presented as the Creator of the Universe (Gen. 1:1); however, God worked primarily through one nation, and those in the world who desired to know God came to Israel (e.g., the Queen of Sheba). So, when a man who desired fellowship with God was cut off from Israel, in the Old Testament, he was also, in effect, cut off from God. In the present day, this is obviously not the case. In fact, now might be a good time to examine **The Importance of Israel in the Old Testament**.

And so now [let] not fall my blood earthward from before faces of Y<sup>e</sup>howah for had come out a king of Israel to seek a flea—one—as which he [who] hunts the partridge in the mountains.

1Samuel  
26:20

Therefore, let not my blood fall to the earth away from the presence of Y<sup>e</sup>howah for the king of Israel has come to seek one flea, just as he [who] hunts a partridge in the mountains.

Therefore, do not let y blood fall to the earth away from the presence of Jehovah, because the king of Israel has come out to seek me as if I were a flea, as if I were one bird calling to him from the mountains.

Here is how others have translated this verse:

#### Ancient texts:

Peshitta Now therefore, let not my blood fall to the earth far off from the face of the LORD; for the king of Israel has come out to seek a flea, as one who pursues a partridge in the mountain.”

Septuagint And now let not my blood fall to the ground before the face of the Lord, for the king of Israel has come forth to seek your life, as the night hawk pursues [its prey] in the mountains.”

Significant differences .

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

CEV Don't let me die in a land far away from the LORD. I'm no more important than a flea! Why should the king of Israel hunt me down as if I were a bird in the mountains?”

NJB So I pray now that my blood shall not be shed on soil remote from Yahweh's presence, when the king of Israel has mounted an expedition to take my life, as one might hunt a partridge in the mountains!”

NLT Must I die on foreign soil, far from the presence of the LORD? Why has the king of Israel come out to search for a single flea? Why does he hunt me down like a partridge on the mountains?”

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

God's Word™ Don't let my blood fall to the ground, away from the LORD'S presence. The king of Israel has come to search for one flea like someone hunting a partridge in the hills.”

JPS (Tanakh) Oh, let my blood not fall to the ground, away from the presence of the LORD! For the king of Israel has come out to seek a single flea—as if he were hunting a partridge in the hills.”

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

Updated Emphasized Bible ||Now|| therefore let not my blood fall to the earth, away from the presence of Yahweh,— for the king of Israel has come out to hunt for a single flea, as when one pursues a partridge among the mountains.

MKJV And now, let not my blood fall to the earth before the face of Jehovah. For the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains.

Young's Updated LT And now, let not my blood fall to the earth over-against the face of Jehovah, for the king of Israel has come out to seek one flea, as one pursues the partridge in mountains.”

**What is the gist of this verse?** David asks that Saul not kill him outside the land; and, a second time, accuses Saul of coming out to seek one flea, or seeks a partridge, chasing it out into the mountains.

<b>1 Samuel 26:20a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
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, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
ʿal (אֵל) [pronounced <i>a</i> ]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5307 BDB #656
dâm (דָּם) [pronounced <i>dawm</i> ]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1818 BDB #196
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
neged (נֶגֶד) [pronounced <i>NEH-ged</i> ]	<i>what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)</i>	preposition	Strong's #5048 BDB #617
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
Although neither BDB nor Gesenius give us these three words together, BDB tells us that min + neged = <i>from the front of, away from, from before, at a distance from, from before</i> ; therefore, we will assume this means <i>from before the presence of, away from the presence of, at a distance from the presence of</i> .			
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



**Translation:** *Therefore, let not my blood fall to the earth away from the presence of Y<sup>e</sup>howah...* David is not concerned here the Saul kills him; he is concerned that he will die outside of the land of Israel, possibly as a result of violence, and definitely away from the presence of God. Even though David understood, at least to some degree, the omnipotence of God, still God had chosen to manifest Himself to a particular people in a particular country. There was no evidence that God acted outside that realm. And Saul was effectively banishing David, a man of God, from God's chosen land.

1Samuel 26:20b			
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
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis'-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
par <sup>e</sup> r ôsh (פָּרָוֶשׁ) [pronounced <i>pahr<sup>e</sup>-GOHSH</i> ]	<i>flea</i>	masculine singular noun	Strong's #6550 BDB #829
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral construct	Strong's #259 BDB #25

**Translation:** *...for the king of Israel has come to seek one flea,...* David had used this analogy before in 1Sam. 24:14. Saul hunted him in the wilderness and it was as though Saul had gathered up the greatest army of Israel in order to pursue a flea. It was ridiculous that Saul would bring so much firepower to do this.

Gill says of this flea: *[It] leaps from place to place and is not easily taken: or this may denote what a poor, weak, and insignificant person David was.*<sup>34</sup> This does give us a good idea as to who and what David was compared to Saul. No matter how much Saul tried, capturing David was much like capturing a flea; it was no easy thing to do. Furthermore, Saul had brought out his entire army in order to engage

<sup>34</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 26:20 (slightly edited).

in this enterprise. On top of this, David was as insignificant as a flea; there was no reason for Saul to attempt to capture him—it was not going to happen.

<b>1 Samuel 26:20c</b>			
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</i>	preposition of comparison or approximation	No Strong's # BDB #453
`āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, ka`āsher (אֲשֶׁר כּ) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as</i> .			
rādaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7291 BDB #922
qārâ` (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon</i>	Qal active participle with the definite article	Strong's #7121 BDB #894
BDB, Gesenius and New Englishman's Hebrew Concordance of the Old Testament offer not a different reading here, but a different word from Owen, which is found below: Although the Peshitta is in agreement with the following translation, the LXX is not.			
qôrê` (קָרִי) [pronounced koh-REH]	<i>partridge</i>	masculine singular noun	Strong's #7124 BDB #896
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	No Strong's # BDB #88
har (הַר) [pronounced har]	<i>hill, mountain, hill-country</i>	masculine plural noun with the definite article	Strong's #2042 (and #2022) BDB #249

**Translation:** ...just as he [who] hunts a partridge in the mountains. The word *partridge* comes from the word *call*, and it refers to the bird calling out. Again, the picture is of Saul who has heard a bird call to him from the wilderness, so he gathers his entire army together to go kill this one bird. It is a picture of a complete waste of manpower. I suspect that this was a common bird at that time, and to seek after just one particular partridge is ridiculous, as the hunter could simply turn in a different direction and kill another. According to Gill, *several naturalists observe that the partridge is very difficult to be taken by the hunt.*<sup>35</sup> Although this is possibly true, I don't believe that David is taunting Saul with how difficult he is to capture.

Clarke gives an entirely different take on the partridge: *It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs. It was in*

<sup>35</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 26:20. The sources he cites are: Aristot. Hist. Animal. I. 9. c. 8. Plin. Nat. Hist. I. 10. c. 33. Aelian. Hist. Animal. I. 3. c. 16.

*this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him.*<sup>36</sup>

I believe that Keil and Delitzsch get it right, when they write: *The king of Israel is pursuing something very trivial, and altogether unworthy of his pursuit, just as if one were hunting a partridge upon the mountains. "No one would think it worth his while to hunt a single partridge that had flown to the mountains, when they may be found in coveys in the fields" (Winer, Bibl. R. W. ii. p. 307).*<sup>37</sup> This is the only place in the Bible where we find this particular bird, so we cannot use Scripture to confirm our reasonable conclusion here.

**And so says Saul, "I have sinned! Return, my son David, for I will not do evil to you again, on the basis of which was precious my soul in your eyes the day the this. Behold, I have been foolish and so I have strayed increasing exceedingly."**

1Samuel  
26:21

**Then Saul said, "I have done wrong! Return, David my son, for I will not do harm to you again, based upon that my soul was precious in your eyes [on] this day. Listen, I have been foolish and I have greatly erred [in my ways]."**

**Then Saul said, "I have done wrong! Return to me, David my son, for I will not harm you again, as you valued my life even more than I. Listen, I have been foolish and I have greatly erred in my ways."**

Here is how others have translated this verse:

#### **Ancient texts:**

Peshitta	Then Saul said to David, "I have sinned. Return, my son David; for I will no more do you harm, because my life was precious in your eyes this day; behold, I have played the fool, and have erred exceedingly.
Septuagint	And Saul said, "I have sinned. Turn, son David, for I will not hurt you, because my life was precious in your eyes. And today I have been foolish and I have erred exceedingly."
Significant differences	.

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

CEV	"David, you had the chance to kill me today. But you didn't. I was very wrong about you. It was a terrible mistake for me to try to kill you. I've acted like a fool, but I'll never try to harm you again. You're like a son to me, so please come back."
NLT	Then Saul confessed, "I have sinned. Come back home, my son, and I will no longer try to harm you, for you valued my life today. I have been a fool and very, very wrong."

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

God's Word™	"My servant David," Saul said, "I have sinned. Come back. I will not harm you again, because you valued my life today. I've acted like a fool and made a terrible mistake."
JPS (Tanakh)	And Saul answered, "I am in the wrong. Come back, my son David, for I will never harm you again, seeing how you have held my life precious this day. Yes, I have been a fool, and I have erred so very much."

<sup>36</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 26:20. We find agreement in Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 26:20.

<sup>37</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 26:13–20.

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

ESV Then Saul said, "I have sinned. Return, my son David, for I will no more do you harm, because my life was precious in your eyes this day. Behold, I have acted foolishly, and have made a great mistake."

Young's Updated LT And Saul says, "I have sinned; turn back, my son David, for I do evil to you no more, because that my soul has been precious in your eyes this day; lo, I have acted foolishly, and do err very greatly."

**What is the gist of this verse?** Now Saul speaks, and he sounds as repentant as a sinner could sound. He tells David that he has sinned against him and has made a great mistake. He also promises not to do this again.

**1 Samuel 26:21a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</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
Shâ'ûwl (שׂוּאֵל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
châṭâ' (חָטָא) [pronounced khaw-TAW]	<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

**Translation:** Then Saul said, "I have done wrong! Saul again confesses to David that he has done wrong; that his actions against David have been completely out of line. Remember that Saul is yelling this out at the top of his lungs across the valley to David. All of Saul's army can hear him make this very public confession. How many of these men do you think could be stirred up again to chase after David after this?"

**1 Samuel 26:21b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7725 BDB #996
bên (בן) [pronounced bane]	<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 daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** [Return, David my son,...](#) Saul says this in response to David speaking about being forced out of Israel. In fact, Saul makes here, in my opinion, a sincere request for David to return. This means to his home, possibly to his wife, to his position of power—or to whatever Saul has allowed to remain to him (recall that David has married two other women and his wife was given by Saul to another man). There is, of course, the viewpoint that Saul was simply trying to get David to come back so that he could kill him. However, I believe Saul to be totally sincere in this. The reason that I believe this is, this will be the last recorded incident of Saul making an attempt on David's life.

1Samuel 26:21c			
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
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'ac' (רָאָע) [pronounced <i>raw-GAHG</i> ]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #7489 BDB #949
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
'ôwd (וְעוֹד) [pronounced <i>gohd</i> ]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728

**Translation:** [...for I will not do harm to you again,...](#) Saul again promises not to harm David. We have seen him make this promise before. This time, however, Saul makes this pledge before all 3000 of his men—the same 3000 that he stirred up to come after David. I believe that he is sincere; that he realizes that he has done wrong, and that he feels badly. Saul will make good on this promise; he will not attack David again. This will be their last confrontation. However, the fact that David left Israel seems to be the reason he did (1Sam. 27:3–4). What is coming up throughout the rest of Samuel is going to be quite interesting and quite different.

Now, I often rag on liberal theologians, and for a number of good reasons. However, the primary reason is, what they say by way of doctrine is generally wrong or distorted. Let's see if you can figure out what is wrong with Gnaa Robinson's statement: *Saul's readiness to acknowledge his mistake and to refrain from harming David further is an aspect of his good nature. If sinner confesses his sin and abstains from it, his sin is forgiven and he is restored to fellowship with the one against whom he had sinned.*<sup>38</sup> You see, in this statement this is one grievous error and one misdirection. Please realize that there are some sins that you are going to commit again. Do you think that God will forgive you every time you commit that sin? Absolutely. Commit the same sin 10 times a day and confess it 10 times and God will forgive you 10 times. Jesus Christ died for all of our sins. We are always restored to fellowship when we name our sins to Him. The second problem here is the misdirection. Fellowship between Saul and David is really not that important; what is important is fellowship with God. If Saul is a believer and he names his sins to God, God will forgive him and restore fellowship with God. All of our sin

<sup>38</sup> Gnaa Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans Publishing Co., Grand Rapids, ©1993; pp. 138–139.



is against God; and our fellowship with Him is what is paramount.<sup>39</sup> Now, another legalist might throw in sincerity. “If you confess your sin *and sincerely promise not to do it again*, God will forgive you.” Also, hogwash. God forgives us our sins on the basis of what Jesus Christ did for us on the cross; not on the basis of our lame promises.

1Samuel 26:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
yâqar (יָקָר) [pronounced yaw-KAHR]	<i>to be heavy; to be hard [to be understood; to be precious, to be prized, to be highly esteemed, to be praised; to be honored</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #3365 BDB #429
nepesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5315 BDB #659
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	No Strong's # BDB #88
ʿēynayim (עֵינַיִם) [pronounced ʿay-nah-YIM]	<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
yôwm (יוֹם) [pronounced yohm]	<i>day; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
zô`th (זֹאת) [pronounced zoth]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** ...based upon that my soul was precious in your eyes [on] this day. Saul realizes that David spared his life. He can see his spear and water jug are gone. He knows that David could have killed him, but chose not to. And this is what happened before as well.

<sup>39</sup> Although not specifically stated, Robinson implies the sin here is against David and it is with David whom fellowship will be restored.



## 1Samuel 26:21e

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
çâkal (עָלַל) [pronounced <i>saw-KAHL</i> ]	<i>to act foolishly, to be foolish, to play the fool</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #5528 BDB #698

**Translation:** Listen, I have been foolish... This is quite an admission from Saul. This is not a quiet, private conversation with David; Saul is yelling as loud as he can to the next mountain over so that David can hear him. Of course, all of Saul's army can hear this as well.

## 1Samuel 26:21f

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
shâgâh (שָׁגָה) [pronounced <i>shaw-GAWH</i> ]	<i>to wander, to go astray; to err, to transgress; to commit a sin unknowingly; to reel through wine</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7686 BDB #993
râbâh (רַבָּה) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #7235 BDB #915
m <sup>e</sup> ôd (מְּוֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

The Hiphil infinitive absolute of râbâh is often used as an adverb: *in doing much, very much, exceedingly great* (the latter two with the adverb m<sup>e</sup>ôd).

**Translation:** ...and I have greatly erred [in my ways]." Saul is an emotional wreck. He has moments when it is clear to him how bad he has done—how wrong he has been. Certainly, this could all be a front to get David to return to him so he could kill him; however, I tend to believe that Saul is being honest here...that he is upset with his own behavior and actions. This does not mean that he will change; it just means that he is disappointed in what he has done.

Although Saul has confessed his sinfulness to others before (1Sam. 15:24, 30 24:17), this is certainly his most public confession of personal error.

Hypothetically speaking, *do I think that David could have returned with Saul this time?* I give that 50-50 odds; not something I would bet my own life on. Obviously, David feels the same way, as he does not return with Saul but goes his own way (v. 25). However, right at this point in time, David will feel comfortable enough to allow Saul to send a young soldier to him to get Saul's royal spear (next verse). Quite obviously, David is not, at this moment,

worried about his own personal safety. He simply realizes that Saul is an unstable person and, although Saul has promised him safety and respite, this attitude could change suddenly.

**And so answers David and so he says, “Behold the spear, the king! And passes over one from the young men and takes her.** 1 Samuel 26:22 **Then David answered, saying, “Look, O king, the spear! [Let] one from the young men cross over and take it.**

**Then David answered, saying, “Look, O king, your spear. Let one of your young men come over and take it.**

Here is how others have translated this verse:

**Ancient texts:**

Septuagint And David answered and said, “Behold, the spear of the king; let one of the servants come over and take it.

Significant differences .

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

CEV "Your Majesty, here's your spear! Have one of your soldiers come and get it.  
 NAB But David answered: “Here is the king’s spear. Let an attendant come over to get it.  
 NLT “Here is your spear, O king,” David replied. “Let one of your young men come over and get it.

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

God’s Word™ David responded, "Here's the king's spear. One of the young men should come over and get it.

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

MKJV And David answered and said, Behold the king's spear! And let one of the young men come over and get it.  
 Young’s Updated LT And David answers and says, “Look, the king's spear; and let one of the young men pass over, and receive it.

**What is the gist of this verse?** David indicates that he has the king’s spear, and he asks for a young man to be sent to fetch it for Saul.

1 Samuel 26:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong’s # BDB #253
ʿânâh (אָנָה) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #6030 BDB #772

## 1Samuel 26:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
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
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
chănîyth (חַנִּיֶּת) [pronounced khuh-NEETH]	<i>spear</i>	feminine singular noun with the definite article	Strong's #2595 BDB #333
melek <sup>e</sup> (מֶלֶךְ) [pronounced MĒH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** Then David answered, saying, "Look, O king, the spear! Saul already knows that the spear is missing. We do not know the exact time frame of these events and what Saul and David said, as these things are often connected more topically than sequentially. However, at one point, David lifts up Saul's spear and tells him, "Look at it; this is your spear that was stuck in the ground next to your head. Instead of putting this spear through your head, I simply took it to prove a point." We may reasonably guess that this conversation began at dark, but that dawn is breaking at this time, so that David holding the spear could be seen. However, I do not want to be dogmatic about it because, even though *hinnêh* means *look, observe*; it does not necessarily have a literal connotation. It can merely to an emphatic way to point out a fact.

I need to point something out here. Saul's jug of water is not mentioned in this verse or in v. 7. However, this in no way takes from the historicity of this narrative.<sup>40</sup> The spear was David's primary focus, as well it should be; the jar of water was an afterthought. Therefore, we would expect the jar of water to be so treated in this narrative. David took from Saul the royal spear; and David (or Abishai) could have used that spear to split open Saul's head. Oh, by the way, David also grabbed up Saul's water jar.

## 1Samuel 26:22b

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
ʾabar (עָבַר) [pronounced ǰaw <sup>b</sup> -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5674 BDB #716

<sup>40</sup> Apparently, there are some critics who question the accuracy of this narrative for this reason. Robert Gordon, *1 & 2Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 190.

## 1Samuel 26:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral	Strong's #259 BDB #25
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
naʿar (נְעָר) [pronounced NĀH-gahr]	<i>boy, youth, young man, personal attendant</i>	masculine plural noun with a definite article	Strong's #5288 & #5289 BDB #654
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3947 BDB #542

**Translation:** [Let] one from the young men cross over and take it. David was not looking for any sort of souvenir. His point to Saul was that he could have killed Saul, but he chose not to. He had ever intention of returning the king's spear, and he suggests that a young man come over to take it.

Recall I mentioned that the Hebrew writer does not always sequence these events. I believe what happened was, David calls out to Abner initially, as we see in vv. 15–16, where he tells Abner to look at Saul's head for his spear and water jar. Then Saul calls out, saying, "David, is that you?" David then lifts up his spear, and tells him, "Here is your spear, O king!" This, of course, would presume that David came into the camp during pre-dawn hours, but began this conversation at the break of dawn. After David holds up the spear and says come and get it, the conversation that we have already studied takes place (vv. 18–21, 22b). Finally, David told Saul to send over a young man to get the royal spear. This order makes perfect sense; and the way these events are presented in Samuel are more topical than chronological. In Scripture, we first have David called to Abner; David and Saul talking (or yelling); and we close with the spear (which is certainly a topical approach; and possibly a chronological approach). Now, I mention this, not to make some point that v. 21a was misplaced, and that it belongs earlier in this chapter; just to point out that the sequencing of events could have been slightly different. We should not be so quick to assume that the apparent order of events given in Scripture is always the correct chronological order.

At least one exegete gets really weird<sup>41</sup> at this point, giving some oddball explanation as to why David returned the spear at this point. There is no great mystery here—the spear belonged to Saul; it did not belong to David. David's point in taking the spear was to show Saul that he could have killed him, but he chose not to. However, David did not grab the spear, thinking, "Hey, this is a really cool spear, and I think I will keep it, because, after all, I am going to become king."

<sup>41</sup> Okay, I know you are dying to hear some of this: from Gill: *And which perhaps was his sceptre, and which David therefore would not keep, lest it should be thought or said that he had deprived him of an ensign of his royalty, and be interpreted as a token of his design to seize his crown and throne...for notwithstanding the acknowledgment Saul had made of his sin and folly, David did not choose to carry the spear to him; not caring to trust him, and put himself into his hands, lest the evil spirit should return and come upon him suddenly, and alter his disposition and carriage; nor would he send any of his men with it, whose lives were dear to him, lest they should be seized as traitors, but desires one of Saul's men might be sent for it* (Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 26:22). In my opinion, this is sort of like watching an automobile accident.

And Y<sup>e</sup>howah causes to return to the man his righteousness and his faithfulness, [as] when had given Y<sup>e</sup>howah you the day in a hand and I did not consent to stretch forth my hand in an anointed of Y<sup>e</sup>howah.

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Y<sup>e</sup>howah causes to return [or, *restores*] his righteousness and his faithfulness, when Y<sup>e</sup>howah had given you today into [my] hand, but I did not consent to stretch forth my hand against the anointed of Y<sup>e</sup>howah.

Jehovah will reward a man's righteousness and faithfulness, as today, when He gave you into my hand, but I did not harm His anointed one.

Here is how others have translated this verse:

#### Ancient texts:

Peshitta	The LORD renders to every man his righteousness and his faithfulness; for the LORD delivered you into my hands today, but I would not stretch forth my hand against the LORD's anointed.
Septuagint	And the Lord will repay each according to his righteousness and his truth, since the Lord delivered you this day unto my hands, and I would not lift my hand against the Lord's anointed.
Significant differences	.

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

CEV	The LORD put you in my power today, but you are his chosen king and I wouldn't harm you. The LORD rewards people who are faithful and live right.
NLT	The LORD gives his own reward for doing good and for being loyal, and I refused to kill you even when then LORD placed you in my power, for you are the LORD's anointed one.

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

<i>God's Word</i> <sup>TM</sup>	The LORD will reward any person who is righteous and faithful. The LORD handed you over to me today, but I refused to attack the LORD'S anointed king.
JPS (Tanakh)	And the LORD will requite every man for his right conduct and loyalty—for this day the LORD delivered you into my hands and I would not raise a hand against the LORD's anointed.

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

MKJV	May Jehovah give to each his righteousness and his faithfulness. For Jehovah delivered you into my hand today, but I would not stretch forth my hand against Jehovah's anointed.
<i>Young's Updated LT</i>	And Jehovah does turn back to each his righteousness and his faithfulness, in that Jehovah has given you to-day into my hand, and I have not been willing to put forth my hand against the anointed of Jehovah.

**What is the gist of this verse?** God will reward a person's righteousness and faithfulness, just as he will reward David today for not raising up his hand against Saul.

1 Samuel 26:23a			
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
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
shûwb (שב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional preposition	No Strong's # BDB #510
ʾîysh (ישׂא) [pronounced <i>eesh</i> ]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun with the definite article	Strong's #376 BDB #35
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ts <sup>e</sup> dâqâh (צדקה) [pronounced <i>ts<sup>e</sup>dâw-KAW</i> ]	<i>righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6666 BDB #842
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
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾëmûwnâh (אמוּנָה) [pronounced <i>e-moo-NAWH</i> ]	<i>faithfulness, dependability; firmness, steadiness, steadfast; security</i>	feminine singular noun	Strong's #530 BDB #53

**Translation:** Y<sup>e</sup>howah causes to return [or, restores] his righteousness and his faithfulness,... This is not the imputation of righteousness at salvation, which would be *His righteousness*, but this is the righteousness and faithfulness which we exhibit and which we are rewarded for in life. When we act with righteousness and faithfulness (to God's plan, God's Word), we receive the same. Our actions are rewardable in this life and what David has done here is an action which will be rewarded. Now, bear in mind that doing a right thing in a right way is absolutely necessary. That is you cannot go directly from salvation to Christian service and expect a reward.



Most new believers spend little or not time in fellowship. If you are not in fellowship, all the works in the world do not amount to a hill of beans. You must be in fellowship for Christian works to count.

### 1Samuel 26:23b

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
nāthan (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 singular 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	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388

Three early printed editions, the Aramaic and the Vulgate have *my hand*; the Septuagint and the Syriac have *my hands*; the Ginsburg's edition of the Hebrew Bible (almost identical to the Masoretic Text) reads *into a hand*.<sup>42</sup> Obviously, the MT used by Owen has *my hand*; and my English translation from the Aramaic reads *my hands*. We do not find enough of this verse in the Dead Sea Scrolls to have this reading. Given the differences between Rotherham's footnote and what I have, suffice to say, this probably reads *my hand*, although other manuscripts read *my hands*. I don't know that there is any difference.

**Translation:** ...when Y<sup>e</sup>howah had given you today into [my] hand,... Here, the relative pronoun seems to act more in the sense of giving an example. However, this is the situation at hand, so it is not one instance of many which David could name—not in this context. David is just expressing aloud his faithfulness to God, which will be rewarded, translates into faithfulness and loyalty to Saul, as God's anointed king. That is, David exhibited faithfulness and loyalty to Saul, the king, the Lord's anointed. Therefore, he will be rewarded for doing this.

### 1Samuel 26:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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

<sup>42</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 317.

1 Samuel 26:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâbâh (אָבָה) [pronounced aw <sup>b</sup> -VAWH]	<i>to be willing, to consent</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #14 BDB #2
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	directional preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out</i>	Qal infinitive construct	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 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	No Strong's # BDB #88
Mâshîyach (מָשִׁיחַ) [pronounced maw-SHEE-ahkh]	<i>anointed, anointed one, transliterated 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

**Translation:** ...but I did not consent to stretch forth my hand against the anointed of Y<sup>e</sup>howah. David is making the point that Saul is safe and has always been safe around David (compare 1Sam. 24:6–7 26:9, 11). David knows that Saul is God's anointed one; therefore, David is not going to raise his hand against Saul. That would go against all that he believed. The key here is, David would not strike Saul, even though Saul is quite deserving of it; David would not strike down Saul in faithfulness to God. This is why Saul is always safe and secure with David, because of David's righteousness and faithfulness. David does not harm Saul because of God's plan and because of who and what David is. David's actions have nothing to do with Saul personally.

**Application:** This should tell us that a ruler or political head would have to do a lot before we could ever even consider revolution or removing that ruler by force. In fact, the implication here is, we do not remove a ruler by force.

In saying this loudly, calling across a valley to Saul, not only can Saul's men hear what David says, but David's own men hear what David is saying as well. So Saul and David's behavior towards Saul have become object lessons for both Saul's army and David's recruits. They are becoming able to pinpoint what is right and what is wrong in David and Saul; and can hopefully be able to apply this information in the future. Saul's army is not going to be so easily caused to saddle up and chase after David; and David's men are not going to be so quick to suggest that the solution to their problems is the assassination of Saul.

And behold, as which was made great your soul the day the this in my [two] eyes, so becomes great my soul in [two] eyes of Y<sup>e</sup>howah and He delivers from every adversity.”

1Samuel  
26:24

Finally [lit., *and*], just as your soul was greatly valued this day in my eyes, so my soul will be valued in the eyes of Y<sup>e</sup>howah and He will deliver me from every adversity.”

Finally, just as your soul has been preserved by me in this day, so my soul will be preserved by Jehovah, and He will deliver me out of every adversity.”

Here is how others have translated this verse:

**Ancient texts:**

- Peshitta                      And, behold, as your life was highly esteemed this day in my sight, so my life will be highly esteemed in the sight of the LORD.”
- Septuagint                   And, behold, as your life has been magnified this very day in my eyes, so let my life be magnified before the Lord, and may He protect me and deliver me out of all affliction.
- Significant differences     .

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

- CEV                             I saved your life today, and I pray that the LORD will protect me and keep me safe.”
- NLT                             Now may the LORD value my life, even as I have valued yours today. May he rescue me from all my troubles.”

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

- God’s Word™                 As I placed great value on your life today, may the LORD place great value on my life and rescue me from all trouble.
- JPS (Tanakh)                 And just as I valued your life highly this day, so may the LORD value my life and may He rescue me from all trouble.”

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

- MKJV                         And behold, as your life was precious in my eyes this day, so let my life be precious in the eyes of Jehovah, and let Him deliver me out of all tribulation.
- Young’s Updated LT         And lo, as your soul has been great this day in my eyes, so is my soul great in the eyes of Jehovah, and He delivers me out of all distress.”

**What is the gist of this verse?** Just as David valued Saul’s life, as he did not kill Saul (or allow him to be killed), David expects the same protection by Jehovah.

1Samuel 26:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>veh</i> ]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong’s # BDB #251

## 1Samuel 26:24a

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
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, just as; according to what manner; because</i> .			
gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i> ]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1431 BDB #152.
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being, desire</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5315 BDB #659
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
zôʾth (זֹאת) [pronounced <i>zoth</i> ]	<i>here, this, thus</i>	feminine singular of zeh; demonstrative pronoun, adverb with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
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	No Strong's # BDB #88
ʿênayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>spring, literal eye(s), spiritual eyes, spring</i>	feminine dual noun with the 1 <sup>st</sup> person singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** Finally [lit., and], just as your soul was greatly valued this day in my eyes,... David further explains his motivation and behavior, just as much to Saul's army as well as his own, as to Saul. He values Saul's life. He does not treat the life of the king lightly.

## 1Samuel 26:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i> ]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1431 BDB #152.
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
bê (בֵּ) [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	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>ʿay-nah-YIM</i> ]	<i>spring, literal eye(s), spiritual eyes, spring</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744
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

**Translation:** ...so my soul will be valued in the eyes of Y<sup>e</sup>howah... David values Saul's life, because Saul is God's anointed. Saul is the king appointed over Israel by God. David cannot remove Saul by taking his life or by revolution, even though God has promised the throne to David. This pretty much squelches about 99% of the revolutions in this world to date.

David is actually setting up a promise from Jehovah God to him. He is not exactly making a deal with God, as David has already chosen not to kill Saul. However, he essentially says to all those around him—including God—that he should be equally protected. Not only are all of Saul and David's men put on notice, but David, to some degree, is binding God to this. This sort of thing is quite interesting, that David would have the stones to propose this, as God's anointed. He is also doing something else—instead of being dependent upon Saul for forgiveness and deliverance, he is now completely dependent upon God. What Saul has to say means little to David. What Saul promises David means little to David. That Jehovah God values David's soul—that is what is important.

## 1Samuel 26:24c

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

## 1Samuel 26:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #5337 BDB #664
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tsârâh (צָרָה) [pronounced tzaw-RAW]	<i>anguish, adversity, affliction, travail, trouble and distress</i>	feminine singular noun	Strong's #6869 BDB #865

**Translation:** ...and He will deliver me from every adversity.” David knows that God will value his life and, in doing so, deliver him out of every sort of adversity, trial and tribulation. Here is David’s point, in case you did not get it. God has allowed Saul’s life to be in danger on two occasions, and in both cases, it was where Saul was at David’s mercy. God has kept Saul protected from all other enemies. Here is the kicker: God allowed David to get this close to Saul for several reasons, but not to allow David to kill Saul. This was a test to David and a message to Saul. David passed the test; and Saul, at least the first time, did not get the message.

Clarke comments: *There is a vast deal of dignity in this speech of David, arising from a consciousness of his own innocence. He neither begs his life from Saul, nor offers one argument to prevail upon him to desist from his felonious attempts, but refers the whole matter to God, as the judge and vindicator of oppressed innocence. Saul himself is speechless, except in the simple acknowledgment of his sin; and in the behalf of their king not one of his officers has one word to say!*<sup>43</sup>

And so says Saul unto David, “Blessings [to] you, my son David. Also, in doing, you will do and also in prevailing, you will prevail.” And so goes David to his way and Saul returned to his place.

1Samuel  
26:25

Finally [lit., then] Saul said to David, “Blessings [to] you, my son David; furthermore, you will do [what you want to do] and also you will definitely do that which is lawful and in your power to do [lit., furthermore, definitely do and also definitely prevail].” Then David went on his way and Saul returned to his place.

Finally, Saul said to David, “May God bless you, David, my son, both in all that you do and all that you have the power to do.” Then David went back on the road and Saul returned to his place.

Here is how others have translated this verse:

#### Ancient texts:

<sup>43</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 26:25.



Peshitta Then Saul said to David, “Blessed be you, my son; you have surely done great things, and also you have surely prevailed.” So David went on his way, and Saul also returned to his house.

Septuagint And Saul said to David, “Blessed [are] you, [my] son; and you will surely do valiantly, and you will surely prevail. And David went on his way, and Saul returned to his place.

Significant differences .

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

CEV “David, my son, I pray that the Lord will bless you and make you successful!” Saul went back home. David also left,...

NJB Saul then said, ‘May you be blessed, my son David! In what you undertake, you will certainly succeed.’ David then went on his way and Saul returned home.

NLT And Saul said to David, “Blessings on you, my son David. You will do heroic deeds and be a great conqueror.” Then David went away, and Saul returned home.

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

God’s Word™ Then Saul said, “Blessed are you, my servant David. You will accomplish many things and certainly will succeed.” So David went his way, while Saul returned home.

JPS (Tanakh) Saul answered David, “May you be blessed, my son David. You shall achieve, and you shall prevail.”  
David then went his way, and Saul returned home.

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

MKJV And Saul said to David, Blessed are you, my son David. You shall both do great things and also shall still prevail. So David went on his way, and Saul returned to his place.

NRSV Then Saul said, to David, “Blessed be you, my son David! You will do many things and will succeed in them.” So David went his way, and Saul returned to his place.

Young’s Updated LT And Saul says unto David, “Blessed are you, my son David, also working you do work, and also prevailing you do prevail.” And David goes on his way, and Saul has turned back to his place.

**What is the gist of this verse?** Saul gives David the freedom here to move about Israel for legitimate purposes. Then Saul returns to Gibeah and David to the trail.

## 1Samuel 26:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</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

## 1 Samuel 26:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (לָא) [pronounced e/]	<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
bârak <sup>e</sup> (בָּרַךְ) [pronounced baw-RAHK <sup>e</sup> ]	<i>to kneel down, to bend there knees, and therefore to invoke God, to ask for a blessing, to bless</i>	Qal passive participle	Strong's #1288 BDB #138
ʿattâh (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
bên (בֶּן) [pronounced bane]	<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 daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** Finally [lit., then] Saul said to David, “Blessings [to] you, my son David;... Saul has been, throughout all of this, a very sincere person. He may later change his mind; he might try to work people; he may lie or put a spin on the truth; but here, at this point in time, Saul is very sincere. Realize that he could have chosen to chase after David. His men are with him; David can probably be seen; Saul could send his troops after David. When his attendant goes to fetch the sword, Saul could send some men behind the attendant, to seize David. However, make no mistake about it: what Saul is saying right now, he feels, and feels deeply. So he could have tried to capture David at this time and he may or may not have been successful; however, Saul does not. He wishes blessings upon David. The passive voice means that Saul asks for blessings to be heaped upon David. Saul means this, as he speaks, and his words are heartfelt.

Here is my point: sincerity is not the Christian way of life. Saul is very sincere at this time. And, although we will find out later that he will not go out after David again (1Sam. 27:4), this does not mean that a year or two down the line that Saul could not have been convinced to pursue David again (do not forget Saul’s weeping and sincere repentance in 1Sam. 24:16–20). Nevertheless, at this time, Saul is sincere. David is suddenly like a son to him, and he is saddened by his own awful behavior. Saul really feels like this and he is as sincere as a man can be. How do I know? He is calling out things to David which may make it almost impossible to ever gather up his soldiers to go after David. His soldiers all hear this and it will be difficult to get them to go after David again. I said, Saul could change his mind in the future. How do I know this? Am I an historical psychic? Recall that the last time this occurred, Saul actually wept—he cried aloud. Now, if that is not sincerity, I don’t know what is. However, after that display of tears, we find Saul out here again after David. So Saul is sincere right now; he feels badly, and there is a possibility that he could have repeated this attack on David again in the future (had David remained in Israel).

Edersheim comments: *Saul’s proposal for David’s return, and his promise of safety, were, no doubt, honestly meant at the time, just as are the sorrow and resolutions of many into whose consciences the*

light has for a time fallen. But David knew otherwise of Saul; and it marks an advance in his spiritual experience that he preferred committing himself to God rather than trusting in man.<sup>44</sup>

1Samuel 26:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare	Qal infinitive absolute	Strong's #6213 BDB #793
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to fashion, to form, to prepare	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	and, even, then; namely	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)	when gam is repeated	Strong's #1571 BDB #168
yâkôl (יָכוֹל) [pronounced yaw-COAL]	to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail	Qal infinitive absolute	Strong's #3201 BDB #407
yâkôl (יָכוֹל) [pronounced yaw-COAL]	to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3201 BDB #407

**Translation:** ...furthermore, you will do [what you want to do] and also you will definitely do that which is lawful and in your power to do [lit., furthermore, definitely do and also definitely prevail].” This is an extremely difficult phrase to interpret for three reasons: (1) these verbs are usually in conjunction with a direct object; (2) these verbs are doubled: the Qal infinitive absolute form followed by the 2<sup>nd</sup> person masculine singular, Qal imperfect form; and (3) we have the two verbs held together by a pair of gams—the second gam sporting a wâw conjunction.

Let's take this a little at a time. First of all, the verbs:

The Intransitive Meanings of ʿâsâh and Yâkôl	
Verbs	Intransitive Meanings
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to work, to labor
yâkôl (יָכוֹל) [pronounced yaw-COAL]	to be lawful, to be permitted; to be powerful, to prevail

<sup>44</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 500.

## The Intransitive Meanings of ʿâsâh and Yâkôl

Verbs

Intransitive Meanings

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**Next, the Qal Infinitive Absolute:** the Qal infinitive absolute is a verb form which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When used as a complement of affirmation, it may be rendered *surely, indeed*; and when it is a complement of improbability and condition, we render it *at all, freely, indeed*. The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs.<sup>45</sup>

Here, the idea is, Saul wants David to act *freely; without limits*. David works, he labors; he acts lawfully; he is powerful and he will eventually prevail. Saul is telling David to act here *freely; without boundaries or limits*. Saul is the king; he is declaring David free to do as he pleases.

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Finally, gam (גַּם) can be used to make a sentence emphatic (*yea, indeed, truly*) or it can simply be used to give considerable emphasis to the next word. It can also be used as an intensifier, and can be rendered *even*. When there are two *gam*'s in a sentence, they can mean *both...and, furthermore...as well as, also...also, that...so; either...or*; however, two *gam*'s are not used disjunctively.

Holding these separate concepts in our mind; two *gam*'s holding two parts of a sentence together, but bearing in mind that *gam* can be used as an emphatic or an intensifier; added with the fact that a Qal infinitive absolute along with a Qal imperfect is often used to intensify the verb; the idea is that David is now free *to do anything, to work at anything, to become powerful, to prevail*; but to always act lawfully and to always do that which is permitted him. Saul, up until now, has made it very difficult for David to function; Saul has made it very difficult for David to lead any sort of a normal life. Saul knows this and David knows this.

Saul has told David that he can return; however, he essentially here is giving David *carte blanc* to act within the law, to earn a living, to do whatever he chooses to do.

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It might be a good idea to see how others have rendered this phrase:

### An Almost Definitive Listing of the Various English Translations of 1 Samuel 26:25b

Version

Translation

#### Ancient texts:

Peshitta	“...you have surely done great things, and also you have surely prevailed.”
Septuagint	“...and you will surely do valiantly, and you will surely prevail.

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

BBE	“...you will do great things and without doubt you will overcome.”
CEV	“...I pray that the Lord will bless you and make you successful!”
The Message	“Yes, do what you have to do! And, yes, succeed in all you attempt!”
NAB	“You shall certainly succeed in whatever you undertake.”
NJB	“In what you undertake, you will certainly succeed.”

<sup>45</sup> Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

## An Almost Definitive Listing of the Various English Translations of 1Samuel 26:25b

Version	Translation
NLT	"You will do heroic deeds and be a great conqueror."
REB	'You will do great things and be triumphant.'
TEV	"You will succeed in everything you do."
<b>Mostly literal renderings (with some occasional paraphrasing):</b>	
<i>God's Word</i> <sup>TM</sup>	You will accomplish many things and certainly will succeed."
JPS (Tanakh)	You shall achieve, and you shall prevail."
NIV	"...you will do great things and surely triumph."
<b>Literal, almost word-for-word, renderings:</b>	
<i>The Amplified Bible</i>	"...you will both do mightily and surely prevail."
Complete Jewish Bible	"No question that you will accomplish everything you set out to do!"
<i>Updated Emphasized Bible</i>	"You will both do and you will prevail."
ESV	"You will do many things and will succeed in them."
LITV	Both you shall surely do, also you shall surely be able.
MKJV	"You shall both do great things and also shall still prevail."
NASB	"...you will both accomplish much and surely prevail."
NKJV	"You shall both do great things and also still prevail."
NRSV	"You will do many things and will succeed in them."
Owen's Translation	"You will do many things and will succeed."
WEB	...you shall both do mightily, and shall surely prevail.
<i>Young's Updated LT</i>	"...also working you do work, and also prevailing you do prevail."

Surely, you have noticed that not one of these translations give this the same flavor as I have. That is, I have rendered this in the form of permission; and these have not. The 2<sup>nd</sup> person masculine singular, Qal imperfect is sometimes used by way of permission or a command ([you will love your neighbor as yourself](#)—Lev. 19:18b) by way of prohibition (the Ten Commandments, for instance). Therefore, given that this portion of v. 25 is spoken by the king to a subject in front of all of his soldiers, my interpretation is not far-fetched.

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**Conclusion:** Saul has to say something here, and it needs to be meaningful. Recall that he is calling out to David and his troops are listening. He is king, so he will have the final word. Although wishing David great success or telling him that he would have great success is a reasonable interpretation (i.e., ["You will both labor and prevail"](#)); however, what we really have here is the king giving David permission to function as a normal citizen of Israel; to do what he wants to do and to act lawfully.

**Conclusion:** This second set of verbs also has the connotation of *to prevail*, and it is reasonable that sense is implied here as well. Even though David has done no harm to Saul, Saul recognizes that David will prevail over him; that is, David will become king over Israel in his stead. Saul is publically resigning himself to departing from this life in some form or fashion, and for David to take his place (compare 1Sam. 23:17–21, where Saul specifically recognizes very publically that David will become king over all Israel).

## 1Samuel 26:25c

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
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>	directional preposition	No Strong's # BDB #510
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, journey, manner, course</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1870 BDB #202

**Translation:** [Then David went on his way...](#) Although Saul had invited David to return, David did not return, knowing that Saul was unstable and could change his mind tomorrow. He returned to his way, meaning that he returned to his life on the road. I don't know that he felt safer or more secure; but he certainly did not feel secure enough to return to Gibeah.

By the way, this should explain why David changed the capital of Israel from Gibeah to Jerusalem. Saul and Saul's relatives and most of Saul's soldiers came from Gibeah. Setting up the capital there would have been like setting up a capital in the middle of Philistia (maybe not *that* bad). But David needed a clean slate and he needed separation from Saul and all that Saul was—hence, the new capital. There were other considerations, but, at this point, that consideration should be obvious.

Now, interestingly enough, something that David says will resonate with himself. Usually, other people say something, and we think about it and say, "Oh, yeah...that's it." However, this is not the case here. David talked aloud to Saul, saying how perhaps there are things other men say, which will cause David to die outside of the Land of Promise (recall that latter half of v. 19). David will decide, "Hell, I might as well go to Philistia and just hang out there for awhile." You see, he's been betrayed twice by the Ziphites (1Sam. 23:19 26:1); God warned him that the men of Keilah, men he delivered from the Philistines, would turn him in to Saul, given half the chance (1Sam. 23:12). So David will decide to leave Israel for awhile and live outside the Land of Promise. So, at this point, David goes out on the trail.

## 1Samuel 26:25d

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 (שָׂאֵוֶל) [pronounced <i>shaw-OOL</i> ]	<i>which is transliterated Saul; it means asked for</i>	masculine proper noun	Strong's #7586 BDB #982



## 1Samuel 26:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7725 BDB #996
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to</i>	directional preposition	No Strong's # BDB #510
mâqôwm (מַקוֹם) [pronounced <i>maw-KOHM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4725 BDB #879

**Translation:** ...and Saul returned to his place. Saul takes his soldiers and returns home to Gibeah. As has been discussed, Saul will not pursue David again.

As far as we know, this will be the last time that Saul and David speak. However, this is the last time that Saul will pursue David, and I will give several reasons:

### Why Saul Will Not Pursue David Again

1. David revealed his own personal righteousness before 3000 of Saul's soldiers by not killing Saul when he had the chance to. Many of the soldiers recognize Saul's sword and they can all hear the interchange between Saul and David. One of them will come over to David and get Saul's sword. So, Saul would have a difficult time convincing these men that David was some kind of public enemy.
2. Before all 3000 men, Saul admits that he has done wrong (v. 21).
3. Yelling, at the top of his voice, Saul promises David that he will not harm him (v. 21).
4. Saul has given David permission to live, to work, and to act lawfully (v. 25).
5. David is right on the next mountain over; if Saul was going to pursue him, now would be the time, as he has 3000 soldiers with him. Saul declines to pursue David, chiefly because of the previously cited reasons.

Now, even though Saul never again pursued David, he did give some thought to it. In 1Sam. 27:4, we read: **Now it was told Saul that David had fled to Gath, so he no longer searched for him.** Here's the deal: if Saul never *considered* chasing after David, then this verse would make no sense. However, Saul puts David out of his mind, not because of what happened here, not because of David's willingness to spare Saul's life, but because David is in Philistia.

Don't misunderstand: Saul is sincere about what he is saying to David. He feels badly and he wants to make it up to David. However, his sincerity will not be what keeps him from going after David. David's absence from Israel will be what keeps Saul from attempting to kill him.

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As has been mentioned before (and as should be obvious), there are many similarities between chapters 24 and 26 of 1 Samuel. In fact, many *scholars*,<sup>46</sup> because of these similarities, assert that these two chapters represent two traditions which are based upon the same incident. Essentially, it breaks down to this: if you believe in the verbal-plenary inspiration of Scripture, then these must be two separate and distinct incidents. However, if you do not believe that the Bible is the Word of God—that is, you do not believe that each word is written by man as moved by God the Holy Spirit—then you are open to the idea that this is the same incident recorded twice.

Your reasoning may be, *these two chapters are so similar; they must be the same incident*. In fact, this is essentially the interpretation and reasoning of most, if not all, liberal theologians (as well as the interpretation of some who *claim* to be conservative). However, apparently unlike these men, I have personally had very similar, but distinct, experiences occur throughout my life, so understanding this two be two different events is easy for me to grasp and accept.<sup>47</sup> However, when these incidents are examined in more detail you are going to be more struck by their dissimilarities than by their likenesses.

So, what will follow are actually two charts, one which lists the **similarities** of these two incidents and another which examines the **differences** between the two incidents.

Compare and Contrast 1Samual 24 and 26	
Similarities	
Incident	Scripture
Saul takes 3000 chosen men with him to pursue David	1Sam. 24:2 26:2
David purposely goes to Saul; Saul is unaware of David’s presence.	1Sam. 24:4 26:7
Saul calls out to David, “Is that your voice, my son David?”	1Sam. 24:16 26:17
David and Saul converse from a long distance from one another.	1Sam. 24:7–8 26:13
David asks Saul, “Are you, the king of Israel, coming out to pursue a flea?”	1Sam. 24:14 26:20

If you read this superficially, it certainly sounds as though these are two traditions of the same story; however, there are actually very few similarities.

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Differences	
1Samuel 24	1Samuel 26
The Ziphites tell Saul about David being in the wilderness of Maon in an incident which takes place in 1Sam. 23; however, Saul pursues David in chapter 24 as a result of being informed by an unnamed source (1Sam. 24:1).	The Ziphites come and again tell Saul where David is (1Sam. 26:1). Given that the Ziphites had come to Saul at least once in the past with this information, it is easy to believe that they would do this twice.

<sup>46</sup> This includes some conservative scholars, e.g. Barnes (Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, introduction to 1Sam. 26).

<sup>47</sup> This is completely apart from the topic at hand, but, for at least 3 years early in my teaching career, my principal would call me into his office for a conference at the end of the school year and say, “You know, you have not made any serious mistakes yet; so now might be a good time to find another school to teach at.” We were very different in our approach to teaching, although I had a great deal of respect for this principal. So, this was a very significant conversation in my life which occurred on at least 3 separate occasions. There are more obvious examples of arriving to school every morning and repeting a large number of the same tasks, even with respect to individual students.

Differences	
1Samuel 24	1Samuel 26
David is in to the wilderness of Engedi (1Sam. 24:1).	David is said to be hiding on the hill of Hachilah which overlooks the desert wasteland (1Sam. 26:1).
Saul <i>finds</i> David by accident; he goes into a cave to defecate, and David and his men are hiding in this cave (1Sam. 24:3). We might hypothesize that David and his men his there after observing that Saul was coming for him.	David sends out spies to confirm that Saul and his men coming after him. Saul camps where David was last said to have been. The exact order of these incidents could be disputed; however, this would not affect any lessons that we might learn here. 1Sam. 26:3–5
Saul, unknowingly, goes to David in the cave (1Sam. 24:3).	David surreptitiously goes to Saul while Saul is camped with his men (1Sam. 26:5–7).
David is urged by his men to do what seems good to him. They do not use the word <i>kill</i> . However, they apparently quote Scripture to encourage David (they appear to be quoting from a psalm of David's). Then David apparently sneaks up behind Saul alone (1Sam. 24:4).	David asks either of two men to join him in going into Saul's camp. Abishai, the man who joins David, points out that God has delivered Saul into his hand (without a reference to what God has said), and he offers to kill Saul (1Sam. 26:6, 8). Since David did not chose to kill Saul before, it would make sense that one would offer to do it for him this time.
There was nothing supernatural about this event.	God caused Saul's entire camp to fall into a deep sleep (1Sam. 26:12).
David cuts Saul's robe to prove that he was close enough to kill Saul (1Sam. 24:4–5).	David takes Saul's spear and water jug, both of which were near him (1Sam. 26:11–12).
David first explains to his men why he would not strike Saul; then he tells Saul that he did not kill him because he [Saul] is God's anointed (1Sam. 24:6, 10).	David explains to Abishai why he will not kill Saul and offers various scenarios where it would be appropriate for Saul to die (1Sam. 26:9–10).
Saul leaves the cave and walks a distance away before David calls out to him; Abner is not mentioned at all in this chapter (1Sam. 24:7).	David leaves Saul's camp, goes to a mountain opposite them, and calls out not to Saul but to Abner, Saul's second in command (1Sam. 26:13–14)
When David talks to Saul, he first says <i>my lord and my king</i> , prostrating himself. David implores Saul not to listen to others who speak against David, and then he tells Saul how some had encouraged him to kill Saul, but he chose not to. 1Sam. 24:8–10	David first talks to Abner, berating him for not protecting the king. Then Saul apparently recognizes David's voice and speaks up. David asks Saul <i>why are you pursuing me?</i> David suggests that Saul was either stirred up by God or by his men and offers alternative ways to deal with either of these problems. David elaborates on how this has affected him. 1Sam. 26:18–20
David's first primary point is, "I could have killed you, but I did not; this should dispel whatever things you have heard about me." 1Sam. 24:9–10.	David's first words to Saul are a question, "Why are you pursuing me?" Given that David spared Saul's life on their previous meeting, this is the sort of question we would expect David to ask. 1Sam. 26:18

Differences	
1 Samuel 24	1 Samuel 26
After this speech, David holds up a piece of Saul's robe that he had cut off and emphasizes that this is positive proof that David means him no harm (1Sam. 24:11).	David holds up Saul's spear and tells Saul to send an attendant over to fetch it. Although David may have offered this as proof positive that he did not kill Saul when given the chance, this is not recorded here. 1Sam. 26:22–23
This event likely took place during the day (1Sam. 24:8—David would not bow before the king if he could not see him).	This event took place in the middle of the night (1Sam. 26:7, 12).
In 1Sam. 24, first David speaks and then Saul (vv. 9–21).	In 1Sam. 26, there is more of a conversation. David and Abner have an interchange, as do David and Saul (vv. 14–25).
When David asks Saul if he is pursuing David as if David were a flea (indicating his insignificance); he also said, "Are you out pursuing a dead dog?" 1Sam. 24:14	After David again accuses Saul of pursuing him as though pursuing a flea, he adds, "Are you pursuing as one would pursue a partridge on a mountain?" 1Sam. 26:20
David offers up a proverb: <i>from wickedness proceeds wickedness</i> . He also calls for God to choose between Saul and he (i.e., which man is most righteous in this situation). 1Sam. 24:12–13, 15	David this times speaks of God rewarding righteousness and faithfulness, perhaps implying that Saul will lack a reward in these areas (1Sam. 26:23–24).
Saul's reaction is to cry and then to proclaim how much more righteous David is than he (1Sam. 24:16).	Saul does not cry, but he does admit that what he has done is a sin and an error. He even invites David to return. 1Sam. 26:21
Saul goes on and on about how he cannot believe that David did not kill him. He recognizes that David will be made king over Israel, and rightfully so. He asks David to give him his word that he will not kill Saul's descendants when David takes the throne (1Sam. 24:17–21)	Saul blesses David and says that he may function freely within Israel (1Sam. 26:25).
At the end, Saul goes to his home and David goes to his stronghold (1Sam. 24:22).	At the end, Saul returns to his place and David goes on his way (1Sam. 26:25).

As I often do, I beat this topic to death. The idea is to make you look closely enough so that you do not fall for the liberal position that these chapters represent two traditions of the same incident. Notice that in these two accounts, there were 5 similarities and 20 marked differences. There are not enough similarities to assume that this represents the same historical event; it is far more likely that we are dealing with two separate events.

These liberal theologians are the same ones who think that one author who emphasized the name *Jehovah* wrote many portions of the Old Testament; and a different author who emphasized the name *Elohim* wrote some of the other portions. The name *Jehovah* is found 8 times in 1Sam. 24 and 9 times in 1Sam. 26. *Elohim* is not found in 1Sam. 24 and is found twice in chapter 26 (once translated *God* and once translated *gods*). I guess, according to liberal theology, the Jehovist author wrote both of these chapters, even though they were about the same event. One additional point: some of the theologians who hold to theories which denigrate divine authorship also commend the accuracy of the book of Samuel as compared with, say, the book of Genesis, which they see as a collection of mostly myths. I guess that it is accurate unless it conflicts with their theories, and at that point, it is a myth or a tradition whose facts got changed.

Finally, even though liberal theologians behave as though they are taking the most careful, considered and learned position; please realize that they have one true agenda: to discredit the Word of God. If there are two positions to take, and one position affirms the divine nature of Scripture, and the other denies this position, the liberal theologian will choose the latter position.

One could draw nearly as many parallels between this chapter and 1Sam. 14, when Jonathan and his young man went into the camp of Philistines and killed them all (and far more differences). Again, we have only two men which enter into an enemy camp. Making these into parallel incidents would be a stretch; but so is a claim of 1Sam. 24 and 26 as being identical.

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Keil and Delitzsch examine this same topic as well: *The repetition not only of the treachery of the Ziphites, but also of the sparing of Saul by David, furnishes no proof in itself that the account contained in this chapter is only another legend of the occurrences already related in 1 Samuel 23:19-24:22. As the pursuit of David by Saul lasted for several years, in so small a district as the desert of Judah, there is nothing strange in the repetition of the same scenes. And the assertion made by Thenius, that "Saul would have been a moral monster, which he evidently was not, if he had pursued David with quiet deliberation, and through the medium of the same persons, and had sought his life again, after his own life had been so magnanimously spared by him," not only betrays a superficial acquaintance with the human heart, but is also founded upon the mere assertion, for which there is no proof, that Saul was evidently no so; and it is proved to be worthless by the fact, that after the first occasion on which his life was so magnanimously spared by David, he did not leave off seeking him up and down in the land, and that David was obliged to seek refuge with the Philistines in consequence, as may be seen from 1Sam. 27:1-12. The agreement between the two accounts reduces it entirely to outward and unessential things. It consists chiefly in the fact that the Ziphites came twice to Saul at Gibeah, and informed him that David was stopping in their neighbourhood, in the hill Hachilah, and also that Saul went out twice in pursuit of David with 3000 men. But the three thousand were the standing body of men that Saul had raised from the very beginning of his reign out of the whole number of those who were capable of bearing arms, for the purpose of carrying on his smaller wars (1Sam. 13:2); and the hill of Hachilah appears to have been a place in the desert of Judah peculiarly well adapted for the site of an encampment. On the other hand, all the details, as well as the final results of the two occurrences, differ entirely from one another.*<sup>48</sup>

Since God has delivered David here clearly from Saul, this might be a good time to study **Psalms 18**.

So, to sum up, Saul and David have met once again—Saul's intent was to kill David. David was given the chance to kill Saul, but he chose not to. Saul publically regretted his actions and his murderous pursuit of David. And, at the very end, Saul returns to Gibeah and David goes back to the trail.

This is also David's last meeting with Saul—they will never cross paths again. You may wonder why David was subjected to so much persecution and misery at the hand of Saul. Couldn't God back off a little? Furthermore, why did this go on for so long? David was anointed king over 10 years ago—I suspect it was closer to 20. Since Saul is such a crappy king, why didn't God take Saul out and put David in a long time ago? I mean, God has already told Saul, "You're out; David's in." Why doesn't God just go ahead and take care of that? Why does God wait so long to install David as king?

### Why Did God Allow Saul to Persecute David for this Many Years?

1. First of all, we are dealing with volition: Saul's volition and the volition of the demons who influenced him. No one gets to the point of demon influence without a great deal of negative volition. God allows Saul's

<sup>48</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 26:1–12.



## Why Did God Allow Saul to Persecute David for this Many Years?

- volition to play out.
2. God allows demons their volition, within the confines of their station, of which we have an inkling. Therefore, God allows the demons to work on Saul.
  3. The next king of Israel has to be a choice of the people, as well as God's choice. Again, volition is a factor. David was unknown when he was anointed. His own father could not see him as king. When he stood up against Goliath, his own brother insulted him before going into battle for even suggesting that he could fight Goliath. If David's own family felt this way, how could Israel accept David as king?
  4. Even though Samuel had a small, and what appears to be private anointing of David many years ago, Samuel is no longer there, and how does one point to David as a leader and a potential king? Saul does that. Saul made David out as his rival; Saul made certain that whole cities all over Israel were aware of David, were aware that he was attempting to take Saul's job from him. David gets much of his national recognition from Saul.
  5. No man rules alone. That is, no matter how autocratic a kingdom is, no man can rule that kingdom by himself. There must be a complex hierarchy of authority which is built up over a long period of time. If a king makes a decree, and everyone around him says, "Yeah, so what?" he becomes powerless. He must be able to enforce his rule, and that comes from this well-established, hierarchy of authority. David builds this up with his small army of 600 men. In all that they do, these men learn to respect and therefore to obey David.
  6. David has an intimate view of Saul and he has seen how to do the job incorrectly. Never underestimate the value of watching someone over you do everything wrong. David knows exactly what not to do as king of Israel.
  - 7.

Do you see the point I am making? God's timing is perfect. Many of us may have been impatient for David to be made king, given Saul's behavior; but all of this works together for good.

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### 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 26 is in the Word of God

1.



## Why 1Samuel 26 is in the Word of God

2.

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## What We Learn from 1Samuel 26

1.

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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, (26) 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.

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





## A Complete Translation of 1Samuel 26

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

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

R. B. Thieme, Jr. did cover this chapter:

Series	Series #	Passage	Lesson #
1963 Dispensations Series	201	1Sam. 26	Lesson #53
1971 Civilizations	624	1Sam. 26:6	Lesson #13
1972 David Series	631	1Sam. 26:1-8	Lesson #63
1972 David Series	631	1Sam. 26:9-17	Lesson #64
1972 David Series	631	1Sam. 26:18-25	Lesson #65

## Word Cloud from a Reasonably Literal Paraphrase of 1Samuel 26

### Word Cloud from Exegesis of 1Samuel 26<sup>49</sup>

These two graphics should be very similar; this means that the exegesis of 1Samuel 26 has stayed on topic and has covered the information found in this chapter of the Word of God.

<b>Chapter Outline</b>		<b>Charts, Graphics and Short Doctrines</b>
<b>Beginning of Document</b>	<b>Doctrines Covered and Alluded to</b>	<b>Chapters of the Bible Alluded To</b>
<b>Psalms Appropriately Exegeted with this Chapter</b>	<b>Other Chapters of the Bible Appropriately Exegeted with this Chapter</b>	<b>Definition of Terms</b>
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<b><a href="http://www.kukis.org">www.kukis.org</a></b>		<b>Exegetical Studies in Samuel</b>

<sup>49</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.