1Samuel 30

1Samuel 30:1–30   The Amalekites Raid David's Camp

Outline of Chapter 30:

Charts, Short Doctrines and Maps:

Doctrines Covered		Doctrines Alluded To	
The City of Hormah		**Ephod**	**Bethel**
		Kenites	**Hebron Part I**
		Hebron Part II	

Psalms Alluded To		
Psalm 118	**Psalm 143**	

Introduction: In 1Sam. 30, we follow David back to his camp where the Amalekites have burned down his tents with fire and have taken all of their women hostage. We know up until this time, David's spiritual life has been questionable. He does not belong in Philistia; he should not be lying to Achish about his exploits; and he should not be taking his army to fight against Saul and his army. In other words, very little seems right in David's life at this time. And when we are out of fellowship, and out of fellowship for awhile, we can expect God to bring discipline our way. This is exactly what we find in David's situation. He and his men have been plundering the people around him and lying to Achish about it—now, it is time for David to suffer a little discipline.

In the previous chapter, Saul has gone to speak to the witch of Endor. This chapter is, more or less, coterminous with that chapter. We have several things occurring at or nearly at the same time. Achish tells David that he needs to assist him in battle, and David agrees to this, bringing his men with him. However, in Aphek, the other rulers of the Philistines object to David being there, and he is sent packing. So while David heads back south, Achish and the rest of the Philistines go north. While David is in transit, an Amalekite army strikes his camp and carries away all of the wives and children (which is the subject of this chapter). About the time David arrives in Ziklag, to find his camp burned to the ground, the Philistines arrive at their destination in Shunem. Saul and his

army are gathered in Gilboa, and Saul goes out that night to Endor to speak to this witch. Then, while Saul goes to battle against the Philistines (1Sam. 31), David goes to war against the Amalekites (1Sam. 30). So, you see not only are these chapters *not* in chronological order, but they could not be in chronological order, as some events are occurring simultaneously. What I will do in the next chapter is lay these events all out, so it is easy to examine them from a chronological perspective (which seems to be the bend of the western mind).[1]

To give you a bit more detail about this chapter: David had joined up with Achish and the rest of the Philistine army in Aphek. The other leaders of Philistine army did not want David fighting together with them, worried that he might, at any time, turn against them. So, as the Philistine soldiers move northward from Aphek to fight Saul, David and his men return to Ziklag (1Sam. 29:11). When they arrived in Ziklag, the found their camp destroyed with fire and all of their women and children gone (1Sam. 30:1). Although they did not know it at the time, the Amalekites who did this did not kill their women and children but took them captive (vv. 2–3). This upset the entire Israeli camp, even to the point of turning against David (vv. 4, 6a). David, however, returns to God and strengthens himself in Jehovah, the God of Israel (v. 6b). He calls upon Abiathar, who has the ephod, and asked him for guidance (vv. 7–8). Almost immediately, 200 of the men could go no further—they were exhausted from their march up to Aphek and then back to Ziklag (vv. 9–10). God left an Egyptian slave behind from the Amalekites for David and his soldiers to find (vv. 11–12). This former slave not only gave David all of the information that he needed, but he led David's army to the Amalekites (vv. 13–16a). The Amalekites had apparently learned from David, and they had not only struck David's camp, but probably several others (this is a logical deduction). At the time that David found them, they were having a huge, wild party while they were spread out over the countryside (v. 16a). Even though, these Amalekites were probably formidable warriors, in their drunkenness, they were easy prey for David and his men, who slaughtered all of them except for 400 who escaped (vv. 16b–17). David and his men recovered all that was taken from them and, apparently, a great deal more (vv. 18–20).

Leading and carrying all of this tremendous reward for destroying the Amalekites, David still had to deal with the 200 men who remained behind. Even though David could have ordered their execution, he treated them graciously, allowing them to partake in the loot which he recovered (vv. 21–22). In fact, this became customary from that time on for all of Israel to function in the same way (vv. 23–24).

There was so much additional spoil, much of which was probably taken from the inhabitants of Judah, that David sent it to the elders of Judah (v. 26). In fact, all (or most) of the cities that David shared this loot with are named (vv. 27–31).

> Darby gives us a partial summary of previous events as they are tied to this chapter: *In chapter 29, God, in His loving-kindness, brings David out of his difficulty by means of the jealousy of the lords of the Philistines. Nevertheless, to maintain his credit with Achish, David falls still lower, it seems to me, and protests that he is quite ready to fight against the enemies of the Philistine king, that is to say, against the people of God. This appears to me the most wretched part of David's life-at any rate, before he was king. God makes him sensible of it; for while he is there, the Amalekites strip him of everything and burn Ziklag, and his followers are ready to stone him. All this is grievous; but the grace of God raises him up again, and the effect of this chastisement is to bring him back to God, for he was ever true to Him in heart. David encouraged himself in Jehovah his God, and inquires of Him what he shall do. What patience, what kindness in God! What care He takes of His people, even while they are turning away from Him!* [2]

Application: When you are in fellowship, in God's will, it is a black and white world. With a little doctrine, most of your day-to-day decisions are fairly simple to make. You generally do not have to stress about this or that decision. When I was a lot younger, I wondered about a lot of decisions: should I make a left turn or a right turn; should I take this or that route to work; etc.—a lot of very trivial things. Often, charismatics I have known are plagued with trivial decisions which they believe require special signs from God to guide them. With a little

---

[1] It is, at least, the direction my mind tends to lean.

[2] John Nelson Darby, *Synopsis of the Old and New Testaments;* from e-Sword, 1Sam. 29:1–11.

doctrine, I found myself less and less concerned with the trivial options in my day. I knew what was right and what was wrong; when I did that which was wrong, I also knew to rebound and get back into fellowship. I have screwed up again and again, but God, in His grace, has allowed me to live and has allowed me to move forward. Furthermore, in my life, there have been relatively few difficult decisions. I know the trend is to leave your volition sensitive to God's directive will; however, the more doctrine you know, the more time that you are filled with the Holy Spirit, the less you need to concern yourself with what are generally unimportant decisions.

Now, as we watch David, first he is out of God's geographical will. Next, he is attacking enemies of Israel, but he is lying to Achish. Notice how gray his world has become? Maybe he should and maybe he should not be attacking these heathen; and what should he doe about Achish? Does he tell the truth, and cause Achish to become alarmed? Does he lie and provide some modicum of security for his men. And then David is faced with a very gray area: he is living in Philistia, making him, essentially, a citizen of that nation, making him responsible to Philistia and beholden to Achish. In that situation, David owes some allegiance and service to his country, which is Philistia. So now we find David facing the greyest decision of all: does he serve the country he lives in and fight against Israel; does he refuse to serve his country and not raise his hand against the army of the living God and the king of Israel? See, that is a grey area. The longer David stays out of fellowship, the more grey his decisions become. The longer you stay out of fellowship, the more morally ambiguous your situation will become.

Let's talk about production and the spiritual life. There are two things you need in your spiritual life: the filling of the Holy Spirit and spiritual growth. Spiritual growth comes through doctrine mixed with faith mixed with the day-to-day life you lead. Doctrine makes your day-to-day decisions easier. There is less grey area for you to be concerned with. Furthermore, your production becomes more meaningful and greater. Let me give you the simplest of analogies: place a baby in the position of a executive and nothing is going to get done. Put a teenager in charge, and once and awhile, something might get done. Put a motivated MBA in charge, and suddenly, a great deal gets accomplished. The training makes all the difference in the world. The growth and maturity makes all the difference in the world. The same is true with the spiritual life. A baby cannot do much of anything. A teenager can do a few things, but they are too focused on themselves. Making intelligent decisions about the spiritual life is rather difficult. The more mature you are, the more you know about God's plan, the greater your impact and the easier your day-to-day decisions are. Your life has meaning and impact. You are not just a person hanging around sucking up air and crying for food.

Have you noticed that we have gone a few chapters without studying a psalm written by David. There are no psalms that are clearly from this time period. David is spiritually stagnating; he is often out of fellowship; and he livs in a very, very grey world. Do you see the problems here? We have had several chapters where David seems to be unfocused and wandering; along with this, there seems to be no spiritual production. What we would expect is, any day now, God is going to bring down the ax. God is going to discipline David; and David is going to have to get right with God before he continues with his life. That is what this chapter is. David has stagnated, if not retrogressed; and now he is going to have to reverse this direction.

With regards to the various ancient manuscripts, I should point out that the Douay-Rheims Bible, which is based upon the Latin, is completely out of synch with the other Bibles. These first four verses, for instance, are found in the previous chapter of the DRB. There are some verses which are missing entirely (like v. 5). For this reason, I will rarely refer to the Latin when discussing these differences. Furthermore, most of this chapter is missing from the Dead Sea Scrolls.[3]

However, apart from the Latin Bible being very out of synch here; the MT and LXX essentially agree. The few places where they do not are insignificant. Furthermore, the Hebrew is fairly easy throughout. We will run into very few phrases where I have to give you my best guess. Furthermore, the various translations seem to be more in synch here than any other chapter in recent memory. Although I offer a variety of English translations with each verse, it is remarkable that they are all so similar.

---

[3] *Missing,* not because it does not belong here, but because the manuscripts are funky.

David and his Men Return to their Camp which was Raided by the Amalekites

Slavishly literal: Moderately literal:

And so he is in a coming of David and his men [to] Ziklag in the day the third; and Amalekites had spread out unto [the] negeb and unto Ziklag and so they strike Ziklag and so they consume her in the fire.	1Samuel 30:1	**And so it came to pass [when] David and his men entered Ziklag on the third day: the Amalekites had [begun to] plunder the negeb and Ziklag and they struck Ziklag and burned it with fire.**

This is what happened when David and his men returned to Ziklag on the third day: the Amalekites had begun a campaign against southern Judah, including Ziklag, and they hit Ziklag and burned it down.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so he is in a coming of David and his men [to] Ziklag in the day the third; and Amalekites had spread out unto [the] negeb and unto Ziklag and so they strike Ziklag and so they consume her in the fire.
Septuagint	And it came to pass when David and his men had entered Sekelac on the third day, that Amalec had made an incursion upon the south, and upon Sekelac, and smitten Sekelac, and burnt it with fire.

Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	It took David and his men three days to reach Ziklag. But while they had been away, the Amalekites had been raiding in the desert around there. They had attacked Ziklag, burned it to the ground,...
The Message	Three days later, David and his men arrived back in Ziklag. Amalekites had raided the Negev and Ziklag. They tore Ziklag to pieces and then burned it down.
NLT	Three days later, when David and his men arrived home at their town of Ziklag, they found that the amalekites had made a raid into the Negev and had burned Ziklag to the ground.
REB	On the third day David and his men reached Ziklag. In the mean time the Amalekites had made a raid into the Negeb, attacked Ziklag, and set it on fire.
TEV	Two days later David and his men arrived back at Ziklag. The amalekites had raided southern Judah and attacked Ziklag. They had burned down the town...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Two days later, when David and his men came to Ziklag, the Amalekites had raided the Negev, including Ziklag. They had attacked Ziklag and burned it.
JPS (Tanakh)	By the time David and his men arrived in Ziklag, on the third day, the Amalekites had made a raid into the Negeb and against Ziklag; they had stormed Ziklag and burned it down.

Literal, almost word-for-word, renderings:

HCSB   David and his men arrived in Ziklag on the third day. The Amalekites had raided the Negev and attacked and burned down Ziklag.

Young's Updated LT   And it comes to pass, in the coming in of David and his men to Ziklag, on the third day, that the Amalekites have pushed unto the south, and unto Ziklag, and strike Ziklag, and burn it with fire.

What is the gist of this verse? David and his men returned to their camp in Ziklag, only to discover that the Amalekites had attacked their city and set fire to it.

1Samuel 30:1a			
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
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
bᵉ (בְּ) [pronounced *bᵉh*]	*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
bôwʾ (בוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive construct	Strong's #935 BDB #97
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced *eesh*]	*men; inhabitants, citizens; companions, soldiers, companions*	masculine plural noun	Strong's #376 BDB #35
tsiqᵉlag (צִקְלַג) [pronounced *tzihkᵉ-LAHG*]	transliterated *Ziklag*	Proper noun; location	Strong's #6860 BDB #862

Translation: And so it came to pass [when] David and his men entered Ziklag... This phrase is sort of a title to this chapter. As mentioned, 1Sam. 29 will diverge into two sections, chapters 30 and 31. One chapter follows David and the other follows Saul. 1Sam. 31 will begin with sort of a *meanwhile, back at the ranch* beginning.

As I have talked about for sometime, even before I read this chapter, David is out of God's geographical will and it is only a matter of time before God steps in and deals with David directly. In fact, David and all those who are with him are outside of God's geographical will, so we should expect that God's punishment will extend to all of them. For over a year, these men have collected things, provisions and women from their raids on the surrounding heathen. It is not clear at any point that God told David to do this. So here is where the chickens come home to roost. David and all of his men will appear to lose it all at their return to their camp in Ziklag.

1Samuel 30:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (בּ) [pronounced *bᵉʰ*]	*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
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
shᵉlishîym (שְׁלִשִׁים) [pronounced *shᵉli-SHEEM*]	*third, a third part, a third time; chambers [of the third story]*	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026

Translation: ...on the third day:.. I separated this from the rest of this verse simply because we have two sets of English translations: one has David and his men arriving on the second day, the other on the third (or so it seems). Since David and his men arrive in Ziklag after marching for two days, they arrive on the third day. So, a correct translation would have *after two days* or *on the third day*. I would assume that this would have been their march from Aphek down to Ziklag. This is following a march from Ziklag to Aphek with a night's rest in between.

What follows in vv. 1b–2 is parenthetical. This passage tells us what has happened. In v. 3, the author will restate v. 1a and then tell us what David and his men saw, having given us the background as to what happened in their absence. V. 4 will then tells us what the men did upon entering their camp.

1Samuel 30:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿămâlêqîy (עֲמָלֵקִי) [pronounced *ğuh-maw-lay-KEE*]	transliterated *Amalekite*	proper noun gentis with the definite article	Strong's #6003 BDB #766
pâshaṭ (פָּשַׁט) [pronounced *paw-SHAHT*]	*to spread out; to strip, to plunder, to unclothe; to flay, to remove the skin;* in war, it is used to indicate a vicious attack, along the lines of flaying the skin off an animal	3ʳᵈ person plural, Qal perfect	Strong's #6584 BDB #832

	1Samuel 30:1c		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
negeb (נֶגֶב) [pronounced *ne-GHEᴮV*]	*south, south-country;* often transliterated *Negev* or *Negeb*	masculine singular noun	Strong's #5045 BDB #616
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
tsiqᵉlag (צִקְלַג) [pronounced *tzihkᵉ-LAHG*]	transliterated *Ziklag*	Proper noun; location	Strong's #6860 BDB #862

Translation: ...the Amalekites had [begun to] plunder the negeb and Ziklag... The *negeb* is a designation of the southern portion of Judah as well as that which is south of Judah. These Amalekites, possibly even observing David's raiding parties, decide to get in on this action themselves. So they began to plunder the souther region and this southern region included Ziklag.

I want to remind you that we discussed Ziklag briefly when Achish handed it over to David and recall that this was actually significantly south of Gath. Achish did not give David the next city over, but put David about 20 miles south of Gath. Although we observed the exchange between David and Achish, it was never clear why Achish put David this far south. It is possible that this was a city which Achish had control over, but it was too far south to constantly oversee.

> Barnes: *This indicates that Aphek was three days' march from Ziklag, say about 50 miles, which agrees very well with the probable situation of Aphek. From Ziklag to Shunem would not be less than 80 or 90 miles.*[4]

As an aside, we should deal with a possible contradiction here. In 1Sam. 27:8–9, David attacks the Amalekites, among others, takes all of their things, and does not leave anyone alive in their camp. So, how is it that the Amalekites are able to strike David's camp if he has already killed them all? There are three possible options here. The first possibility is that David struck the Amalekite camp while the Amalekites were out plundering another city themselves. Therefore, their camp would be vulnerable, and easy to plunder. It is possible that their attack on David is payback. The second possible explanation is, Saul, when he attacked and plundered the Amalekites way back in 1Sam. 15, allowed his men to take some of the things which belonged to the Amalekites. Even though they were supposed to destroy all of the Amalekites, they got their eyes on the possessions of the Amalekites and the Amalekites scattered in several directions. Therefore, what we have here is a different group of Amalekites than those who were struck by David. The 3ʳᵈ possibility is, even though Saul struck one centralized group of Amalekites and David struck a particular encampment of them, there were Amalekite settlements or encampments all over the Negev (southern Judah and southern Philistia). Any one of these three explanations makes sense, so there is no reason to assume that there is a contradiction here.

---

[4] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 30:1.

1Samuel 30:1d			
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
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat*	3rd person masculine plural Hiphil imperfect	Strong #5221 BDB #645
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsiqᵉlag (צִקְלַג) [pronounced *tzihkᵉ-LAHG*]	transliterated *Ziklag*	Proper noun; location	Strong's #6860 BDB #862

Translation: ...and they struck Ziklag... While attacking various portions of southern Judah, the Amalekites came upon a city which was unfortified and had no men: Ziklag. David and all of his men (maybe a couple remained behind; however, there is no evidence of that) were off with Achish, doing that which was inappropriate. When Achish summoned David, David should have told him, "I realize we are in your debt; but I cannot fight against my own people Israel." Prior to that, David should not have lied about fighting against Israel in the first place. We may reasonably suppose that Achish asked David to join him based upon these supposed raids against his fellow Israelites. So, David's lies had led him into the murky situation. As I mentioned in the preface, the further you get away from God, the murkier or murkier your world becomes. Moral choices no longer are black and white, but become very difficult calls.

You will recall that King Saul originally struck the Amalekites as God had told him to, but he did not wipe them all out as God told him to. Apparently, while Saul's men got caught up in taking their possessions, many of them escaped. This is apparently a large group of them who became very mobile after that. I don't know if their observation of David and his plundering suggested to them that they should do the same, or if this was just a very common practice in the ancient world. However, we will see that David will recover so much plunder from them, that we can reasonably deduce that the Amalekites had been striking city after city, camp after camp, for some time now.

Also, don't forget, the Amalekites had been struck by David as well (1Sam. 27:8). No doubt this was payback and no doubt that the Amalekites watched David's camp carefully, waiting for any sign of weakness.

> Jamieson, Fausset and Brown comment: *While the strength of the Philistine forces was poured out of their country into the plain of Esdraelon, the Amalekite marauders seized the opportunity of the defenseless state of Philistia to invade the southern territory. Of course, David's town suffered from the ravages of these nomad plunderers, in revenge for his recent raid upon their territory.*[5]

> Clarke: *These were, doubtless, a traveling predatory horde, who, availing themselves of the war between the Philistines and the Israelites, plundered several unprotected towns, and among them Ziklag. It is likely they had not heard of what David did to some of their tribes, else they would have avenged themselves by slaying all they found in Ziklag.*[6]

---

[5] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Sam. 30:1.

[6] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:1.

Personally, I would not be surprised had they known what David had done—and the kidnaping of their women and children was more of a practical consideration rather than one of vengeance. They had no idea that David would return this quickly from the war between the Philistines and the Israelites—I imagine that they had spies set up to watch his camp for an opportunity like this. Gill suggests that the distance is 88 miles.[7] My Bible atlas has this at closer to 50 miles,[8] which is more in line with the geography that we are given as well as the time line of David's march.

1Samuel 30:1e			
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
sâraph (שָׂרַף) [pronounced *saw-RAHF*]	*to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]*	3rd person masculine plural, Qal imperfect	Strong's #8313 BDB #976
ʾêth (אֵת) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 3rd person feminine singular suffix	Strong's #853 BDB #84
bᵉ (בְּ) [pronounced *bᵉh*]	*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
ʾesh (אֵשׁ) [pronounced *aysh*]	*fire, lightning, supernatural fire; presence of Yᵉhowah, the attendance of a theophany*	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...and burned it with fire. These Amalekites hate Israel, and they have a reason to. God had instructed Israel to destroy the Amalekites. Israel had struck them several times; David had as well. The mutual hatred between these two peoples would survive for centuries, even to the time of Esther and the Persian displacement of Israel (and when those times are recalled today, Jews will still hiss the evil man Haman, who sought to destroy every Jews in Persia).

Several commentators attribute this attack to the Amalekites taking vengeance on David specifically for his attacks against them (1Sam. 27:8). We do not really know how closely tied these Amalekites are to one another. That is, was there any direct connection between these various roving bands of Amalekites? When David struck a camp, he would wipe them all out. Therefore, it is not necessarily so that these Amalekites are striking David because of what he has done to another faction of them.

By the way, if you had any doubts about whether David should live there or not, what do you think now? God has allowed the Amalekites to burn down where David and his men were living—doesn't that tell you something?

And so they take captive the women who [are] in her from small [or, *young*] as far as great. They did not kill a man and so they carry off and so they go their way.	1Samuel 30:2	**They also took away captive the women who [were] in Ziklag [lit., *her*], both small and great, [and] they killed no one. They carried [them] away and went on their way.**

---

[7] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 29:11 30:1.

[8] *The MacMillan Bible Atlas;* 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 129 (map #170).

The Amalekites however did not kill anyone but kidnaped all of the women and children from Ziklag.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so they take captive the women who [are] in her from small [or, *young*] as far as great. They did not kill a man and so they carry off and so they go their way.
Peshitta	And they had taken captive all the people who were in them, both the small and the great; and they put to death the men of war; and they took the spoil and went on their way.
Septuagint	And as to the women and all things that were in it, great and small, they killed neither man nor woman, but carried them captives, and went on their way.

Significant differences:	The Hebrew lacks *and all,* which is found in the LXX. The Peshitta presents an entirely different story. According to the Peshitta, David apparently left some men behind and the Amalekites killed all of them, and then took the spoil (which apparently included the women from the camp). None were killed in the LXX or MT versions. The Latin, by the way, is in agreement with the MT.

Thought-for-thought translations; paraphrases:

CEV	...and had taken away the women and children.
The Message	They captured all the women, young and old. They didn't kill anyone, but drove them like a herd of cattle.
NLT	They had carried off the women and children and everyone else but without killing anyone.
REB	They had taken captive all the women, young and old. They did not put any to death, but carried them off as they continued their march.
TEV	...and captured all the women; they had not killed anyone, but had taken everyone with them when they left.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Although they captured the young and old women who were there, they killed no one. Instead, they had taken the women and other prisoners and gone away.
JPS (Tanakh)	They had taken the women in it captive, low-born and high-born alike; they did not kill any, but carried them off and went their way.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible	...and had taken captive the women and all [as per the Septuagint] who were there ⌊from the small to the great⌋. They had not put anyone to death, but they had driven them out and gone their way.
HCSB	They also had kidnapped the women and everyone in it from the youngest to the oldest. They had killed no one but had carried them off as they went on their way.
WEB	...and had taken captive the women and all who were therein, both small and great: they didn't kill any, but carried them off, and went their way.
Young's Updated LT	...and they take captive the women who are in it; from small unto great they have not put any one to death, and they lead away, and go on their way.

What is the gist of this verse? The Amalekites did not kill any of the inhabitants of David's camp; they carried all of them away captive.

1Samuel 30:2a

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
shâbâh (שָׁבָה) [pronounced *shaw^b-VAW*]	*to lead away captives, to take captive*	3rd person masculine plural, Qal imperfect	Strong's #7617 BDB #985
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nâshîym (נָשִׁים) [pronounced *naw-SHEEM*]	*women, wives*	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
b^e (בּ) [pronounced *b^eh*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity with the 3rd person feminine singular suffix	No Strong's # BDB #88

Translation: They also took away captive the women who [were] in Ziklag... The Amalekites, like any group of male soldiers, are going to take an interest in the women. When they find a camp filled with women, it is just like they struck gold. Realize that when God told Israel that they had to completely destroy a people, this was not always an easy thing to do. However, I hope you can see by this incident alone that it was necessary for Saul to have destroyed all of the Amalekites.

The perks of a soldier were the things which belonged to their conquered enemies—including their women. As we know, David and his men did not set up a farming community; they went out and attacked others and took from them. David had two wives and apparently many of his men chose wives as well, probably from the people that they conquered in battle. So, when the Amalekites came across a camp with material possessions and women and few if any men, this was a great find for them.

1Samuel 30:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *min*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's* #4480 BDB #577
qâţôn (קָטֹן or קָטוֹן) [pronounced *kaw-TOHN*]	*small, insignificant; a word particularly used for youth, younger*	masculine singular adjective	Strong's #6995 & #6996 BDB #882
wa (or va) (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253

1Samuel 30:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´ad (עַד) [pronounced ǧahd]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Together, min...wa ´ad (מִן וַ עַד) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*.			
gâdôwl (גָּדוֹל) [pronounced gaw-DOLE]	*great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable; great things, significant and astonishing [or mind-blowing] things*	adjective often used as a substantive	Strong's #1419 (& #1431) BDB #152

Translation:... [lit., *her*], both small and great,... This is a little more difficult to interpret. It does not say *young and old;* although it could be taken to read *young and great*. My take on this was, the Amalekites took everyone there; from the small, young children to the wives of David, who were obviously of a royal bend. They would have occupied the largest tent with the most stuff. The idea is to contrast the smallest children with the royal wives of David, and to indicate that the Amalekites took all of them captive.

1Samuel 30:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô (לוֹא or לֹא) [pronounced low]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוּת) [pronounced mooth]	*to kill, to cause to die, to put to death, to execute*	3rd person plural, Hiphil perfect	Strong's #4191 BDB #559
ʾîysh (אִישׁ) [pronounced eesh]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35

Translation: ...[and] they killed no one. What Israel did was quite unusual among the people of that time—destroying an entire population along with all of their things. What we find here was more standard among the heathen. Since there were few if any men, these Amalekites took everything. This was their payday, the things which they took when they plundered another people. Killing a woman or a child was like burning your paycheck.

> Jamieson, Fausset and Brown comment: *But their apparent clemency did not arise from humane considerations. It is traceable to the ancient war usages of the East, where the men of war, on the capture of a city, were unsparingly put to death, but there were no warriors in Ziklag at the time. The women and boys were reserved for slaves, and the old people were spared out of respect to age.*[9] In the case of David's camp, I do not believe that we are dealing with any old people. David's leading of this band of men probably continued for a period of roughly 10 years, or perhaps less.

---

[9] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Sam. 30:2.

1Samuel 30:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
nâhag (נָהַג) [pronounced *naw-HAHG*]	*to bring, to lead, to urge on a course, to drive [animals] along, to drive away, to lead away [as a captive]*	3rd person masculine plural, Qal imperfect	Strong's #5090 BDB #624
I would expect a feminine plural suffix here, but I don't find that in the Greek or the Hebrew.			
wa (or va) (וֹ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
derek^e (דֶּרֶךְ) [pronounced *DEH-rek^e*]	*way, distance, road, journey, manner, course*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #1870 BDB #202

Translation:....They carried [them] away and went on their way. This was the movement of the Amalekites into the southern areas of Judah and Philistia. They destroyed David's camp in Ziklag and took off with all of their things. It does not appear as though these Amalekites had any permanent home since the attack of Saul in 1Sam. 15. Apparently they would take whatever they found with them and retire temporarily to a new encampment.

And so comes in David and his men unto the encampment and behold, consumed in the fire. And their women and their sons and their daughters had been taken captive.   1Samuel 30:3   **So David and his men came to the encampment and, observe, [it had been] consumed by fire. Also, their women, sons and daughters had been taken away captive.**

When David and his men approached their encampment, they saw that it had been burned to the ground and that their women and children had been taken away captive.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   And so comes in David and his men unto the city and behold, consumed in the fire. And their women and their sons and their daughters had been taken captive.

Septuagint   And David and his men came into the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters were carried captive.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	When David and his men came to Ziklag, they saw the burned-out ruins and learned that their families had been taken captive.
The Message	By the time David and his men entered the village, it had been burned to the ground, and their wives, sons, and daughters all taken prisoner.
NLT	When David and his men saw the ruins and realized what had happened to their families,...
TEV	When David and his men arrived, they found that the town had been burned down and that their wives, sons, and daughters had been carried away.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	By the time David and his men came to the town, it had been burned down, and their wives, sons, and daughters had been taken captive.
HCSB	When David and his men arrived at the town, they found it burned down. Their wives, sons, and daughters had been kidnapped.
JPS (Tanakh)	When David and his men came to the town and found it burned down, and their wives and sons and daughters taken captive,...

Literal, almost word-for-word, renderings:

| *Young's Updated LT* | And David comes in—and his men—unto the city, and lo, burnt with fire, and their wives, and their sons, and their daughters have been taken captive. |

What is the gist of this verse? When David and his men arrived at their encampment, they could see that it had been burned to the ground and that their women and children had been taken.

1Samuel 30:3a			
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
bôwˀ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ˀîysh (אִישׁ) [pronounced *eesh*]	*men; inhabitants, citizens; companions, soldiers, companions*	masculine plural noun	Strong's #376 BDB #35
ˀel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿîyr (עִיר) [pronounced *ĝeer*]	*encampment, city, town*	feminine singular noun	Strong's #5892 BDB #746

Translation: So David and his men came to the encampment... Even though the verb is singular, this is a very common approach in the Hebrew. Actually, it is David who *enters into the city; and his men* are then added as sort of an afterthought. It is his leadership which is being emphasized here.

Even thought some translators may have rendered this *city,* we really don't know if David and his men had anything set up which resembled a city. My guess is, the most they had set up was semi-permanent tents. However, bear in mind that David's idea was probably to wait Saul out while living in Philistia. For all he knew, this could take several years. Therefore, there may have been more permanent structures here. On the other hand, David and his men had been going out and raiding other groups of people in this general area, so they may not have devoted a lot of time to settling in yet. After all, they had only been in this site for a little over a year.

This also picks up the narrative from v. 1a. If you will recall, vv. 1b–2 were parenthetical. What had happened while David was gone is told to us in those verses, something which David pieced together later. This now tells us what David and his men saw as they entered into their camp.

1Samuel 30:3b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
sâraph (שָׂרָף) [pronounced *saw-RAHF*]	*to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]*	feminine singular, Qal passive participle	Strong's #8313 BDB #976
bᵉ (בְּ) [pronounced *bᵉʰ*]	*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
ʾesh (אֵשׁ) [pronounced *aysh*]	*fire, lightning, supernatural fire; presence of Yᵉhowah, the attendance of a theophany*	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...and, observe, [it had been] consumed by fire. What these men find shocks them and shakes them to their very souls. I don't believe that David or his men thought too deeply about what they had been doing. They had lied to Achish about who they were attacking; they became allied with Achish, a Philistine king, as opposed to being allied with Israel; and when called to go to war with Achish, they were so obligated. In other words, what they had been doing was wrong, and they did not seem to give thought to this.

Therefore, let us examine...

How Did David Get Himself into this Mess?

1.   David left Israel, and went to Achish, king of Gath.
2.   David made an alliance with Achish and was given a place to live (Ziklag).
3.   David, in order to feed and clothe his men, raided nearby heathen groups and stole their food, supplies

How Did David Get Himself into this Mess?

and women.
4. David told Achish that he was raiding Israeli camps.
5. Therefore, when Achish asked David to join him, he was obligated to.
6. David could not tell Achish that he could not fight against Israel because he had supposedly been fighting against Israel since moving to Philistine territory.
7. Since David was allied with Achish, he was obligated to join him in battle against the enemies of Achish, which including the Israelites.
8. In attacking the camps around him, David had pissed off the neighboring heathen. They were not pissed off at Achish or Israel—they were upset with David.
9. At the first opportunity, the Amalekites, a group which David had previously plundered, took the opportunity to invade and destroy David's campsite.
10. It appears as though they happened upon this camp by happy coincidence. They were moving against certain areas in southern Judah and this just happened to be one of them. As has been discussed, it is possible that the Amalekites had been watching David's campsite.
11. It is unclear whether they knew this was David or not; however, it is reasonable to assume that when they came upon this site, plundering it brought them great joy, as they were able to avenge themselves against David and his small army.
12. This camp was of course not protected by men because David and his men were off with Achish.

So, as you see, David, by a series of missteps, has put himself into this situation. Everything which happened to David is just what we would expect.

Return to Chapter Outline   **Return to the Chart and Map Index**

1Samuel 30:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
nâshîym (נָשִׁים) [pronounced *naw-SHEEM*]	*women, wives*	feminine plural noun; irregular plural of Strong's #802; with the 3ʳᵈ person masculine singular suffix	Strong's #802 BDB #61
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular noun with the 3ʳᵈ person masculine plural suffix	Strong's #1121 BDB #119
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine singular noun with the 3ʳᵈ person masculine plural suffix	Strong's #1323 BDB #123

1Samuel 30:3c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shâbâh (שָׁבָה) [pronounced *shawᵇ-VAW*]	*led away as captives, taken away captive*	3ʳᵈ person plural, Niphal perfect	Strong's #7617 BDB #985

Translation: Also, their women, sons and daughters had been taken away captive. As mentioned, one of the primary reasons for an attack was to take away those things which belong to the loser. These greedy Amalekites wanted everything that David and his men had.

> Edersheim aptly describes what David and his men came to find: *It was the third day when the Hebrews reached their Philistine home. But what a sight greeted them here! Broken walls, blackened ruins, and the desolateness of utter silence all around! The Amalekites had indeed taken vengeance for David's repeated raids upon them (1Sam. 27:8). They had made an incursion into the Negeb, or south country, and specially upon Ziklag. In the absence of its defenders, the place fell an easy prey. After laying it waste, the Amalekites took with them all the women and children, as well as the cattle, and any other booty on which they could lay hands. It was a terrible surprise...[for] David and his men.*[10]

And so lifts up David and the people who [were] with him their voice and so they weep until that [there is] not in them strength to weep.	1Samuel 30:4	**Then David and the people who [were] with him lifted up their voices and they wept until [there] was no more strength in them to weep.**

David and his men then cried until they had no more strength in them to cry.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so lifts up David and the people who [were] with him their voice and so they weep until that [there is] not in them strength to weep.
Septuagint	And David and his men lifted up their voice, and wept till there was no longer any power within them to weep.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	They started crying and kept it up until they were too weak to cry any more.
The Message	David and his men burst out in loud wails—wept and wept until they were exhausted with weeping.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Then David and his men cried loudly until they didn't have the strength to cry anymore.

Literal, almost word-for-word, renderings:

---

[10] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 506.

ESV   Then David and the people who were with him raised their voices and wept until
                             they had no more strength to weep.
Young's Updated LT   And David lifts up—and the people who are with him—their voice and weep, until
                             that they have no power to weep.

What is the gist of this verse? David and his men all cry until they are without the ability to cry any more. .

1Samuel 30:4a			
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
nâsâʾ (נָשָׂא) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	3rd person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿam (עַם) [pronounced *ģahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 3rd person masculine singular suffix	Strong's #854 BDB #85
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced *kohl*]	*sound, voice, noise; loud noise, thundering*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #6963 BDB #876

Translation: Then David and the people who [were] with him lifted up their voices... David and these men had functioned for over a year thinking that there were no consequences for their actions. David was out of fellowship much of the time and he did not appear to give God's directives any consideration. What I think happened was: David had hit a stride as a leader. He had a lot of problems in Israel with Saul, but as a leader, he was commanding a motivated and well-run military unit; therefore, he gave little thought to the spiritual aspects of his life, as his life seemed to be on the right track. Now, don't get me wrong—perhaps David should have continued to attack the heathen groups that he was attacking. The point is, he was in the wrong place, he was lying, and

he was to the point that he was willing to take his men and fight against the armies of the Living God. As we have discussed before, David is clearly out of God's plan. Therefore, it is only a matter of time before God holds him accountable for this.

What we will find in this chapter is something which we have not seen for awhile: the Ephod of God. David asks for God to give him direction, something which has not been a part of his life since he left Israel. In vv. 6b–7, it will be clear that David is getting back into fellowship, which certainly tells us that he has not been in fellowship for awhile.

1Samuel 30:4b

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
bâkâh (בָּכָה) [pronounced *baw-KAW*]	*to weep, to cry, to bewail*	3rd person masculine plural, Qal imperfect	Strong's #1058 BDB #113
ʿad (עַד) [pronounced *ğahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Together, ʿad and ʾăsher mean *until that, until*. Generally used of an event which occurred in the past.			
ʾêyn (אֵין) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *there is no [none, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity with the 3rd person masculine plural suffix	No Strong's # BDB #88
kôach (כֹּחַ) [pronounced *KOE-ahkh*]	*strength, power, ability*	masculine singular substantive	Strong's #3581 BDB #470
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bâkâh (בָּכָה) [pronounced *baw-KAW*]	*to weep, to cry, to bewail*	Qal infinitive construct	Strong's #1058 BDB #113

Translation: ...and they wept until [there] was no more strength in them to weep. For a year, David and his men had enjoyed a respite from Saul. They could settle in. Many of them had women. All of them had possessions which they had taken as the spoil of war. Life was good to them. All of a sudden, every important material possession along with their women were gone. Seemingly, their world had completely and totally fallen apart.

Application: David has experienced a spiritual setback which has sent him into an emotional spiral. However, we are going to see that he does not linger there. He does not allow circumstances to overwhelm him. Well, first, he will—he will cry until he can no longer cry—but then he will get up, dust himself off, and move ahead spiritually.

We may be the poorest excuse on this planet for human beings; however, we can always get up, dust ourselves off, and depend upon God for direction, guidance and support (unless we are under the sin unto death, of course).

Application: This does require some positive volition on our parts. That is, we don't pick ourselves off the ground and say, "God, use me" nor do we walk to the nearest Sunday school and offer our services. Let me give you an analogous situation: someone has been living on the streets, shooting heroin and drinking huge quantities of alcohol, and then one day he sobers up. That person just can't walk on over to NASA the next day and say, "I am ready to serve man and become an astronaut." There is some training and some growth involved here. It is the same for the Christian life—a new believer or a recovered reversionist does not suddenly walk from their lives of sin to a pulpit (which is literally done in some churches). We begin with the basics: we get into fellowship by naming our sins to God and we get on Bible doctrine on a daily basis. In the analogy which I presented, this is the addict getting clean and going to college (or receiving training).

David is not a new believer. He has grown spiritually for a long time and he took a hiatus in Ziklag. So David is not starting from zero. Nevertheless, as we will see in v. 6b, David will strengthen himself in God—this means, rebound, doctrine and probably prayer.

And a pair of wives of David had been taken captive: Ahinoam the Jezreelitess and Abigail a wife of Nabal, the Carmelite.	1Samuel 30:5	**Also David's two wives had been taken captive: Ahinoam the Jezreelitess and Abigail, the widow [lit., *wife*] of Nabal the Carmelite.**

Also, David's two wives had been taken: Ahinoam of Jezreel and Abigail of Carmel, the widow of Nabal.

Here is how others have translated this verse:

Ancient texts:

Peshitta	And a pair of wives of David had been taken captive: Ahinoam the Jezreelitess and Abigail a wife of Nabal, the Carmelite.
Septuagint	And both the wives of David were carried captive, Achinaam, the Jezraelitess, and Abigaia the wife of Nabal the Carmelite.

Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	David's two wives, Ahinoam and Abigail, had been taken captive with everyone else.
The Message	David's two wives, Ahinoam of Jezreel and Abigail widow of Nabal of Carmel, had been taken prisoner along with the rest.
NLT	David's two wives, Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel, were among those captured.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The Amalekites also captured David's two wives, Ahinoam from Jezreel and Abigail (who had been Nabal's wife) from Carmel.

Literal, almost word-for-word, renderings:

HCSB	David's two wives, Ahinoam the Jezreelite and Abigail the widow of Nabal the Carmelite, had also been kidnapped.
MKJV	And David's two wives had been seized, Ahinoam of Jezreel, and Abigail, the former wife of Nabal of Carmel.

Young's Literal Translation   And the two wives of David have been taken captive, Ahinoam the Jezreelitess, and Abigail wife of Nabal the Carmelite;.

What is the gist of this verse? David's two wives, Ahinoam and Abigail, had been taken captive as well.

1Samuel 30:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shᵉtayîm (שְׁתַּיִם) [pronounced *shᵉTAH-yim*]	*two, two of, a pair of, a duo of*	feminine numeral construct	Strong's #8147 BDB #1040
nâshîym (נָשִׁים) [pronounced *naw-SHEEM*]	*women, wives*	feminine plural construct; irregular plural of Strong's #802	Strong's #802 BDB #61
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
shâbâh (שָׁבָה) [pronounced *shawᵇ-VAW*]	*led away as captives, taken away captive*	3ʳᵈ person plural, Niphal perfect	Strong's #7617 BDB #985

Translation: Also David's two wives had been taken captive:... We are told back in 1Sam. 27:3 that each man set up a household when living in Gath, indicating that they were no longer all bunking together in the same cave. David's household included these two wives, both taken hostage by the Amalekites.

1Samuel 30:5b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾăchîynôʿam (אֲחִינֹעַם) [pronounced *uh-khee-NOH-ǧam*]	*my brother is delight,* and is transliterated *Ahinoam*	proper noun	Strong's #293 BDB #27
Yizᵉrᵉʿêlîyth (יִזְרְעֵלִית) [pronounced *yizᵉ-rᵉ-ǧay-LEETH*]	*God will sow; that which God planted;* it is transliterated *Jezreelitess*	gentilic adjective; feminine form with the definite article	Strong's #3159 BDB #283
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely*	simple wâw conjunction	No Strong's # BDB #251
ʾăbîygayil (אֲבִיגַיִל) [pronounced *aᵇ-vee-GAH-yil*]	*my father is joy* (or, *joyous*); or *my father's joy;* and is transliterated *Abigail*	feminine singular proper noun	Strong's #26 BDB #4
ʾîshshâh (אִשָּׁה) [pronounced *eesh-SHAWH*]	*woman, wife*	feminine singular construct	Strong's #802 BDB #61

1Samuel 30:5b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Nâbâl (נָבָל) [pronounced *naw-BAWL*]	*foolish, stupid; impious, wicked;* and is transliterated *Nabal*	masculine singular proper noun	Strong's #5037 BDB #615
kar°m°lîy (כַּרְמְלִית) [pronounced *kar°-m°l-EE*]	*garden, plantation* and is transliterated *Carmelite*	gentilic adjective; masculine form	Strong's #3761 BDB #502
Interestingly enough, Carmelite is in the masculine form here, although it is in the feminine form in 1Sam. 27:4.			

Translation: ...Ahinoam the Jezreelitess and Abigail, the widow [lit., *wife*] of Nabal the Carmelite. These are David's two wives, both named in almost exactly this same way in 1Sam. 27:4, where we covered them in more detail. The only difference between the two passages is, Carmelite is in the masculine form here and in the feminine form in 1Sam. 27:4.

> Matthew Henry comments: *The mention of David's wives, Ahinoam and Abigail, and their being carried captive, intimates that this circumstance went nearer his heart than any thing else. Note, It is no disparagement to the boldest and bravest spirits to lament the calamities of relations and friends.*[11]

A reasonable question is, why do we have this verse? We have already been told that all of the women and children had been taken captive—isn't this redundant? We should ask ourselves two things when we come across a passage like this: why did the author include it and then why did God the Holy Spirit include it? Scripture is a melding of the work of men, who wrote in accordance with their own vocabulary, their own emotions, their own literary style, their own background while we carried along by God the Holy Spirit. The words of Scripture are the words of the authors that wrote them as well as being God-breathed.

I believe that David wrote the book of Samuel, although he certainly used some source material; and the first dozen or so chapters were probably written by Samuel. Therefore, David, as the author, is going to include this information about his wives because this had a powerful impact upon him. He had two wives whom he loved and was devastated by this turn of events himself. He was not untouched by this tragedy.

Now, from the divine side: David has been out of God's geographical will and out of fellowship as well for some time now. God had to get David's attention, and this is how He did it. Suddenly, David had sunk to the lowest depths and, on top of that, he will be blamed for this situation. What is clear is, David must either be destroyed by this turn of events or he must emerge as a great leader. In this narrative, God the Holy Spirit makes it clear to us *when* David gets back into fellowship with God and how this turns everything around.

> Matthew Henry makes some additional comments: *1. This trouble came upon them when they were absent. It was the ancient policy of Amalek to take Israel at an advantage. 2. This trouble met them at their return. Note, when we go abroad [by getting out of fellowship] we cannot foresee what evil tidings may meet us when we come home again. The going out may be very cheerful, and yet the coming in be very doleful. Do not boast to yourself of tomorrow, nor of tonight either, for you do not know what a day, or even a portion of a day, may bring forth (Prov. 27:1). If, when we come off a journey, we find our home in peace, and not laid waste as David here found his, let the Lord be praised for it.*[12]

---

[11] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:1–6.

[12] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:1–6. I took great liberties with the text.

David's Soldiers Turn Against Him/David Turns to God for Guidance

And so she presses to David greatly for spoke the people to stone him for was bitter a soul all the people a man upon his sons and upon his daughters. And so strengthens himself David in Yᵉhowah his Elohim.

1Samuel 30:6

And it distressed David greatly for the people spoke to stone him because all the people were embittered [in] soul; each [one] because of his sons and because of his daughters. So David strengthened himself in Yᵉhowah his Elohim.

David was greatly distressed because the people spoke of stoning him for all the people were bitter in their souls because of their sons and daughters. So David strengthened himself in Jehovah his God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so she presses to David greatly for spoke the people to stone him for was bitter a soul all the people a man upon his sons and upon his daughters. And so strengthens himself David in Yehowah his Elohim.
Septuagint	And David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his sons and his daughters: but David strengthened himself in the Lord his God.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	David was desperate. His soldiers were so upset over what had happened to their sons and daughters that they were thinking about stoning David to death. But he felt the LORD God giving him strength,...
The Message	And suddenly David was in even worse trouble. There was talk among the men, bitter over the loss of their families, of stoning him. David strengthened himself with trust in his GOD.
NLT	David was now in serious trouble because his men were very bitter about losing their wives and children, and they began to talk of stoning him. But David found strength in the Lᴏʀᴅ his God.
REB	David was in a desperate position because the troops, embittered by the loss of their sons and daughters, threatened to stone him. David sought strength in the Lᴏʀᴅ his God,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David was in great distress because the people in their bitterness said he should be stoned. (They were thinking of their sons and daughters. But David found strength in the LORD his God.)
JPS (Tanakh)	David was in great danger, for the troops threatened to stone him; for all the troops were embittered on account of their sons and daughters. But David sought strength in the Lᴏʀᴅ his God.

Literal, almost word-for-word, renderings:

| HCSB | David was in a difficult position because the troops talked about stoning him, for they were all very bitter over the loss of their sons and daughters. But David found strength in the LORD his God. |
| *Young's Updated LT* | And David has great distress, for the people have said to stone him, for the soul of all the people has been bitter, each for his sons and for his daughters; and David does strengthen himself in Jehovah his God. |

What is the gist of this verse? The soldiers were upset over losing their children here, and determined to stone David, as their leader, for this turn of events. David is very upset over these same things and over the people turning against him, so he turns to God and strengthens himself in God.

1Samuel 30:6a			
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
tsârar (צָרַר) [pronounced *tsaw-RAHR*]	*to press, to compress; to bind up, to bind together; to lay hold of; to shut up; to oppress, to persecute, to treat with hostility;* intransitive meanings: *to be distressed [stressed, in anguish]*	3rd person feminine singular, Qal imperfect; probably a homonym	Strong's #6887 BDB #864 and #865
David is not the subject of the verb for two reasons: the verb is a 3rd person feminine singular (which I have confirmed in the Hebrew) and there is a preposition preceding *David*.			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
mᵉʾôd (מְאֹד) [pronounced *mᵉ-ODE*]	*exceedingly, extremely, greatly, very*	adverb	Strong's #3966 BDB #547

Translation: And it distressed David greatly... Until now, David was probably feeling pretty good as a leader; he felt as though he had guided his men safely away from Saul and that he had pulled the wool over the eyes of Achish; but suddenly, David fell to rock bottom. His world had been taken from him; his leadership was under attacked; he was greatly stressed. No song and dance, no lie, no moving from here to there would solve this situation that he found himself in. If David were a boxer, he would have been soundly floored with an unexpected blow to the head. He is not knocked out, but he is reeling.

1Samuel 30:6b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471

1Samuel 30:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person plural, Qal perfect	Strong's #559 BDB #55
ʿam (עַם) [pronounced *ǵahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
çâqal (סָקַל) [pronounced *saw-KAHL*]	*to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]*	Qal infinitive construct with the 3rd person masculine singular suffix	Strong's #5619 BDB #709

Keil and Delitzsch make a case for the latter interpretation; however, that just does not make any sense in this context.[13]

Translation: ...because the people spoke to stone him... His soldiers were very upset. It is interesting; throughout most of the previous chapters, these are called *David's men*. However, through this portion of the chapter, they are simply called *the people, the companions*. There is no personal pronoun attached. These men are mad at David and they want to vent their anger against him. So they speak of stoning him, which behavior is not atypical for Israelites (compare Ex. 17:4 Num. 14:10).

I want you to notice something here: David is distressed more than anyone else (or, let's say, he has more reason to be upset than anyone else). Not only has he suffered the loss of his wives, but his soldiers have turned on him. When you have great authority, you also take on great responsibilities.

> As put by Jamieson, Fausset and Brown: *David was greatly distressed, not only on his own personal account (1Sam. 30:5), but on account of the vehement outcry and insurrectionary threats against him for having left the place so defenseless that the families of his men fell an unresisting prey to the enemy. Under the pressure of so unexpected and widespread a calamity, of which he was upbraided as the indirect occasion, the spirit of any other leader guided by ordinary motives would have sunk.*[14]

Application: You might think you need to be in power; that you need to be in charge; that you know how to do it better than anyone who is over you. In truth, we are all lucky that you are not in charge of anything. If all you associate with authority is being able to do things differently and being able to tell others what they should be doing, then you don't have the first clue about authority.

These men held David responsible for the events which transpired, as well they should. Now, executing David may be entirely improper, but realize, we are dealing with a mob here. This is a group of men who have just lost their wives and children and the only person they have to blame is David—he is the only person right there that they can deal with. So things could turn ugly.

---

[13] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. II, p. 61.

[14] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Sam. 30:6.

Don't misunderstand in this—I am not saying that these soldiers are justified in what they want to do. There is talk of stoning David, and, if David cannot turn things around quickly, he will be taken out of this world by a mob execution (not a reference to the Cosa Nostra). The things a mob can do exhibit the ugliest, lowest forms of human behavior. I have observed mob behavior at a jail before; I have seen it on television with police versus demonstrators (on both sides). Many of us have observed riots on television in various cities where portions of a city are burned and destroyed and looted. We have seen it over and over again in our history where men have been lynched by a mob, apart from a formal trial. I have witnessed firsthand mob behavior on a picket line. I have read about the rape of murder of two girls performed by a mob of young boys. I have even seen mob behavior in a group of parents at school.

Let me give a concrete, day-to-day illustration. As a teacher, I was a difficult, exacting teacher. I expected a lot from my students and even more from my honors students. One year, about the 3rd or 4th day of school, a small mob of parents showed up in the counselors office demanding that their kids be moved out of my class. Their children—honors students—had been in my class for only one or two days[15]—that's it—and these parents were hysterical. The counselors refused to deal with them as a mob, and we later dealt with the parents one set at a time, along with their kids. Two daughters in particular (from what I could tell) had set this in motion and manipulated their parents into gathering other parents. When all was said and done, these two girls remained in my class, both actually did quite well; but, not only had their parents undermined my authority to a great degree (which took some work to gain back), but they undermined their own authority by being so easily manipulated into a mob-type action. Since this mob was dispersed early on, all was not lost. However, I would have been able to take these kids further intellectually had the parents not allowed themselves to be manipulated by their children into becoming a mob. By the way, unless these parents learned from their evil actions, I don't know of any good which came out of this mob behavior. I did not lower my expectations and I don't feel as though I got the full cooperation of the students for a few days because of all this.

In the past, what happened was, if I seemed to be too difficult a teacher for a student, the parents would come in to talk (after setting an appointment, by the way—they would not just barge in demanding changes). They would not impugn my character or teaching methods and they would not request a transfer to an easier teacher. Our discussion would center on what we could all do in order to help their son or daughter to do well in my class. That meant, what could they do, what could their son or daughter do, and what would I be willing to do. In those days, we did not talk of lowering my expectations, we did not speak of moving the child to an easier teacher; we spoke of bringing their child up to my expectations, and the parents were willing to do their part in order to achieve this. Throughout the years, I have had easily a hundred students who were concerned about their grades and who worked hand-in-hand with me and their parents to excel. From an academic perspective, these are the students who got the most out of my classes. I recall one year, the highest grade I had in a set of classes was made by a young lady, a basketball player, who was very concerned at the beginning of the course about her grade and about whether she could even pass my class. She went from this kind of concern to the highest grade of, if I recall correctly, about 80 students.

Application: Do not ever get caught up in a mob of any sort. When your volition submits to the volition of the mob, you may do things that go against everything that you believe. Now, I realize that most of you will never be caught up in a lynch mob or a mob which destroys public and private property. However, this is not the only kind of mob there is. When you are involved in a group of people who *shout down* the opposition or make demands as a group, all apart from discussion, debate and reflection; then you are part of a mob subject to mob dynamics and behavior. Furthermore, I can guarantee you that you are out of fellowship.

Application: We live in a country where assembly and protest are a part of our tradition; and I am not saying that you cannot get involved in this march or that demonstration. Although I do not personally believe in political solutions, let's just put that aside for a moment and assume you are going to become a part of some march or some demonstration. You have to remain in fellowship the entire time, and the moment you see mob behavior being exhibited (e.g., shouting down the opposition; any destruction of personal property; any trampling of the individual rights of another), then you separate from that mob. We are not here to make Satan's world a nicer

---

[15] A student completed his full schedule of courses in two days.

world to live in. God did not call us to make a paradise out of this world. God did not call us to turn this world into a Garden of Eden. None of this is going to happen. God called us to evangelize and to learn the Word of God and to spread the Word of God.

1Samuel 30:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
mârâh (מָרָה) [pronounced *maw-RAWH*]	*to be bitter; to be disobedient, to be rebellious; to resist, to oppose, to rebel, to rebel against, to be contentious*	3rd person masculine singular, Qal perfect	Strong's #4784 BDB #598
I have 3 different Hebrew Bibles; every single one of them has the word *mârâh*. However, *all* of the English language reference books I have reference the next word...			
mârar (מָרַר) [pronounced *maw-RAHR*]	*to flow, to drop; to be sad, to grieve, to cry [with tears of sadness]; to embitter, to make bitter*	3rd person masculine singular, Qal perfect	Strong's #4843 BDB #600
nephesh (נֶפֶשׁ) [pronounced *NEH-fesh*]	*soul, life, living being, desire*	feminine singular noun	Strong's #5315 BDB #659
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all; can also be rendered any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
´am (עַם) [pronounced *ĝahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...for all the people were embittered [in] soul;... David's soldiers were embittered in their souls. All they could think is, they lost all that they had and David was the cause. These men were ready to kill David then and there. Remember, this is a group of men who are not the kind who just go along with whoever is in power. When faced with the situation they faced that day, they were ready to end David's life, if for no other reason than personal satisfaction.

By the way, this phrase is key in understanding the motivation of these men. They are motivated by mental attitude sins. They have not thought this through; they have not weighed the options; they have not stopped to think that maybe they are to blame as well. They are bitter over what has happened and they want a scape goat. They want David to suffer as they are suffering.

1Samuel 30:6d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to*	preposition of proximity	Strong's #5921 BDB #752
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #1121 BDB #119
I would expect to find a yodh between the suffix and the bên to indicate that bên is plural; but I do not find that in my Hebrew texts. The Greek confirms that this is plural. Rotherham[16] informs us that this is written *son* but read *sons*. Again, this is one of those many cases where the text was probably corrupted, but no one dared change the text when later copied.			
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to*	preposition of proximity	Strong's #5921 BDB #752
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun with the 3rd person masculine singular suffix	Strong's #1323 BDB #123
According the Owen, this is a 1st person singular suffix; however, in my Hebrew Bibles, it is the 3rd person masculine singular suffix. The Greek confirms this.			

Translation: ...each [one] because of his sons and because of his daughters. The reason these men were so upset was because all of their sons and daughters were gone. As far as they knew, their children had been killed. Nothing can cause a parent more pain than to think his children had been killed. David, as their leader and guide, was responsible for this in their eyes—and to some extent, he was.

Matthew Henry summarizes this first portion of v. 6: *The mutiny and murmuring of David's men against him (1Sam. 30:6): David was greatly distressed, for, in the midst of all his losses, his own people spoke of stoning him, 1. Because they looked upon him as the occasion of their calamities, by the provocation*

he had given the Amalekites, and his indiscretion in leaving Ziklag without a garrison in it. Thus apt are we, when we are in trouble, to fly into a rage against those who are in any way the occasion of our trouble, while we overlook the divine providence, and have not that regard to the operations of God's hand in it which would silence our passions, and make us patient. 2. Because now they began to despair of that preferment which they had promised themselves in following David. They hoped that in this to have been all princes; and now to find themselves all beggars was such a disappointment to them as made them grow outrageous, and threaten the life of him on whom, under God, they had the greatest dependence. What absurdities will not ungoverned passions plunge men into? This was a sore trial to the man after God's own heart, and could not but go very near him. Saul had driven him from his country, the Philistines had driven him from their camp, the Amalekites had plundered his city, his wives were taken prisoners, and now, to complete his woe, his own familiar friends, in whom he trusted, whom he had sheltered, and who did eat of his bread, instead of sympathizing with him and offering him any relief, lifted up the heel against him and threatened to stone him. Great faith must expect such severe exercises.[17]

1Samuel 30:6e			
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
châzaq (חָזַק) [pronounced *khaw-ZAHK*]	*to be confirmed, to be established; to strengthen oneself, to take courage; to show oneself to be strong or energetic; to aid, to assist*	3rd person masculine singular, Hithpael imperfect	Strong's #2388 BDB #304
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity with the 3rd person masculine plural suffix	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217
ĕlôhîym (אֱלֹהִימ) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #430 BDB #43

Translation: ...So David strengthened himself in Y^ehowah his Elohim. Here is another turning point in David's life. He can go nowhere else but to God for strength and encouragement. We are not 100% certain of the mechanics here, as none are given. No doubt, David did confess his personal sins to God; whether he prayed or read from the Law or read from his psalms, or even wrote a psalm, we do not know. However, David did have enough doctrine in his soul to faith-rest[18] at this point.

---

[17] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:1–6. I replaced the word *ere* with *that in*.

[18] *Faith-rest* is a *term* of R. B. Thieme Jr.'s meaning that David place his faith and trust in God and believed that God would deliver him from this jam.

Now look back on v. 5: I had posed the question, why did David and why did God the Holy Spirit include the fact that David's two wives had been taken? Let me give you a better answer now: this indicates that David was in the exact same situation has his men. He lost his wives as well. He had reason himself to be upset and irrational. He had reason to react as his men did (possibly even to the point of taking his own life in despair); but David does not. David strengthens himself in God. David reacts to the pressures of life as he should—by strengthening himself in God.

Now might be a good time to examine some related Scripture:

Strengthening Oneself in the Midst of Tragedy with God's Word	
Citation	**Scripture**
Psalm 18:6	In my distress I called on Jehovah and I cried to my God; He heard my voice out of His temple, and my cry went before Him, into His ears.
Psalm 27:1–3	Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid? When the evildoers, my enemies and my foes, came upon me to eat my flesh, they stumbled and fell. If an army should camp against me, my heart shall not fear. Though war rises against me, in this I am trusting.
Psalm 40:1–2	Waiting I have waited on Jehovah; and He turned to me and heard my cry. And He drew me up from the pit of tumult, out of the miry clay; He lifted my feet on a rock; He directed my steps.
Psalm 42:5	O my soul, why are you cast down and moan within me? Hope in God, for I shall yet thank Him for the salvation of His presence.
Psalm 56:3–4	The day I am afraid I will trust in You. In God I will praise His Word; in God I have trusted; I will not fear; what will flesh do to me?
Psalm 56:11	In God I have trusted; I will not fear; what will man do to me? Although it appears as though David may have written Psalm 56 at this time, he wrote it when he first met the King of Gath and had been seized by Achish's castle guard (1Sam. 21 compared with Psalm 56 inscription).
Psalm 62:1–8	Only to God is my soul silent; from Him comes my salvation. He alone is my rock and my salvation, my strong tower; I shall not be greatly moved. Until when will you break in against a man? You will shatter him, all of you, like a bowing wall, a tottering fence. Surely, they plotted to cast him down from his excellent dignity; they delight in lies; they bless with their mouth, but they curse in their inward parts. Selah. Only be silent to God, O my soul, for my hope comes from Him. He alone is my rock and my salvation, my strong tower; I shall not be shaken. On God is my salvation and my glory; my strong rock, my refuge is in God. Trust in Him at every time, you people; pour out your heart before Him; God is a refuge for us.
Rom. 8:31	What then shall we say to these things? If God is for us, who can be against us?
2Cor. 1:9–10	But we ourselves have the sentence of death in ourselves, that we should not trust on ourselves, but on God, the One raising the dead, who delivered us from so great a death, and does deliver; in whom we have hope that He will still deliver us.
Heb. 13:6 (Psalm 118:6)	So that we may boldly say, "The Lord is my helper, and I will not be afraid. What shall man do to me?"

By the way, these are good Scriptures to keep somewhere in case you find yourself in a difficult situation.

As Matthew Henry points out: *Those that have taken the Lord for their God may take encouragement from their relation to him in the worst of times. It is the duty and interest of all good people, whatever happens, to encourage themselves in God as their Lord and their God, assuring themselves that he can and will bring light out of darkness, peace out of trouble, and good out of evil.*[19]

Although I do not want to break up this narrative, at the end of this chapter, I believe we will go to **Psalm 118** and **143** to attempt to capture David's feelings at this point in time. I don't know if either psalm was written around this time (or even if David wrote Psalm 118); but they are indicative of David's situation at least.

Notice the contrast between David and his men. All had been struck by the same fate. All the married men lost their wives and children; David lost two wives. All were grieved and cried until they could cry no more. But here is where the similarity ends—David's men sought to take this out on a scapegoat. They could blame David (which is not completely unfair) and they could execute him; or mutiny against him. Now, think about this: where would this get them? How would this solve anything? Once David was stoned to death, what would be their next move? These men did not think past that. They had their grief and their anger. They had exercised their grief and now, they wanted to exercise their anger. However, when all is said and done, if they stoned David, they will now be without a leader, and less likely able to recover their families. David, on the other hand, not only faces grief, but faces being killed by his own men. His situation is even more bleak. However, as we are often forced to do under great pressure, David looked to God. Recall that, sometimes, the only way God can get your attention is to put you under great pressure; plunge you into great pain; make you face tremendous difficulties. There is no telling how long David would have continued in this way—out of God's geographical will, out of fellowship—as long as things went well. He has a good life here. He and his men had their families. They raided various heathen groups and took all of their food and possessions. They were no longer threatened by Saul. This meant that David remained out of fellowship for a long time. God had to get David's attention: God first put David in a morally ambiguous situation, for which David had nothing he could do to extricate himself from this situation; then God had the Amalekites raid David's camp and take away the women and children. Sometimes, God has to act with great drama to get our attention. Most of us, if life was good, if we got whatever we wanted in life, then we would give little or no thought to God.

Application: Don't make God have to get your attention through some terrible tragedy. Stay in fellowship and keep on learning the Word of God. If you get so caught up in life that you forget your relationship to God, then expect something horrendous to go wrong in order to get your attention. You may lose your job, you may lose your savings, your home may be flooded, a family member may get a terrible disease. There are enough trials and tribulations that we will go through in this life. Don't add to these by shutting God out of your life. God might be disciplining you and God might be testing you; but, in either case, God is right there.

And so says David unto Abiathar the priest, son of Ahimelech, "Bring please to me the Ephod." And so brings Abiathar the Ephod unto David.	1Samuel 30:7	**David then said to Abiathar the priest, the son of Ahimelech, "Please bring the Ephod to me." So Abiathar brought the Ephod to David.**

David then said to Abiathar the priest, the son of Ahimelech, "Please bring the Ephod to me." So Abiathar brought the Ephod to David.

Here is how others have translated this verse:

Ancient texts:

---

[19] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 29:1–6.

Masoretic Text	And so says David unto Abiathar the priest, son of Ahimelech, "Bring please to me the Ephod." And so brings Abiathar the Ephod unto David.
Septuagint	And David said to Abiathar the priest the son of Achimelech, Bring near the ephod.

Significant differences: The Alexandrian LXX, the Latin Vulgate, the Peshitta and the MT all contain the second sentence So Abiathar brought the Ephod to David. This sentence is missing from the LXX.

Thought-for-thought translations; paraphrases:

CEV	...and he said to the priest, "Abiathar, let's ask God what to do." Abiathar brought everything he needed to get answers from God, and he went over to David.
.	
The Message	He ordered Abiathar the priest, son of Ahimelech, "Bring me the Ephod so I can consult God." Abiathar brought it to David.
.	
REB	...and told Abiathar the priest, son of Abimelech, to bring the ephod. When Abiathar had brought the ephod,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David told the priest Abiathar, Ahimelech's son, "Please bring me the priestly ephod." So Abiathar brought David the ephod.
.	

Literal, almost word-for-word, renderings:

Keil and Delitzsch (revised)	David said to the priest Abiathar son of Ahimelech, "Bring the ephod up to me." When Abiathar brought up the ephod to David,...
Young's Updated LT	And David says unto Abiathar the priest, son of Ahimelech, `Bring near, I pray you, to me the ephod;' and Abiathar brings near the ephod unto David,
.	

What is the gist of this verse? For the first time since 1Sam. 23:9, David calls for Abiathar the priest to bring the ephod near to him.

1Samuel 30:7a			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [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/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39

1Samuel 30:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
˒ebᵉyâthâr (אֲבְיָתָר) [pronounced *ebᵉ-yäw-THAWR*]	*the Great One is father; my father is great;* transliterated *Abiathar*	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced *koh-HANE*]	*priest*	masculine singular noun with the definite article	Strong's #3548 BDB #463
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
˒ăchîymelekᵉ (אֲחִימֶלֶךְ) [pronounced *uh-khee-MEH-lek*]	*brother of Melek* or *brother of a king* and is transliterated *Ahimelech*	masculine proper noun	Strong's #288 BDB #27

Translation: David then said to Abiathar the priest, the son of Ahimelech,... After David had rebounded and then prayed to God and/or studied God's Word, he needed guidance. One of the wonderful things about David is, he observes no miracles, God does not speak to David directly; but he still looks to God for guidance. David goes to God through an intermediary, the young priest Abiathar, who will make it possible for David to know God's will.

In case you don't recall, Saul executed all of the priests at Nob (at least, those in line for the High Priesthood) and only Abiathar got away (1Sam. 22). He escaped to David and brought with him the Ephod of God (1Sam. 23:6). Interestingly enough, the last time that we know David called for the Ephod was 1Sam. 23:9—although, it is possible that he asked for it since then, there are no recorded circumstances where David actually made use of the Ephod. On the other hand, that does not mean that David has been out of fellowship since 1Sam. 23—we have a number of incidents where David chose to do the right thing by Saul. Our first inkling that David is out of fellowship is when he moves to Philistia—which state of dis-fellowship, he is about to rectify.

I hope that you are struck with the contrast between this chapter and 1Sam. 28. In that chapter, Saul could not communicate with God in any way, so he went to a medium and called for Samuel to come back from the grave to help guide him. Samuel does not really guide Saul, per se, but just tells him what will come to pass. David goes to a priest, who represents Jesus Christ, and the priest guides David in what to do. One of the significant differences between David and Saul is, when David made a mistake, he was willing to admit it and move on; when David received direction from God, he followed that direction. When Saul made a mistake, he rationalized it; when God told him what to do, sometimes Saul did it, sometimes he did it half way, and sometimes he just did not do what God mandated that he do.

1Samuel 30:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgash (נָגַשׁ) [pronounced *naw-GASH*]	*bring near, bring here*	2ⁿᵈ person masculine singular, Hiphil imperative (with a voluntative hê)	Strong's #5066 BDB #620
nâ˒ (נָא) [pronounced *naw*]	*please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	particle of entreaty	Strong's #4994 BDB #609

1Samuel 30:7b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾêphôwd (אֵפוֹד) [pronounced *ay-FOHD*]	is transliterated *ephod*	masculine singular noun with the definite article	Strong's #646 BDB #65

Translation: ..."Please bring the Ephod to me." Recall that the Ephod was part of the priest's outfit which apparently seemed to give a *yes* or *no* answer to whomever inquired of God through it. Most agree that these were shoulder pads and whichever one lit up indicated which answer God indicated.

Please recall that we examined the **Doctrine of the Ephod (PDF version)** in 1Sam. 23:6.

By the way, you will notice a marked difference between Saul and David when it came to the Ephod. Saul called for the priest and the Ephod in 1Sam. 14:18, but then he never asked any questions. He was not really that concerned with being guided by God. Instead, he makes a stupid vow. David will call for the Ephod and he will ask of God what he should do and then he will do whatever God requires him to do.

Application: Now, maybe you are in difficult circumstances right now and your comment is, *well, hell, if I had an ephod, I'd damn sure know what to do as well!* You have the completed canon of Scripture. Access today to outstanding Bible teaching is as easy as finding a drink of water. God's Word is capable of guiding you; a good teacher, through the teaching of God's Word, is every bit as good the having the Ephod of God. If you don't know this, then you do not know the Word of God.

One commentator (Matthew Henry[20]) asks why David did not consult the Ephod before joining up with Achish in Aphek. I hope for you, this is a simple answer: David was out of fellowship—he is not going to ask God's guidance when he is out of fellowship. Now, his conscious thinking is probably not, "I'm out of fellowship, so I am not going to ask God what to do." His conscious thinking is probably, "Well, yeah, I should join up with Achish; how can I refuse my host?" To consult God is not on the forefront of David's thinking until v. 6b of this chapter.

1Samuel 30:7c			
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
nâgash (נָגַשׁ) [pronounced *naw-GASH*]	*to bring near, to bring here; to cause to draw near, to cause to approach*	3rd person masculine singular, Hiphil imperfect	Strong's #5066 BDB #620
ʾebᵉyâthâr (אֶבְיָתָר) [pronounced *ebᵉ-yaw-THAWR*]	*the Great One is father; my father is great;* transliterated *Abiathar*	masculine proper noun	Strong's #54 BDB #5
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾêphôwd (אֵפוֹד) [pronounced *ay-FOHD*]	is transliterated *ephod*	masculine singular noun with the definite article	Strong's #646 BDB #65

[20] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:7–20.

1Samuel 30:7c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: So Abiathar brought the Ephod to David. Abiathar rescued the Ephod when Saul came and massacred the priests at Nob. He escaped with his life and the Ephod and knew to come to David.

This also tells us something that we would have assumed: Abiathar accompanied David to Aphek to meet up with Achish. Even though he was a very young man (my guess is early or mid-teens), David took with him all young men who could fight. We are never told a cut off age; my guess is somewhere around 12–14 would have been the cut off age between a child and a very young adult (depending upon the circumstances).

Now, bear in mind, David and his men have been together for perhaps ten years. This is also an estimation. Although it is possible that some of these men came to David with families, there is no mention of that. However, just as David did, we may assume that these men got married as they were on the run from Saul. Therefore, the cut off age between children and adults was an easy call here. All of the children would have been under 10 years of age; Abiathar would have probably been a young adult.

As an aside, about 20 years in the future, Abiathar will have a son, Ahimelech, whom he will name after his father; and this son will be old enough to assume some adult duties (2Sam. 8:17); so it is even possible that Abiathar has, over these past vew years, gotten married and it is even possible that he has fathered a child by this time.

And so inquires David in Yᵉhowah to say, "I pursue after the band [of soldiers] the this; will I overtake them?"

And so he says to him, "Pursue for an overtaking you will overtake and a rescuing you will rescue."

1Samuel 30:8

David then inquired of Yᵉhowah, saying, "I will pursue after this detachment [of soldiers]; will I overtake them?"

And he said to him, "Pursue [them] for you will [definitely] overtake [the marauders] and you will [definitely] rescue [the captives]."

David then asked Jehovah, "If I pursue these marauders, will I overtake them?"

And Abiathar said to him, "Pursue them, for you will overtake the marauders and you will rescue the people."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text   And so inquires David in Yehowah to say, "I pursue after the band [of soldiers] the this; will I overtake them?" And so he says to him, "Pursue for an overtaking you will overtake and a rescuing you will rescue.".

Septuagint   And David enquired of the Lord, saying, "Should I pursue after this troop? Will I overtake them?" And he said to him, "Pursue, for you shalt surely overtake them,

and you shalt surely rescue *the captives.*"   [with the word *troop,* there is this inscrutable footnote: *The Greek is borrowed from the Hebrew*].

Significant differences: The first Hebrew sentence of David's is a phrase and not a question in the Hebrew; both phrases of David are questions in the Greek and the Peshitta.

Thought-for-thought translations; paraphrases:

CEV   Then David asked the LORD, "Should I go after the people who raided our town? Can I catch up with them?" "Go after them," the LORD answered. "You will catch up with them, and you will rescue your families."

NLT   The David asked the LORD, "Should I chase them? Will I catch them?"
                               And the LORD told him, "Yes, go after them. You will surely recover everything that was taken from you!"

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   Then David asked the LORD, "Should I pursue these troops? Will I catch up with them?" "Pursue them," the LORD told him. "You will certainly catch up with them and rescue the captives."

HCSB   ...and David asked the LORD: "Should I pursue these raiders? Will I overtake them?" The LORD replied to him, "Pursue *them,* for you will certainly overtake *them* and rescue *the people.*"

Literal, almost word-for-word, renderings:

The Amplified Bible   And David inquired of the Lord, saying, Shall I pursue this troop? Shall I overtake them? The Lord answered him, Pursue; for you shall surely overtake them, and without fail recover all.

Updated Emphasized Bible And David inquired of Yahweh, saying,
                               Should I pursue this troop? Will I overtake it?
                            And he said to him:
                               Pursue, for you will ‖overtake‖ and you will ‖rescue‖.

Young's Updated LT   and David asks Jehovah, saying, "I pursue after this troop—do I overtake it?" And He says to him, "Pursue, for you do certainly overtake, and do certainly deliver."
.

What is the gist of this verse? David tells God that he will pursue those who attacked his camp; he asks if he will overtake them. God answers, saying, "Pursue them and you will overtake them and deliver your people."

1Samuel 30:8a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute*	3rd person masculine singular, Qal imperfect	Strong's #7592 BDB #981

	1Samuel 30:8a		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
bᵉ (בְּ) [pronounced *bᵉʰ*]	*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
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	Qal infinitive construct	Strong's #559 BDB #55

Translation: David then inquired of Yᵉhowah, saying,... You will notice that David, after strengthening himself in God, also goes to God, through the priest, to find out exactly what we should do. Actually, this is interesting, as the English translations seem like that is what David is doing—asking at least two questions. However, I would take issue with their translations. However, so far, we are fine—David goes to God and inquires of Him. At this point, pretty much all of these translations are in agreement.

It is quite interesting that David's inquiries are directed toward God here and in 1Sam. 23. We would expect, with having a resource like that, that David would go to God over and over for answers. However, this does not appear to be the case. David inquires of God in 1Sam. 23 and in this chapter. Of course we would not expect David to ask God what he should do in the previous few chapters because he is out of God's geographical will and out of fellowship. However, even in the chapters when being pursued by Saul, David did not inquire of God (at least, we have no record of that).

You might think, "I'd check with God every single day to figure out what to do." Not necessarily so. Going to the Ephod for answers was one of the ways that getting divine viewpoint. Today, we would go to the Word of God. Do you go to the Word of God daily? If so, then maybe you would have gone to the Ephod daily as well. However, just because you consult a fortune teller every month or so does not mean that you would inquire of God as often. In fact, many don't want to know because they don't really want to obey God.

Let me so bold as to be your ephod for a moment or two: that sin you are thinking about doing? Don't do it. That sin you committed? Confess it to God. Going to Bible class tonight? The ephod says, do it. Is there no Bible class tonight? Listen to an MP3 file or a tape of a good Bible teacher. Or, if you happen to fall asleep when you do that, then get up an hour earlier tomorrow and listen to the teaching of the Word of God. Do you see how easy it is?

Okay, you have a major, life-altering decision to make apart from going to Bible class and apart from committing some sin—Paul tells you what to do: don't do anything. If you are a slave, do not seek your freedom; if you have been freed, do not seek to be enslaved again. Are you married? Don't divorce. Are you single? Do not get married. The key here is, get enough doctrine under your belt before you begin making the big decisions. You may be surprised to find how easy these decisions are to make, once you know the Word of God.

1Samuel 30:8b

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
râdaph (רָדַף) [pronounced *raw-DAHF*]	*to pursue, to follow after; to chase with hostile intent, to persecute*	1st person singular, Qal imperfect	Strong's #7291 BDB #922
ʾachêr (אַחֵר) [pronounced *ah-KHEHR*]	*another, following, other* as well as *foreign, alien, strange*	adjective/substantive	Strong's #312 BDB #29
gᵉdûwd (גְּדוּד) [pronounced *gᵉDOOD*]	*troop, band [of soldiers], division, detachment; an incision, cutting [of the skin]; furrow [of a field]*	masculine singular noun with the definite article	Strong's #1416 (& #1417–1418) BDB #151
A detachment of soldiers *cut through* or *break up* their enemies. Although Strong lists these as homonyms, they are really the same Hebrew word.			
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ... "I will pursue after this detachment [of soldiers];... Note that the first thing that David says is not really a question. He does not ask God if he should pursue the marauders who overran his camp; he says that he is going to do it. At this point, his own life is not as important as doing what is right. Even if David knew his plan was doomed, he would not shake his head, go to his soldiers, and tell them it was hopeless, so they are not going. David is pursuing these Amalekites. That is a given. Honor requires certain things of a man. For instance, honor requires that Saul lead his troops into battle, even though they will lose. Saul does have some semblance of honor and he will go into battle against the Philistines (actually, this is taking place coterminously with David's situation).

At this point, David really has no choice but to pursue the marauders who hit his camp. There is no alternative; if he tried to convince his men to remain there (something he would never do), they would stone him first and then pursue the Amalekites. However, David himself would pursue these Amalekites even if it were just him, as they ran off with his two wives. His personal safety is not really an issue; the idea of asking the question, "Should we pursue these men?" is ludicrous. This is why it is not framed as a question in the Hebrew or in my translation.

1Samuel 30:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 *to be* may be implied.		Strong's #none BDB #209
nâsag (נָשַׂג) [pronounced *naw-SAHG*]	*to reach, to overtake*	1st person singular, Hiphil imperfect; with the 3rd person masculine singular suffix	Strong's #5381 BDB #673

Translation: ...will I overtake them?" David asks but one question (at least, there is only one question that we find here); *will he catch up to this band of marauding Amalekites?* I should add, at this point, he does not really know who his attackers are. He does not know if they are Amalekites or what.

1Samuel 30:8d			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced * lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
râdaph (רְדַף) [pronounced *raw-DAHF*]	*to pursue, to follow after; to chase with hostile intent, to persecute*	2nd person masculine singular, Qal imperative	Strong's #7291 BDB #922

Translation: ...And he said to him, "Pursue [them]... God answers David, "Pursue them." That is an order. This imperative may be why most English versions present David's first phrase as a question.

Here is where some interpretation comes in. First of all, when it reads *he said to him,* this is *Abiathar* speaking to *David*. Secondly, what we know about the Ephod is limited. However, there is no indication that it could talk and there is no indication that the priest could freely interpret the responses. My educated guess is, David either asked three questions, which I do not believe to be the case; or, the priest took what David said and asked the questions himself. "Should David pursue the ones who invaded the camp? Will David over take them? Will David rescue the women and children?" At the very least, Abiathar asked the latter two questions as the first action was a given.

Essentially, what we find here is the questions combined with the answers. Going with this interpretation, Abiathar, the priest asks, "Should David pursue these marauders?" and the Ephod flashes back a *yes* answer. Or, even more likely based upon his two questions which follow, that are implied, Abiathar encouraged David here to pursue the Amalekites. In other words, my thinking is that, *pursue* is an order by Abiathar, indicating that the results of David's pursuit would be good, which Abiathar determined by the answers he received to the two questions which are implied ("Will David overtake the marauders and will he recover that which belongs to the Israelite band?").

Now, recall that there are two stones, one on each shoulder, and my guess is one indicated *yes* and the other indicated *no*. Somehow they lit up and that provided the answer. Whether it was a reflection of the sun through the stone, I do not know.

You may wonder, *why don't we know how this worked exactly?* God did not design our dispensation to be depended upon an Ephod. As God completed His Word, He also weaned man from signs, miracles, and direct contact. God has placed everything we need to know in His Word. God does not want someone attempting to recreate the Ephod of old. He does not want us to go to some priest like a fortune teller to determine what we should do tomorrow or the next day. God expects us to be guided by the filling of the Spirit and by His Word.

Application: Pretty much all you need in order for God to guide you is the filling of the Holy Spirit and the daily intake of His Word. Everything else will take care of itself.

1Samuel 30:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
nâsag (נָשַׂג) [pronounced *naw-SAHG*]	*to reach, to overtake*	Hiphil infinitive absolute	Strong's #5381 BDB #673
nâsag (נָשַׂג) [pronounced *naw-SAHG*]	*to reach, to overtake*	2nd person masculine singular, Hiphil imperfect	Strong's #5381 BDB #673

The **infinitive absolute** has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.[21] The second use is what we have here and in the next phrase.

Translation: ...for you will [definitely] overtake [the marauders]... Abiathar asks, "Will David overtake these men?" The response is a definite yes. The combination of a Hiphil infinitive absolute and a Hiphil imperfect indicates that this will definitely occur. Although we might literally render this, *for overtaking, you will over take;* but the doubling of the verb gives great emphasis to the verb. Abiathar tells David that, without a doubt, he would catch up to those to invaded his encampment.

1Samuel 30:8f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
nâtsal (נָצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve*	Hiphil infinitive absolute	Strong's #5337 BDB #664
nâtsal (נָצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover*	2nd person masculine singular, Hiphil imperfect	Strong's #5337 BDB #664

Translation: ...and you will [definitely] rescue [the captives]." Abiathar also asked the most important question of all, "Will the women and children be rescued" and God answers in the affirmative. The addition of the infinitive absolute of the verb indicates that the answer God gave them was clear and unequivocal.

Now, the forms of the verbs that we find are in agreement with the scenario that I presented. Abiathar asked God only two questions: "Will David overtake the marauders? Will David recover our possessions?" Abiathar received two strongly affirmative answers to this, through the use of the Ephod (the mechanics of which we are unaware). Because these answers are so clearly affirmative, Abiathar enthusiastically tells David to pursue the marauding band. This is not a response to a question; the morphology of the verb is entirely different; this is more of encouragement from Abiathar.

---

[21] *Biblical Hebrew;* Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Again, apart from bringing the Ephod, Abiathar is not even mentioned in this narrative. However, I have assumed that all of the conversation between God and David went through Abiathar, and there is really no reason to assume otherwise. The exact mechanics of this are consistently left fuzzy and incomplete throughout Scripture so that we do not make any attempt to try to reproduce what we find here.

David and His Soldiers Pursue the Amalekites; Some Lack the Strength to Continue

And so goes David and six hundred a man who [were] with him and so the come as far as the wady of Besor and the remaining ones remained.	1Samuel 30:9	**So David and his 600 men** [lit., *the 600 men with him*] **went and they got as far as Brook Besor and some men** [lit., *those left behind*] **stayed [there].**

So David and his 600 men went as far as the Brook Besor, where 200 of his men remained.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so goes David and six hundred a man who [were] with him and so the come as far as the wady of Besor and the remaining ones remained.
Septuagint	So David went, he and the six hundred men with him, and they come as far as the brook Bosor, and the superfluous ones stopped.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	David led his six hundred men to Besor Gorge, but two hundred of them were too tired to go across. So they stayed behind, while David and the other four hundred men crossed the gorge. [vv. 9–10 are combined].
The Message	David went, he and the six hundred men with him. They arrived at the Brook Besor, where some of them dropped out.
NLT	So David and his six hundred men set out, and they soon came to Besor Brook.
TEV	So David and his six hundred men started out, and when they arrive at Besor Brook, some of them stayed there.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	So David and his 600 men went to the Besor Valley, where some were left behind.
JPS (Tanakh)	So David and the six hundred men with him set out, and they came to the Wadi Besor, where a halt was made by those who were to be left behind.

Literal, almost word-for-word, renderings:

HCSB	David and the 600 men with him went as far as the Wadi Besor, where 200 who were to remain behind would stop.
MKJV	So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those who were left behind stayed.
Young's Updated LT	And David goes on, he and six hundred men who are with him, and they come in unto the brook of Besor, and those left have stood still.

What is the gist of this verse? David got his men to go in pursuit of the marauders, but some of them stopped at the brook Besor.

	1Samuel 30:9a		
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
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
hûwʾ (הוּא) [pronounced *hoo*]	*he, it*	3ʳᵈ person masculine singular, personal pronoun	Strong's #1931 BDB #214
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁשׁ) [pronounced *shaysh*]	*six*	masculine form of numeral	Strong's #8337 BDB #995
mêʾâh (מֵאָה) [pronounced *may-AW*]	*one hundred*	feminine plural numeral	Strong's #3967 BDB #547
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 3ʳᵈ person masculine singular suffix	Strong's #854 BDB #85

Translation: So David and his 600 men [lit., *the 600 men with him*] went... All of the men were adamant about pursuing those who took their wives and children. However, they had recently gone on a forced march into Israel to join up with Achish, so many of these men are rather exhausted at this point. We've discussed the mileage; they have gone about 100 miles in just a few days.

1Samuel 30:9b			
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
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
ʿad (עַד) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
nachal (נַחַל) [pronounced *NAHKH-al*]	*brook, torrent*	masculine singular construct	Strong's #5158 BDB #636
Bᵉsôwr (בְּשׂוֹר) [pronounced *bᵉSOHR*]	possibly *tidings, reward;* and is transliterated *Besor*	proper noun location	Strong's #1308 BDB #143

Translation: ...and they got as far as Brook Besor... The Brook (or Wadi) Besor is a meandering wadi which extends all the way from the Mediterranean Sea in southern Judah 3/4ths of the way toward the bottom third of the Dead Sea. Beer-sheba and Hormah are two cities found near the end of this brook.

It is over 20 miles for David and his men to travel from Ziklag up to Gath. To join Achish and the Philistines troops in Aphek, that was an additional 30 mile march. Then they returned back to Ziklag. Brook Besor is another 10 miles south of Ziklag. Barnes tells us: *Thought to be the stream of the Wady Sheriah which enters the sea a little south of Gaza.*[22] Jamieson, Fausset and Brown tell us: *[The Brook Besor is] now Wady Gaza, a winter torrent, a little to the south of Gaza. The bank of a stream naturally offered a convenient rest to the soldiers, who, through fatigue, were unable to continue the pursuit.*[23] Keil and Delitzsch say: *The brook Besor is supposed to be the Wady Sheriah, which enters the sea below Ashkelon (see v. Raumer, Pal. p. 52).*[24] Treasury of Scriptural Knowledge tells us: *This brook or torrent, it is evident from the circumstances of the history, must be in the south-west part of Judea, and must empty itself into the Mediterranean Sea. In the more particular situation of it writers are not agreed. Some suppose it to be between Gaza and Rhinocorura; but Jerome places it between Rhinocorura and Egypt. It is supposed by some to be the same as the river of the wilderness (Amos 6:14), and the river of Egypt (Joshua 15:4)..* By this time the men are completely exhausted. Some are unable to go any further.

David and his men were obviously able to track the Amalekites who had attacked their camp. Traveling with so many prisoners really did not allow them to cover their tracks nor were they able to move very fast.

1Samuel 30:9c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

---

[22] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 30:8.

[23] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Sam. 30:9.

[24] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:6–10.

1Samuel 30:9c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yâthar (יָתַר) [pronounced *yaw-THAHR*]	*those remaining, the ones left over, those left behind*	masculine plural, Niphal participle	Strong's #3498 BDB #451
The Greek uses the following adjective instead to describe these men:			
perissos (περισσός, ή, όν)	*extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]*	masculine plural adjective	Strong's #4053
ʽâmad (עָמַד) [pronounced *ğaw-MAHD*]	*to take a stand, to stand, to remain, to endure, to withstand*	3rd person plural, Qal perfect	Strong's #5975 BDB #763

Translation: ...and some men [lit., *those left behind*] stayed [there]. Given that these men had, in the past several days, marched 100 miles or so, it is reasonable to suppose that many of them were now exhausted. In the Hebrew, these are the ones who remained behind; in the Greek, these are the superfluous troops.

> Keil and Delitzsch tell us: *As Ziklag was burnt down, of course they found no provisions there, and were consequently obliged to set out in pursuit of the foe without being able to provide themselves with the necessary supplies.*[25]

In the culture I am in, we are consumers; too much is often not enough. In Scripture, we find the manna principle: God gives us just enough—not too little and not too much. Such an approach to war is also prudent, as we have seen several times in Scripture. David does not need all of his troops. These men who are completely exhausted are not going to further the cause. In fact, what could reasonably happy is, they would be killed because of their exhaustion, giving the Amalekite troops encouragement. After all, much of warfare is psychological. Once the Amalekites give up in their souls, they have lost the war. Killing some of David's men who are too exhausted to fight would encourage the Amalekites in battle. Therefore, leaving some of these men behind was prudent on the part of David.

Furthermore, I want you to observe the decisions which David makes as we go further into this chapter. In the previous few chapters, David seemed to be in rather murky water. There were times that we wondered, *just what is the right thing for David to do?* There was often no clear answer, because he had gotten further and further from God. However, he will dig himself out of this pit in this chapter. Without reading ahead, let me suggest to you that David's decisions as a leader at this point are going to be correct. He first strengthened himself in God; he then asked guidance from the priest by means of the Ephod; and now he is leaving troops behind who will not be able to improve their chances of victory.

By the way, notice that there is no concern expressed on the part of David. He does not decide that all of his men will need to stay behind; he is not thrown into a panic because of third of his men are unable to move ahead. David already knows the outcome—he and his men will overcome the Amalekites and they will recover their families and their possessions.

---

[25] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:7–10.

And so pursues David—he and four hundreds a man. And so takes a stand two hundred a man who were exhausted from passing over a brook of the Besor.

1Samuel 30:10

So David pursued [them]—he and 400 men. The 200 men who were exhausted from crossing the brook Besor remained.

David and 400 of his men continued the pursuit while the other 200 remained behind, as they were too exhausted from crossing over Brook Besor.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so pursues David—he and four hundreds a man. And so takes a stand two hundred a man who were exhausted from passing over a brook of the Besor.
Peshitta	And David continued the pursuit with 400 men; then the 200 men who were left behind rose up and kept guard, that the raiders might not cross the brook of Besor.
Septuagint	And he pursued them with four hundred men; and there remained behind two hundred men, who tarried on the other side of the brook Bosor.
Significant differences:	The MT sounds as though all these men have crossed the brook Besor. In the LXX, it sounds as though they remain on the other side—that is, they did not cross over. The Peshitta adds a whole new dimension to this—these men are not too tired, but they are left there to stand guard. Since the Peshitta text is so different from the MT and the LXX (both which are thought to be more accurate) and because the Peshitta text seems to offer an explanation to make these 200 men look good, we should reject that reading as being accurate. Furthermore, later on in this chapter, the 400 men complain about the 200 staying behind. Had they stayed behind with a function, e.g. guarding the ravine, that would make little sense.

Thought-for-thought translations; paraphrases:

CEV	David led his six hundred men to Besor Gorge, but two hundred of them were too tired to go across. So they stayed behind, while David and the other four hundred men crossed the gorge. [vv. 9–10 are combined].
The Message	David and four hundred men kept up the pursuit, but two hundred of them were too fatigued to cross the Brook Besor, and stayed there.
NJB	David then continued the pursuit with four hundred men, two hundred staying behind who were too exhausted to cross the torrent of Besor.
NLT	But two hundred of the men were too exhausted to cross the brook, so David continued the pursuit with his four hundred remaining troops.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David and 400 men went in pursuit, while 200 men who were too exhausted to cross the Besor Valley stayed behind.

Literal, almost word-for-word, renderings:

HCSB	They stopped because they were too exhausted to cross the Wadi Besor. David and 400 of the men continued in pursuit.
Young's Updated LT	And David pursues, he and four hundred men (and two hundred men stand still who have been too faint to pass over the brook of Besor).

What is the gist of this verse? 200 men can go no further and remain at brook Besor; David continues the pursuit with the remaining 400.

1Samuel 30:10a			
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
râdaph (רָדַף) [pronounced *raw-DAHF*]	*to pursue, to follow after; to chase with hostile intent, to persecute*	3rd person masculine singular, Qal imperfect	Strong's #7291 BDB #922
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
hûwᵉ (הוּא) [pronounced *hoo*]	*he, it*	3rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ᵉarᵉba‛ (אַרְבַּע) [pronounced *ahrᵉ-BAHG*]	*four*	masculine singular noun; numeral	Strong's #702 BDB #916
mêᵉâh (מֵאָה) [pronounced *may-AW*]	*one hundred*	feminine plural numeral	Strong's #3967 BDB #547
ᵉîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35

Translation: So David pursued [them]—he and 400 men. David and 400 of his men continued the pursuit. There was no need to bring along those who were too tired.

1Samuel 30:10b			
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
‛âmad (עָמַד) [pronounced *ğaw-MAHD*]	*to take a stand, to stand, to remain, to endure, to withstand*	3rd person masculine plural, Qal imperfect	Strong's #5975 BDB #763
mâᵉthayim (מָאתַיִם) [pronounced *maw-thah-YIM*]	*two hundred*	feminine dual numeral	Strong's #3967 BDB #547

1Samuel 30:10b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
pâgar (פָּגַר) [pronounced *paw-GAHR*]	*to be exhausted, to lack strength, to be weak, to have become weak, to faint*	3rd person plural, Piel perfect	Strong's #6296 BDB #803
min (מִן) [pronounced *min*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's* #4480 BDB #577
ʿâbar (עָבַר) [pronounced *ğawᵇ-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over*	Qal infinitive construct	Strong's #5674 BDB #716
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachal (נַחַל) [pronounced *NAHKH-al*]	*brook, torrent*	masculine singular construct	Strong's #5158 BDB #636
Beṣôwr (בְּשׂוֹר) [pronounced *beSOHR*]	possibly *tidings, reward;* and is transliterated *Besor*	proper noun location	Strong's #1308 BDB #143

Translation: The 200 men who were exhausted from crossing the brook Besor remained. It sounds to me as though all of the men crossed over the brook Besor but that 200 of them were too winded to continue after that. This is because of the min preposition, which could be rendered *from, on account of, since, beyond*. Every prepositional translation of *min* into the English indicates that they did cross over the brook, as opposed to what we find in the LXX and in most English translations. If this was to read *to cross over the brook Besor,* then we would have found the lâmed preposition plus the Qal infinitive construct of *to pass over*.

Some commentators (Gill) have these men waiting *by the stuff* and standing guard while David and the other 400 continue the pursuit. There was *no stuff* to stand guard over. Their camp had been gutted and then burned to the ground. They did not have any supplies apart from those they carried off to war when they met up with Achish. Furthermore, they had no specific function as guards at brook Besor, as the remaining 400 will later complain about the 200 (1Sam. 30:22–23).

An Abandoned Egyptian Servant Leads David to the Amalekite Raiders

And so they find a man of Egypt in the field and so they bring him unto David. And so give to him bread and so he eats. And so cause him to drink waters. 1Samuel 30:11 **They found an Egyptian [lit., *a man of Egypt*] in an open field so they brought him to David. They gave him bread that he ate. Then they gave him [some] water.**

When they found an Egyptian in the field, they brought him to David. They first gave him bread to eat, and then some water.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so they find a man of Egypt in the field and so they bring him unto David. And so give to him bread and so he eats. And so cause him to drink waters.
Septuagint	And they find an Egyptian in the field, and they take him, and bring him to David; and they give him bread and he ate, and they caused him to drink water.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	Some of David's men found an Egyptian out in a field and took him to David. They gave the Egyptian some bread, and he ate it. Then they gave him a drink of water,...

Mostly literal renderings (with some occasional paraphrasing):

JPS (the Tanakh)	They came upon an Egyptian in the open country and brought him to David. They gave him food to eat and water to drink;...

Literal, almost word-for-word, renderings:

HCSB	They found an Egyptian in the open country and brought him to David. They gave him some bread to eat and water to drink.
MKJV	And they found an Egyptian in the field and brought him to David and gave him bread, and he ate. And they made him drink water.
Young's Updated LT	And they find a man, an Egyptian, in the field, and take him unto David, and give to him bread, and he eats, and they cause him to drink water.

What is the gist of this verse? David and his men cam across and Egyptians, apparently half dead in a field, and they revive him with bread and water.

1Samuel 30:11a			
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
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	3rd person masculine plural, Qal imperfect	Strong's #4672 BDB #592

1Samuel 30:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
Mitsᵉrîy (מִצְרִי) [pronounced *mitsᵉ-REE*]	*Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim*	gentilic adjective	Strong's #4713 BDB #596
bᵉ (בּ) [pronounced *bᵉh*]	*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
sâdeh (שָׂדֶה) [pronounced *saw-DEH*]	*field, land, country, open field, open country*	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: They found an Egyptian [lit., *a man of Egypt*] in an open field... It is to be expected that there would be some attrition among the Amalekites. Apparently there was an Egyptian slave who traveled with them who became ill and was left behind. David's men come across this Egyptian.

Application: Do what is right, and God will take care of the rest. It was right for David to strengthen himself in the Word and then to ask direction from God. It was right for him to leave the 200 behind without pronouncing any sort of penalty upon them. Therefore, God placed in his way and Egyptian who would guide them to the Amalekite raiders.

1Samuel 30:11b

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
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive*	3rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
ʾêth (אֵת) [pronounced *ayth*]	*untranslated mark of a direct object; occasionally to, toward*	affixed to a 3rd person masculine singular suffix	Strong's #853 BDB #84
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...so they brought him to David. It is clear that David was the decision maker. He made the decisions. It is also clear that, despite his men's initial reactions to this crisis (they wanted to stone David), they still looked to him for leadership. They bring the Egyptian to David to determine what they should do next. It is apparent that this man is a slave, as one of David's first questions to him will be, "To whom do you belong?" (1Sam. 30:13b).

Just so you know, there are other options. They could have left this man there in the field to die of starvation as they continued their pursuit. They could have executed this man in anger; they could have kept food from him and provided him only with water until he gave them the information that they were after. They could have given him water and tortured him for information. However, David was allowed to make the decision as to how this man should be treated.

1Samuel 30:11c			
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
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
lechem (לֶחֶם) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun	Strong's #3899 BDB #536
wa (or va) (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	3rd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: They gave him bread that he ate. Note this approach: there is no torture here; they do not trade bread for information. They allow this man to eat first. Now, it is probable that he is so near death that, he might not be any help to them in that state. However, also recall that time is of the essence here. David and his men need to find these Amalekites as quickly as possible. And, again, they do not know, at this point, that these are Amalekites that they are pursuing. Now, even though this man is identified in the narrative as an Egyptian, we do not know if that was apparent to David and his men to begin with. The Egyptian will identify himself as an Egyptian, which would suggest that, when he is initially discovered, his racial background is not known.

1Samuel 30:11d			
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

1Samuel 30:11d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shâqâh (שָׁקָה) [pronounced *shaw-KAW*]	*to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]*	3rd person masculine plural, Hiphil imperfect; with the 3rd person masculine singular suffix	Strong's #8248 BDB #1052
mayim (מַיִם) [pronounced *MAH-yim*]	*water, waters*	masculine plural noun	Strong's #4325 BDB #565

Owen who lists this as the pausal form; however, I see no difference between the pausal form and the vocabulary form. We find the same word used without any slight changes in v. 12, where it is not said to be in the pausal form.

Translation: Then they gave him [some] water. Now, we tend to think chronologically and see him being fed bread first and then water, even though it seems as though the opposite would be a better approach. However, the Hebrew mind does not think chronologically; therefore, it is possible this man received the water first and then the bread.

You will note that what David does is in agreement with Scripture that had not even been written yet: Prov. 25:21–22: If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink, for you shall heap coals of fire upon his head, and Jehovah shall reward you. Rom. 12:20–21: Therefore if your enemy hungers, feed him. If he thirsts, give him drink. For in so doing you shall heap coals of fire on his head. Do not be overcome by evil, but overcome evil with good. Also take note that there is no gray area in the life of David; he is doing exactly what he should be doing. He left the 200 men behind without pronouncing judgment against them. He helps to revive this Egyptian slave with bread and water. Remaining in fellowship and growing in the grace and knowledge of our Lord Jesus Christ eliminates a great deal of the gray area in our lives.

You may recall that our approach with the gospel should be in a similar fashion. If we come across someone who is hungry or in need, we do not tell them, "Be warm, be full." We first give them the food they need and then give them the gospel.

And so they give to him a piece of a fig-cake and two of raisin clusters and so he eats and so returns his spirit unto him, for he had not eaten bread and he had not drunk water three of days and three of nights.	1Samuel 30:12	**They also gave him a piece of fig-cake and two raisin clusters that he ate, and his spirit returned to him, for he had not eaten bread nor drunk water for three days [Hebrew, *and three nights*].**

They also gave him a piece of fig-cake and two raisin clusters, which he ate, as he began to be revived (as he had not eaten or drunk for three days).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so they give to him a piece of a fig-cake and two of raisin clusters and so he eats and so returns his spirit unto him, for he had not eaten bread and he had not drunk water three of days and three of nights.
Septuagint	And they give him a piece of a cake of figs, and he ate, and his spirit is established in him; for he had not eaten bread, and had not drunk water three days and three nights.

Significant differences: In the Hebrew, his spirit returned to him; in the Greek, his spirit is established in him. Furthermore, the Hebrew verb is imperfect (incomplete) action and the Greek is aorist (punctiliar) action. Essentially, there is not a fundamental difference which would cause our understanding to be different depending upon which ancient manuscript we followed (the Peshitta is in agreement with the Hebrew, by the way).

Thought-for-thought translations; paraphrases:

CEV   ...some dried figs, and two handfuls of raisins. This was the first time in three days he had tasted food or water. Now he felt much better.

The Message   They gave him a piece of fig cake and a couple of raisin muffins. Life began to revive in him. He hadn't eaten or drunk a thing for three days and nights!

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   They gave him a slice of fig cake and two bunches of raisins. After he had eaten, he revived. (He hadn't eaten any food or drunk any water for three whole days.)

Literal, almost word-for-word, renderings:

MKJV   And they gave him a piece of a cake of figs, and two clusters of raisins. And when he had eaten, his spirit came again to him. For he had eaten no bread nor drunk water for three days and three nights....he was also given a piece of pressed fig cake and two cakes of raisins. He ate and regained his strength, for he had eaten no food and drunk no water for three days and three nights

Young's Updated LT   And give to him a piece of a bunch of dried figs, and two bunches of raisins, and he eats, and his spirit returns unto him, for he has not eaten bread nor drunk water three days and three nights.

What is the gist of this verse? David sees that this man is more than brought to; he gives him dried figs and raisins. The slave had not eaten for three days and three nights.

1Samuel 30:12a			
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
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
pelach (פֶּלַח) [pronounced *PEH-lakh*]	*a piece, a part [cut off], a slice; millstone*	feminine singular construct	Strong's #6400 BDB #812
Owen lists this as a masculine singular construct, but I believe that to be a mistake.			

1Samuel 30:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dᵉbêlâh (דְּבֵלָה) [pronounced *dᵉbᵛay-LAW*]	*fig-cake, a lump of pressed figs, a cake of pressed figs*	feminine singular noun	Strong's #1690 BDB #179
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shenîy (שְׁנִי) [pronounced *sheh-NEE*]	*second, the second;* When only two items are named, it can be rendered *[the] other*	adjective singular numeral singular ordinal construct	Strong's #8145 BDB #1041
tsimmûwqîym (צִמּוּקִים) [pronounced *tzim-moo-KEEM*]	*raisin clusters, a bunch of raisins, clusters of dried grapes; cakes of grapes*	masculine plural noun	Strong's #6778 BDB #856

Translation: They also gave him a piece of fig-cake and two raisin clusters... You will notice the treatment that the Israelites give this Egyptian. They do not revive him with bread and water and promise him the figs and raisins; they give him bread, water, and then fig cakes and raisin clusters. He is receiving excellent treatment from the David's men.

Don't misunderstand me here. I am not saying that there is no place for interrogation techniques, to put it euphemistically. However, I am pointing out that David and his men saw to the needs of this man first before interrogating him. It will be made clear that they could look at him and determine that he is a slave and they probably deduced that he was a slave of the marauders who had hit their camp (either purchased sometime earlier or taken in another raid against another camp).

Application: There are many different kinds of missions, and one would expect that in a country like ours with religious freedom. However, believing in Jesus Christ is a matter of free will. Therefore, there should never be any sort of arm-twisting in order to present the gospel. That is, one should not promise food *if* one comes to a service first. When a man is destitute and hungry, you feed him, and then present the gospel to him.   James seemed to indicate this when he said If a brother or sister is naked and destitute of daily food, and if one of you says to them, Go in peace, be warmed and filled, but you do not give them those things which are needful to the body, what good is it? (James 2:15–16).

1Samuel 30:12b

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
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	3rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
wa (or va) (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253

1Samuel 30:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced *shoo*ᵇ*v*]	*to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*	3ʳᵈ person feminine singular, Qal imperfect	Strong's #7725 BDB #996
kathistêmi (καθίστημι) [pronounced *kath-IHS-tay-mee*]	*to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare*	3ʳᵈ person singular, aorist active indicative	Strong's #2525
rûwach (רוּחַ) [pronounced *ROO-ahkh*]	*wind, breath, spirit, apparition*	feminine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #7307 BDB #924
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied); with the 3ʳᵈ person masculine singular suffix	Strong's #413 BDB #39

Translation: ...that he ate, and his spirit returned to him,... This man was left behind for a reason. He was probably sick to begin with. Apparently, he was left behind without any provisions as well, give you an idea as to how barbarous the Amalekites were. This Egyptian gratefully received this food, and as he ate, his spirit returned to him. That is, whatever had been wrong with him seemed to improve considerably. More than likely, he simply had a serious cold or flu. The time of rest followed by food took care of this.

1Samuel 30:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	3ʳᵈ person masculine singular, Qal perfect	Strong's #398 BDB #37
lechem (לֶחֶם) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun	Strong's #3899 BDB #536
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

	1Samuel 30:12c		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lô (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâthâh (שָׁתָה) [pronounced *shaw-THAW*]	*to drink [actually or metaphorically]; to drink together [at a banquet]*	3rd person masculine singular, Qal perfect	Strong's #8354 BDB #1059
mayim (מַיִם) [pronounced *MAH-yim*]	*water, waters*	masculine plural noun	Strong's #4325 BDB #565
shelôshâh (שְׁלֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral construct	Strong's #7969 BDB #1025.
Owen lists this simply as a feminine numeral, but it does appear to be in the construct form.			
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun	Strong's #3117 BDB #398
we (or ve) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shelôshâh (שְׁלֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral construct	Strong's #7969 BDB #1025.
Owen lists this simply as a feminine numeral, but it does appear to be in the construct form.			
lêylôwth (לֵילוֹת) [pronounced *lay-LOHTH*]	*nights*	masculine plural noun	Strong's #3915 BDB #538

Translation: ...for he had not eaten bread nor drunk water for three days [Hebrew, *and three nights*]. This tells us that the Amalekites had been at that very spot within three days. What probably happened was the young man fell sick, and then his master abandoned him after one or two days, possibly during which the young man had not eaten. Therefore, the Amalekites could have been there within the past two days. This Egyptian slave would have been on foot himself, and left behind when he was unable to keep up with the Amalekites.

Let me suggest the scenario that this slave, traveling with the Amalekites, does not eat during the night (which is normal) and wakes up ill. He moves along as best he can with the Amalekites, but he is ill and cannot take in any food. Because of his inability to keep up, the Amalekites abandon him part way through that day. He lays in a field for the rest of that day, a night, a full day, a night, and David and his men discover him the next day. That would give us three days and three nights without food and water, and two days and two nights in the open field, left to die. I offer this, not as definitively what happened, but more as a suggestion.

This gives us an idea as to the timing here. It took David 2–3 days to march from Aphek back to their camp in Ziklag. By the time they arrive, the Amalekites had invaded their camp and had made off with all their women and children, and had left two or more days previous (my guess is the Egyptian was not left with any provisions, which would make the Amalekite attack against David occur right about the time the Philistine leaders tell Achish to send David home).

Although it is possible that the Amalekites just happened to come across David's camp when it was unguarded; however, I believe that they had a guard set up to watch David's camp. As soon as David had gone far enough away from his camp to make his camp completely vulnerable, then the Amalekites attacked. On the other hand, it could have just simply been lucky timing for the Amalekites to come across David's camp at just the right moment. In any case, the Amalekites struck David's encampment while David and company are in Aphek.

	1Samuel 30:13	
And so says to him David, "To whom [are] you and where from here [are] you?"		**Then David said to him, "To whom [do] you [belong] and from where [did] you [come]?"**
And so he says, "A young man of Egypt [am] I; a servant to a man of an Amalekite. And so leaves me my adonai for I was weak the day three.		**And he answered, "I [am] a young man of Egypt, the servant of an Amalekite [lit., *servant to a man of Amalek*]. My adonai [or, *master, lord*] abandoned me when I became sick three days ago.**

Then David inquired of him, "To whom do you belong and from where did you come?"

And he answered, "I am a young man originally from Egypt, but now the servant of an Amalekite. My lord abandoned me when I became sick three days ago.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so says to him David, "To whom [are] you and where from here [are] you?" And so he says, "A young man of Egypt [am] I; a servant to a man of an Amalekite. And so leaves me my adonai for I was weak the day three.
Septuagint	And David said to him, "Whose are you? And from where are you?" And the young man the Egyptian said, "I am the servant of an Amalekite; and my master left me, because I was taken ill three days ago.
Significant differences:	The LXX begins the quotation of the young man a little later. The problem could be the construct (*young man* is in the construct state, attaching it to *Egyptian*). This is all clear in the MT, but may not have been as clear when the LXX translators were translating from only Hebrew consonants. In either case, the difference between the readings is not significant (the Peshitta agrees with the Hebrew text).

Thought-for-thought translations; paraphrases:

CEV	"Who is your master?" David asked. "And where do you come from?" "I'm from Egypt," the young man answered. "I'm the servant of an Amalekite, but he left me here three days ago because I was sick.
The Message	David said to him, "Who do you belong to? Where are you from?" "I'm an Egyptian slave of an Amalekite," he said. "My master walked off and left me when I got sick—that was three days ago.
TEV	David asked him, "Who is your master, and where are you from?" "I am an Egyptian, the slave of an Amalekite," he answered. "My master left me behind three days ago because I got sick.

Mostly literal renderings (with some occasional paraphrasing):

God"s Word™	David asked him, "To whom do you belong? Where do you come from?" "I'm an Egyptian, the slave of an Amalekite," the young man answered. "My master left me behind because I got sick three days ago.

JPS (Tanakh)	Then David asked him, "To whom do you belong and where are you from?" "I am an Egyptian boy," he answered, "the slave of an Amalekite. My master abandoned me when I fell ill three days ago.

Literal, almost word-for-word, renderings:

HCSB	Then David said to him, "Who do you belong to? Where are you from?" "I'm an Egyptian, the slave of an Amalekite man," he said. "My master abandoned me when I got sick three days ago.
Young"s Updated LT	And David says to him, "Whose are you? And from where are you?" And he says, "I am an Egyptian youth, a servant to a man, an Amalekite, and my lord forsakes me, for I have been sick three days.

What is the gist of this verse? David briefly interrogates this man, asking him who he belongs to and where he came from. The young slave tells David that he is an Egyptian youth, servant to an Amalekite. His lord abandoned him and he has been sick for three days.

1Samuel 30:13a

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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
Dâvid (דָוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
mîy (מִי) [pronounced *mee*]	*who, whom;* occasionally rendered *how, in what way*	pronominal interrogative	Strong's #4310 BDB #566
ʾattâh (אַתָּה) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2nd person masculine singular, personal pronoun	Strong's #859 BDB #61

Translation: Then David said to him, "To whom [do] you [belong]... David leads the interrogation, and, as a matter of observation, note that it is congenial but to the point. David's first question is, "To whom do you belong?" It is obvious that this man is a slave and it may even be clear to what group of people. There may be a visible brand on this slave's neck or head or hand. I don't know that he would be wearing clothes that could be recognized as those of a slave.

Also recall, David and his men do not know who the raiding marauders are. It will not be known until this Egyptian slave begins to speak that David was hit by some Amalekites.

1Samuel 30:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêy (אֵי) [pronounced *āy*]	*where*	adverb; with a suffix, the verb *to be* may be implied	Strong's #335 BDB #32
min (מִן) [pronounced *min*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's* #4480 BDB #577
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

Together, mizzeh (מִזֶּה) [pronounced *miz-ZEH*], mean *from here, hence*. With the adverb ʾêy (אֵי) [pronounced *āy*], this combination is, literally *where from here;* but it means *from where*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾattâh (אַתָּה) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2nd person masculine singular, personal pronoun; pausal form	Strong's #859 BDB #61

I mentioned the pausal form before, and noted in the previous verse that I saw no reason for the pausal form because it was not different. However, here, the first vowel point is different (it is lengthened from *a* to *â*). Bear in mind that would be the interpretation of a Masorite writing two millennia later based upon the tradition of Scripture readings. On the other hand, this is a likely place to pause.

Translation: ...and from where [did] you [come]?" David is not interested in this man's national origin (which is how this question will be answered at first). David is more interested in where this man has been lately. Of course, David and his men already believe this man to be an Amalekite slave, joined to those who raided their camp; however, they do not know this for a fact.

1Samuel 30:13c

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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ₙaʿar (נַעַר) [pronounced *NAH-ģahr*]	*boy, youth, young man, personal attendant*	masculine singular construct	Strong's #5288 & #5289 BDB #654
Mitsᵉrîy (מִצְרִי) [pronounced *mitsᵉ-REE*]	*Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim*	gentilic adjective	Strong's #4713 BDB #596

1Samuel 30:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾânôkîy (אָנֹכִי) [pronounced *awn-oh-KEE*]	*I, me*	1st person singular personal pronoun (sometimes a verb is implied)	Strong's #595 BDB #59
ʿebed (עֶבֶד) [pronounced *ĢEᴮ-ved*]	*slave, servant*	masculine singular noun	Strong's #5650 BDB #713
lâmed (ל) [pronounced * lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
ʿămâlêqîy (עֲמָלֵקִי) [pronounced *ģuh-maw-lay-KEE*]	transliterated *Amalekite*	proper noun gentis with the definite article	Strong's #6003 BDB #766

Translation: And he answered, "I [am] a young man of Egypt, the servant of an Amalekite [lit., *servant to a man of Amalek*]. The young Egyptian answers both of David's questions: he is a young man from Egypt and he belonged to an Amalekite. It was obvious to David that he was a slave. At this point, by the way, David knows for the first time that the raiders which hit his camp are Amalekites.

1Samuel 30:13d

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
ʿâzab (עָזַב) [pronounced *ģaw-ZAᴮV*]	*to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]*	3rd person masculine singular, Qal imperfect; with the 1st person singular suffix	Strong's #5800 BDB #736
ʾâdôwn (אָדוֹן) [pronounced *aw-DOHN*]	*lord, master, owner, superior, sovereign*	masculine singular noun with the 1st person plural suffix	Strong's #113 BDB #10

Translation: ...My adonai [or, *master, lord*] abandoned me... We do not know if these are all of David's questions, or whether he had asked additional questions. Given that his master had abandoned him, and given that these Jews had just fed him and brought him back to life, this young Egyptian was beholden to them. He probably knew that these were Jews and the men whose camp they had just raided. First thing is that me must disassociated himself from his master, which he could do honestly and accurately. His master did abandon him, although we are not clear on the exact time frame. No matter what, the furthest away the Amalekites could be in terms of time is three days; and, as has been discussed, even less time may have transpired.

> Jamieson, Fausset and Brown: *Old and home-born slaves are usually treated with great kindness. But a purchased or captured slave must look to himself; for, if feeble or sick, his master will leave him to perish rather than encumber himself with any additional burden. This Egyptian seems to have recently fallen into the hands of an Amalekite, and his master having belonged to the marauding party that had made the attack on Ziklag, he could give useful information as to the course taken by them on their return.*[26]

Bear in mind that these Amalekites are now richer than they have ever been. They had greater wealth at this time than at any previous time in their history. David will spread their wealth to a dozen cities after he recovers it. So, there is no reason why this slave could not have been taken care of. They had the resources to do so. Furthermore, they had camels on which this man could have been carried (1Sam. 30:17) and, as we will also find out, they will just stop and party with their booty (well, *that* came out sounding wrong). So, there is no reason why they could not have let the slave continue with them. However, again recall that, his illness could spread as well. The main reason we know that this slave was left behind as a matter of cruelty as opposed to protecting the camp against catching his illness is, they leave him behind without food and water, something they could well afford, given their present state of prosperity. That is a clear indication of the heartlessness of these Amalekites. This Egyptian slave was tossed aside as they might a broken CD player. So, if David will be able to spread their wealth to a dozen cities, yet they cannot afford to leave behind a couple bottles of Evian and a ham sandwich or two, we may reasonably deduce that these are a very cruel and heartless people.

Recall the verse in Romans, He causes all things to work together for good to those who love Him. Do you see how that applies here? God uses the cruelty of the Amalekites against them. It is their own cruelty and heartlessness which will seal their fate. This is a perfect example of God taking the evil in the hearts of men and working it altogether for good.

> As John Wesley writes: *God by his providence so ordering it, that he was not one of that cursed race of the Amalekites, who were to be utterly destroyed, but an Egyptian, who might be spared. Left me - In this place and condition: which was barbarous inhumanity: for he ought, and easily might have carried him away with the prey which they had taken. But he paid dear for this cruelty, for this was the occasion of the ruin of him and all their company. And God by his secret providence ordered the matter thus for that very end. So that there is no fighting against God, who can make the smallest accidents serviceable to the production of the greatest effects.*[27]

By the way, as an aside, you may want to point out that David is cruel and heartless—when he attacked the encampments of heathen, he killed every man, woman and child. This is true—there is no indication that David did any of that by God's command. Recall, a believer can do anything an unbeliever can do. You cannot always look at a person's life and say, "That man is a believer." When out of fellowship, we imitate unbelievers.

1Samuel 30:13b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
châlâh (חָלָה) [pronounced *chaw-LAW*]	*to be worn down in strength, to be weak, to be infirm; to be sick, to become sick; to be pained*	1st person singular, Qal perfect	Strong's #2470 BDB #317

---

[26] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Sam. 30:11.

[27] John Wesley; *Explanatory Notes on the Whole Bible;* courtesy of e-sword, 1Sam. 30:13.

1Samuel 30:13b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
shᵉlôshâh (שְׁלֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral	Strong's #7969 BDB #1025.

Translation: ...when I became sick three days ago. Kîy can be used as an explanatory or a temporal conjunction; here, it seems to work either way. This Egyptian's master abandoned him when he was no longer useful. We almost must be aware that, when someone becomes ill, anyone associated with him could become ill as well. Therefore, being put out from the Amalekite raiding party could have been standard operating procedure. We do not know when this man was left behind. He was sick for three days and he had not eaten for three days (that is a sign to me that I am ill, when I have not eaten for more than 6 hours). He had to develop and show symptoms of his illness. Therefore, I suspect that he was abandoned 1 or 2 days previous. Therefore, the Jews are not necessarily 3 days behind the Amalekites. They could only be one day behind them.

> Matthew Henry: *Observe, his master's cruelty to him. He had got out of him all the service he could, and when the lad fell sick, probably being over-toiled with his work, he barbarously left him to perish in the field, when he was in no such haste but he might have put him into some of the carriages, and brought him home, or, at least, have left him wherewithal to support himself. That master has the spirit of an Amalekite, not of an Israelite, that can thus use a servant worse than one would use a beast. The tender mercies of the wicked are cruel. This Amalekite thought he should now have servants enough of the Israelite-captives, and therefore cared not what became of his Egyptian slave, but could willingly let him die in a ditch for want of necessaries, while he himself was eating and drinking (1Sam. 30:16). Justly did Providence make this poor servant, that was thus basely abused, instrumental towards the destruction of a whole army of Amalekites and his master among the rest; for God hears the cry of oppressed servants. Further observe David's compassion to him. Though he had reason to think he was one of those that had helped to destroy Ziklag, yet, finding him in distress, he generously relieved him, not only with bread and water (1Sam. 30:11), but with figs and raisins (1Sam. 30:12).*[28]

I believe that God judges a nation partially based upon, how does it treat its helpless. Again and again, Jesus showed compassion towards the hopeless and the helpless of Judah and Samaria. He spoke harshly against those who would cause a child to stumble. This Egyptian slave is seen as expendable. We have no idea how many years of service that he has put in for his master, but at this point in time, he is seen as worthless as a slave, and he was cast aside. This very heartlessness which cast this man aside seals the fate of the Amalekites. They had tremendous material prosperity; however, they saw no reason to waste any of it on a sick slave—and that would prove to be their own undoing.

Now, I personally have problems with our welfare system today, as I do with almost any government run program. I have seen too many people who needed government assistance not receive it; and I have seen a huge number of people who did not need government assistance, receive it. I knew a woman with cancer, too debilitated to work, with four children—the government did not help her at all when it came to her housing. However, I know another family whose kids had three or four of those tiny motorcycles for kids in the garage (along with a lot of other material things), and the government subsidized their rent, paying about 80% of it every single month. Our helpless should receive some kind of help, be it from churches or from the government; those who are unable to provide for themselves should be helped. What I see in many of our government programs function as today is

---

[28] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:7–20. Some minor editing.

they mobilize and bribe a large voting block at worst; at best, they guide certain people to expect hand-outs from the government from the earliest age.

My point in this is, simply because you live in a nation where there is a large welfare system, even if you are a liberal, this does not give you the option to ignore human suffering and human need. There are a large number of organizations throughout the United States which deal with those in need; and a great many volunteers. I am not offering an argument for or against institutionalized (state or federal run welfare systems); however, I am indicating that there will always be a place for private organizations as well. If you know of such a private organization which provides a clear delineation of the gospel, then you should support it.

We [even] we plundered a Negeb of the Cherethite and against the that to Judah and against a Negeb of Caleb and Ziklag we burned in the fire.''	1Samuel 30:14	**We [even] we plundered the southern [portion] of the Cherethite and against that which [pertains] to Judah and against the southern portion of Caleb; and we burned Ziklag with fire.''**

We have attacked the southern portions of the Cherethites, Judah and Caleb; furthermore, we burned down Ziklag.''

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	We [even] we plundered a Negeb of the Cherethite and against the that to Judah and against a Negeb of Caleb and Ziklag we burned in the fire.''
Septuagint	And we made an incursion on the south of the Chelethite, and on the parts of Judea, and on the south of Chelub, and we burnt Sekelac with fire.''

Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	We had attacked some towns in the desert where the Cherethites live, in the area that belongs to Judah, and in the desert where the Caleb clan lives. And we burned down Ziklag.''
The Message	We had raided the Negev of the Kerethites, of Judah, and of Caleb. Ziklag we burned.''
NAB	We raided the Negeb of the Cherethites, the territory of Judah, and the Negeb of Caleb; and we set Ziklag on fire.''
NLT	We were on our way back from raiding the Kerethites in the Negev, the territory of Judah, and the land of Caleb, and we had just burned Ziklag.''

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	We raided the portion of the Negev where the Cherethites live, the territory of Judah, the portion of the Negev where Caleb settled, and we burned down Ziklag.''
JPS (Tanakh)	We had raided the Negeb of the Cherethites, and [the Negeb] of Judah, and the Negeb of Caleb; we also burned down Ziklag.''

Literal, almost word-for-word, renderings:

HCSB	We raided the south country of the Cherethites, the *territory* of Judah, and the south country of Caleb, and we burned down Ziklag.''

Young's Literal Translation   We pushed to the south of the Cherethite, and against that which is to Judah, and against the south of Caleb, and Ziklag we burned with fire."

What is the gist of this verse? The Egyptian confesses that his Amalekite owners (and he as well) burned down Ziklag, after raiding southern Judah, southern Caleb and the Cherethites in the south.

	1Samuel 30:14a		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾănach^enûw (אֲנַחְנוּ) [pronounced *uh-NAHKH-noo*]	*we*	1st person plural pronoun	Strong's #587 BDB #59
pâshaṭ (פָּשַׁט) [pronounced *paw-SHAHT*]	*to spread out; to strip, to plunder, to unclothe; to flay, to remove the skin;* in war, it is used to indicate a vicious attack, along the lines of flaying the skin off an animal	1st person plural, Qal perfect	Strong's #6584 BDB #832
negeb (נֶגֶב) [pronounced *ne-GHE^BV*]	*south, south-country;* often transliterated *Negev* or *Negeb*	masculine singular construct	Strong's #5045 BDB #616
K^erêthîy (כְּרֵתִי) [pronounced *k^eray-THEE*]	*executioners; life guardsmen;* and is transliterated *Cherethite, Cherethites*	gentilic adjective; singular collective, with the definite article	Strong's #3774 BDB #504

Translation: We [even] we plundered the southern [portion] of the Cherethite... The Egyptian servant does not pull any punches. He does not say, "My master and his army raided these places;" he says, "We, even we, raided these places." Had Saul answered this question, knowing that he was facing those whose camp he just raided, he would have hemmed and hawed at this point; blamed others; claimed it was not his idea. A slave in the same situation might say, "This was the fault of my masters; they are completely to blame here." But this Egyptian does not do that. He emphatically states, *we* raided the Cherethites, Judah and the Calebites.

This is the first time in Scripture that we have come across the Cherethites. They will be mentioned again, but primarily as soldiers in David's army (2Sam. 15:18 20:7). It appears as though an entire unit of David's army are Cherethites (2Sam. 8:18 1Kings 1:38, 44). The lexicons and several sources closely associate the Cherethites with the Philistines; as if a particular group or offshoot of Philistines, or as a kindred tribe of people, no doubt because they are closely associated in Ezek. 25:15 Zeph. 2:5. Given the other areas attacked by the Amalekites, the Cherethites would be living in southwest Canaan.

> Barnes suggests: *It would seem from this that the Cherethites and Philistines were two kindred and associated tribes, like Angles and Saxons, who took possession of the seacoast of Palestine. The Philistines, being the more powerful, gave their name to the country and the nation in general, though that of the Cherethites was not wholly extinguished. Many persons connect the name Cherethite with that of the island of Crete.*[29] Clarke adds: *The כרתי (kerethi), without the points, might be read Creti, were not only at this time Philistines, but that they were aborigines of Crete, from which they had their name Cherethites or Cretans.*[30]

---

[29] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 30:14.

[30] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 330:14.

1Samuel 30:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʹal (עַל) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun with the definite article	Strong's #834 BDB #81
This combination of ʹal and ʾăsher (with the definite article) mean *to [the place] which [that]*.			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
Yᵉhûwdâh (יְהוּ ה) [pronounced *Yᵉhoo-DAW*]	*possibly means to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...and against that which [pertains] to Judah... They also raided portions of Judah which were in that general area. It is ironic that the very area which David had claimed to have attacked was actually being attacked by the Amalekites at around the same time period.

It is interesting that Simeon was sort of blended into Judah, as Simeon actually occupies that general area. However, even the foreigners see it as belonging to Judah. If you will recall, God gave a great deal to Judah, and then said that Simeon could occupy a portion of that area.

1Samuel 30:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʹal (עַל) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
negeb (נֶגֶב) [pronounced *ne-GHEᵇV*]	*south, south-country;* often transliterated *Negev* or *Negeb*	masculine singular construct	Strong's #5045 BDB #616
Keleb (כָּלֵב) [pronounced *KEH-leᵇv*]	*dog;* transliterated *Caleb*	masculine proper noun	Strong's #3612 BDB #476

Translation: ...and against the southern portion of Caleb;... The descendants of Caleb had established themselves as a separate clan in southern Judah (see Joshua 14:13 15:13); and this raiding party attacked them as well.

Clarke more specifically says: *Somewhere about Kirjath-arba, or Hebron, and Kirjath-sepher; these being in the possession of Caleb and his descendants.*[31]

You may ask, *why were these Amalekites so successful in their attacks against southern Judah, given that the Judahites, historically, seem to be the best military men?* I would assume that Saul had most of these men in his army, as we know that as Saul wandered around, he drafted any man who seemed to be a good military prospect. Therefore, I would assume that the best men from southern Judah were with Saul. Furthermore, Saul had kept his army quite busy. He took little or no time off. If he was not fighting the various heathen threats, then he had his army out after David.

1Samuel 30:14d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tsiqᵉlag (צִקְלַג) [pronounced *tzihkᵉ-LAHG*]	transliterated *Ziklag*	Proper noun; location	Strong's #6860 BDB #862
sâraph (שָׂרַף) [pronounced *saw-RAHF*]	*to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]*	1st person plural, Qal perfect	Strong's #8313 BDB #976
bᵉ (בַ) [pronounced *bᵉʰ*]	*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
ʾesh (אֵשׁ) [pronounced *aysh*]	*fire, lightning, supernatural fire; presence of Yᵉhowah, the attendance of a theophany*	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...and we burned Ziklag with fire." Again, this Egyptian servant does not mince words nor does he shift any blame onto others. *We* burned Ziklag with fire. Here, the emphasis is upon the settlement of Ziklag.

Notice that David will not flip out; David will not lose his temper or his control. A lesser man in dealing with this situation may have said, "I don't need to hear anything else; you have condemned yourself to death!" and then killed him. Recall that David's own men were ready to kill David (v. 6); how much more they would have liked to kill this man who says, "**We** burned Ziklag with fire." David, on the other hand, recognizes the position of this man and the constraints that he was under—he was probably ordered, along with the other slaves, to set fire to Ziklag. Had he personally been involved, it would have been under coercion, and David at no time becomes upset over this. David is focused on what is important, which is to get the return of his camp's women and children.

Application: As believers, we often lose our focus. Satan continually wants to point us toward the wrong things. We must function in the light of eternity; we must look toward those things which have eternal consequences. We are instructed not to sue other believers; but some of us do. That means you are not focusing on God's plan for

---

[31] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:14.

your life. Satan wants you to spend the next several years out of fellowship, chasing after a few dollars. When you act, think about the consequences; look at your actions in the light of eternity. Note David's approach here; he is focused on that which matters; he is much less concerned with revenge or placing blame on this man.

And so says to him David, "Will you take me down unto the band the this?"		**Then David said to him, "Will you take me down to this detachment [of soldiers]?"**
And so he says, "Swear to me by Elohim if you kill me and so if you deliver me in a hand of my adonai, and I will take you down unto the band the this."	1Samuel 30:15	**He answered, "Swear to me by Elohim that you will not kill me nor deliver me into the hand of my adonai [or, *master*] and I will take you down to this detachment [of soldiers]."**

Then David asked, "Will you take us down to these soldiers?"

He answered, "Swear to me by God that you will neither kill me nor deliver me into the hands of my master, and I will take you to these soldiers."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David said to him: "Can you bring me to this company?" And he said: "Swear to me by God, that you will not kill me, nor deliver me into the hands of my master, and I will bring you to this company." And David swore to him.
Masoretic Text	And so says to him David, "Will you take me down unto the band the this?" And so he says, "Swear to me by Elohim if you kill me and so if you deliver me in a hand of my adonai, and I will take you down unto the band the this.".
Septuagint	And David said to him, "Will you bring me down to this troop?" And he said, "Swear now to me by God, that you wilt not kill me, and that you wilt not deliver me into the hands of my master, and I will bring you down upon this troop."

Significant differences:	None, apart from *hand* being in the plural in the Greek rather than in the singular, as we have in the Hebrew. The Latin Vulgate says that David did swear to him (which is also found in the next verse of the Peshitta—this is not found in the Greek or Hebrew, however).

Thought-for-thought translations; paraphrases:

CEV	"Will you take me to those Amalekites?" David asked. "Yes, I will, if you promise with God as a witness that you won't kill me or hand me over to my master."
The Message	David asked him, "Can you take us to the raiders?" "Promise me by God," he said, "that you won't kill me or turn me over to my old master, and I'll take you straight to the raiders."

Mostly literal renderings (with some occasional paraphrasing):

God"s Word™	"Will you lead me to these troops?" David asked him. He answered, "Take an oath in front of God that you won't kill me or hand me over to my master, and I'll lead you to these troops."

Literal, almost word-for-word, renderings:

MKJV	And David said to him, Can you bring me down to this company? And he said, Swear to me by God that you will neither kill me nor deliver me into the hands of my master, and I will bring you down to this company.
Young"s Updated LT	And David says unto him, "Do you bring me down unto this troop?" and he says, "Swear to me by God—you do not put me to death, nor do you shut me up into the hand of my lord—and I bring you down unto this troop."

What is the gist of this verse? David asks the Egyptian slave to take them to the Amalekites; the Egyptian asks for specific assurances.

1Samuel 30:15a			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied); with the 3rd person masculine singular suffix	Strong's #413 BDB #39
Note the change of preposition from v. 13a. David first spoke *to him;* and here, after telling him everything, David speaks *unto him*. David is showing this man great respect.			
Dâvid (דָוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
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 *to be* may be implied.		Strong's #none BDB #209
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to cause to go down, to cause to come down, to bring down*	2nd person masculine singular, Hiphil imperfect with the 1st person singular suffix	Strong's #3381 BDB #432
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
gᵉdûwd (גְדוּד) [pronounced *gᵉDOOD*]	*troop, band [of soldiers], division, detachment; an incision, cutting [of the skin]; furrow [of a field]*	masculine singular noun with the definite article	Strong's #1416 (& #1417–1418) BDB #151
A detachment of soldiers *cut through* or *break up* their enemies. Although Strong lists these as homonyms, they are really the same Hebrew word.			

1Samuel 30:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: Then David said to him, "Will you take me down to this detachment [of soldiers]?" David has been nothing but cordial to this man; however, with the change of prepositions, David is showing this Egyptian servant a great deal of respect. This servant makes no attempt to minimize his involvement in what has happened; he offers no excuses. Had this been Saul, half of the chapter would have been devoted to saying how he was forced as a slave to participate and that he really did not want to, but he had no choice. And, if Saul were doing the interrogation, his approach would have been from a position of arrogance. Furthermore, once he had the information that he wanted, he would have probably killed this young man. Neither David nor the young man are self-justifying or self-promoting.

David also has an interesting approach here. He does not ask the servant to bring *us* down to the Amalekites; he asks him to bring *me* down to the Amalekites. They are speaking to one another in a very personal and civil manner.

1Samuel 30:15b

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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
shâbvaʿ (שָׁבַע) [pronounced *shawᵇ-VAHG̱*]	*to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance*	2nd person masculine singular, Niphal imperative with the voluntative hê	Strong's #7650 BDB #989
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510
bᵉ (בַּ) [pronounced *bᵉʰ*]	*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
ʾĕlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods* or *God;* transliterated *Elohim*	masculine plural noun	Strong's #430 BDB #43

Translation: He answered, "Swear to me by Elohim... I could take several approaches here: (1) David's faith is well-known throughout the land, and even this servant knows enough about David to know that an oath by God will be sufficient; (2) the servant is hoping that David will have some religious affiliation, and that this is a general reference, which could be delivered to any religious person;(3) an oath from David is better than no oath at all; or (4) this Egyptian sought David to take an oath under his God, this giving the young man great assurance,

regardless of his own beliefs.[32] Since this word can be rendered *God* or *gods,* we really don't know how this man meant it.

Gill's explanation: *The Targum reads,* by the Word of the Lord; *but it is highly probable this man had no notion of Jehovah, and his Word, or of the true God; only that there was a God, and that an oath taken by him was solemn, sacred, and inviolable, and might be trusted to and depended on.*[33] Or, perhaps, better than obtaining no oath at all.

1Samuel 30:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾîm (אִם) [pronounced *eem*]	*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)*	primarily an hypothetical particle	Strong's #518 BDB #49
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
mûwth (מוּת) [pronounced *mooth*]	*to kill, to cause to die, to put to death, to execute*	2nd person masculine singular, Hiphil imperfect with the 1st person singular suffix	Strong's #4191 BDB #559
Owen incorrectly identifies this as a Qal stem (which would be translated *to die, to perish*).			

Translation: ...that you will not kill me... As mentioned, with an oath, the word *if* can be rendered *that...not*. This Egyptian servant will ask for two things: first, he asks David not to kill him. The Egyptian slave connects this request with an oath.

1Samuel 30:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾîm (אִם) [pronounced *eem*]	*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)*	primarily an hypothetical particle	Strong's #518 BDB #49

---

[32] This was suggested by Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Sam. 30:15. The idea is, if I asked an Muslim to take an oath by Mohammed, even though I believe that Mohammed is, like any other religious leader, a spawn of Satan; I would feel that this Muslim might more likely fulfill their oath to me.

[33] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:15. I did some minor editing. Matthew Henry was convinced that this Egyptian was asking David to swear by the True God, and not that of the Egyptians or Amalekites; however, I do not believe that the text requires that we take this position. Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:7–20.

1Samuel 30:15d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
When following an oath, either stated or implied, ʾîm, by itself, functions as an emphatic negative.			
çâgar (סָגַר) [pronounced *saw-GAHR*]	*to deliver over, to deliver over for imprisonment, to deliver up* (when followed by ʾel)	2nd person masculine singular, Hiphil imperfect with the 1st person singular suffix	Strong's #5462 BDB #688
bᵉ (בַ) [pronounced *bᵉʰ*]	*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
yâd (יָד) [pronounced *yawd*]	*hand*	feminine singular construct	Strong's #3027 BDB #388
ʾâdôwn (אָדוֹן) [pronounced *aw-DOHN*]	*lord, master, owner, superior, sovereign*	masculine singular noun with the 1st person plural suffix	Strong's #113 BDB #10

Translation: ...nor deliver me into the hand of my adonai [or, *master*]...   The second thing that the Egyptian servant asks is that David not deliver him over to the hands of his lord, his master. This is an interesting request, as, one would expect that David would slaughter these Amalekites. However, let's see this from the perspective of this Egyptian slave. He has been extremely sick and out of it for about three (or more) days. He has not eaten for three days. We do not know if he knows exactly who David is, although he might reasonably surmise that David and his men are Jews. Therefore, this slave may not really know what David intends to do. Since we have been with David all of this time, we know exactly what he is going to do. We have no questions about that; however, this young Egyptian man does not have our perspective. On the other hand (I am arguing with myself now, which I often do); this young man has been a part of raiding parties which have killed Jews and he is speaking to a band of Jews; so an attack by them against his former master is a logical outcome. This leads me to one of two conclusions: (1) this young man is still out of it; he does not fully comprehend that David will attack and kill his former master and his camp; so he asks not to be killed and not to be returned to his master—two reasonable requests from a man who is not completely cognizant of what is going on. (2) This young man is very cognizant of what is going on; he might get David's assurances not to kill him, and then David hand him over to his master, who will kill him before David kills his master (in this way, David, whose character he does not know, would be fulfilling his agreement with him, and still having him killed). Personally, I lean toward this young man as still being out of it. He knows only two things: he does not want to be killed and he does not want to be returned to his master.

Now, all of that being said, the slave does not know that David is nearly bound by the Law of God to provide him protection: Deut. 23:15–16: You shall not deliver to his master the servant who has escaped from his master to you. He shall live with you, among you, in that place which he shall choose in one of your gates, where it seems good to him. You shall not oppress him. This slave did not escape his master and come to Israel, as an expression of positive volition; however, one might argue that God placed him there in David's path, in part for David and, in part, for the slave himself.

Application: One may wonder how does a life-threatening illness fit into God's plan? Why does God allow us to fall into an horrendous illness from which there appears to be no recovery? This young Egyptian slave is certainly made ill by God in order for David to rescue his wives and the families of his soldiers. Furthermore, we may guess that this was not simply some miscellaneous slave, but one with some positive volition toward God. Therefore,

by the association with David and his men, this slave might have a relationship with Jehovah Elohim, the God of Israel.

Application: I must admit that, from time to time, things happen to me which I am unappreciative of, to say the least. However, in looking back, I can see how these things, which I saw as problems and obstacles, led me and guided me to where I am today. I cannot guarantee that you will always know why this or that has happened to you; and, if you are sorely lacking in doctrine, then you probably will not know until after you have died. However, in all that happens to us, what we see as good or bad, all has a purpose in God's plan—of that, we may be assured.

1Samuel 30:15e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to cause to go down, to cause to come down, to bring down*	1st person singular, Hiphil imperfect with the 2nd person masculine singular suffix	Strong's #3381 BDB #432
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
gᵉdûwd (גְּדוּד) [pronounced *gᵉDOOD*]	*troop, band [of soldiers], division, detachment; an incision, cutting [of the skin]; furrow [of a field]*	masculine singular noun with the definite article	Strong's #1416 (& #1417–1418) BDB #151
A detachment of soldiers *cut through* or *break up* their enemies. Although Strong lists these as homonyms, they are really the same Hebrew word.			
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...and I will take you down to this detachment [of soldiers]." The young servant responds to David in kind—he could have answered, "I will bring your army down to my former detachment" but instead, he says, "I will bring you, David, down to the Amalekites."

It is interesting that, in this historical account, we do not have David's assurances to the young man. We may reasonably assume that David did swear to him, and probably by Jehovah, that he would not harm him or give him over to his master. However, what we will see next is David and this young man approaching the encampment of the Amalekites.

> Clarke: *At the conclusion of this verse, the Vulgate, Syriac, and Arabic add, that David swore to him. This is not expressed in the Hebrew, but is necessarily implied.*[34]

---

[34] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:15.

Again, the Amalekites did not just go to some miscellaneous place. The master did not tell the slave, "Hey, if you feel better, catch up with us here" (as Gill and Wesley both suggest[35]). Nor did this slave overhear where these Amalekites were going to stop and party. It is more reasonable that they will return to an encampment where they have been staying, given the huge amount of booty that they had already collected. That is, they could not very well carry all of the things which they had so far acquired into battle every time, so there had to be a place where they kept these things. Furthermore, the Amalekite soldiers would want to return to enjoy their possessions. So a particular encampment (which might change every few months) is where they would be.

David's Army Slaughters the Amalekites and Recovers their Women and Property

And so he leads him down and behold dispersed men upon faces of all of the land, eating and drinking and celebrating in all the spoil the great which they had taken from a land of Philistines and from a land of Judah.	1Samuel 30:16	**He [the Egyptian servant] led him [David] down and, observe, [there were] men dispersed over all the land, eating and drinking and celebrating with all the great plunder which they had taken from the land of the Philistines and from the land of Judah.**

So the Egyptian servant led David down [to where the Amalekites were camped], and they observed men scattered about eating, drinking and celebrating all of the great plunder which they had taken from the land of the Philistines and from the land of Judah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so he leads him down and behold dispersed men upon faces of all of the land, eating and drinking and celebrating in all the spoil the great which they had taken from a land of Philistines and from a land of Judah.
Peshitta	And David swore to him. And when he had brought him down, behold, they were scattered upon the ground, eating and drinking and rejoicing because of all the great spoil that they had taken from the land of the Philistines and from the land of Judah.
Septuagint	So be brought him down there, and behold, they were scattered abroad upon the surface of the whole land, eating and drinking, and feasting by reason of all the great spoils which they had taken out of the land of the Philistines, and out of the land of Juda.
Significant differences:	None, except the Peshitta and the Arabic[36] begin by telling us that David did swear to him.

Thought-for-thought translations; paraphrases:

CEV	He led David to the Amalekites. They were eating and drinking everywhere, celebrating because of what they had taken from Philistia and Judah.
The Message	He led David to them. They were scattered all over the place, eating and drinking, gorging themselves on all the loot they had plundered from Philistia and Judah.

---

[35] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:15. John Wesley; *Explanatory Notes on the Whole Bible;* courtesy of e-sword, 1Sam. 30:15.

[36] According to Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:15.

NLT	So the Egyptian led them to the Amalekite encampment. When David and his men arrived, the Amalekites were spread out across the fields, eating and drinking and dancing with joy because of the vast amount of plunder they had taken from the Philistines and the land of Judah.
TEV	And he led David to them. The raiders were scattered ll over the place, eating, drinking, and celebrating because of the enormous amount of look they had captured from Philistia and Judah.

Mostly literal renderings (with some occasional paraphrasing):

God"s Word™	The Egyptian led him to them. They were spread out all over the land, eating, and drinking. They were celebrating because they had taken so much loot from Philistine territory and from the land of Judah.
JPS (Tanakh)	So he led him down, and there they were, scattered all over the ground, eating and drinking and making merry because of all the vast spoil they had taken from the land of the Philistines and from the land of Judah.

Literal, almost word-for-word, renderings:

HCSB	So he led him, and there were the Amalekites, spread out over the entire area, eating, drinking, and celebrating because of the great amount of plunder they had taken from the land of the Philistines and the land of Judah.
Young"s Updated LT	And he brings him down, and lo, they are spread out over the face of all the earth, eating, and drinking, and feasting, with all the great spoil which they have taken out of the land of the Philistines, and out of the land of Judah.

What is the gist of this verse? This Egyptian servant leads David to the camp of the Amalekites, where they are partying and feasting, enjoying all that they had taken from the Philistines and from Judah.

1Samuel 30:16a			
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
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to cause to go down, to cause to come down, to bring down, to lead down*	3rd person masculine singular, Hiphil imperfect with the 3rd person masculine singular suffix	Strong's #3381 BDB #432
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâţash (נָטַשׁ) [pronounced *naw-TASH*]	*to allow to; to leave [forsake], to let go of, to let alone* in the sense of *to disperse, to be spread out, to let run wild*	masculine plural, Qal passive participle	Strong's #5203 BDB #643

1Samuel 30:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
For some words, I have to, in part, scrap what I find in BDB and in Gesenius, and begin from scratch. There were so many meanings for this word (8 sets of Qal meanings alone) that I went back, looked at all of the passages where this word is found, and then tried to determine a smaller set of meanings which would work. The original use of this verb seems to be *to allow to* (Gen. 31:28), but it appears to have taken on a similar but different set of meanings in later literature.			
ʿal (עַל) [pronounced ğahl]	*upon, against, above*	preposition	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced paw-NEEM]	*face, faces; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ʿâl and pânîym mean *upon the face of, facing, in front of, before (as in preference to), in addition to, overlooking*			
kôl (כֹּל) [pronounced kohl]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʾerets (אֶרֶץ) [pronounced EH-rets]	*earth (all or a portion thereof), land*	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: He [the Egyptian servant] led him [David] down and, observe, [there were] men dispersed over all the land,... The Egyptian knows right where the Amalekites are camped. This suggests that there was a place where they essentially lived, just as David and his men did. This would have been their primary camp, and, as I have suggested before, they may have moved this camp from time to time.

The verb here was a bit of a struggle, but the idea was, these Philistines were on break. They were let loose to do whatever they wanted to do. Remember, they had just taken hundreds of women from David's camp, so it was time for some R and R. What they had in mind was really private entertainment. They had food, they had alcohol, they had women. They were let loose to let loose.

A reasonable question is, how did this Egyptian slave know where to find the Amalekites? The answer to that is quite simple: these Amalekites did not simply go to some miscellaneous spot in southern Canaan to party. They did not just stop anywhere to hang out and enjoy their booty; they had a specific area which they occupied and, as we will see later in this chapter, they have so many things gathered there from their attacks, that David will not be able to use it all himself and he will distribute it to the elders in a dozen cities. So they lived in a specific area, and the Egyptian slave knew where this was. He also knew that it was their custom to return to this place after each raid.

If you have studied the last several chapters with me, you realize that I have the kind of mind that questions the behavior and actions of the men that we observe, simply because I like all things to fall into a logical place. I do believe the historical narratives which we study are completely true in all respects, but I will still play the devil's advocate and question, *what about this; what about that?* I may not unearth any great spiritual mysteries and I may not uncover some nugget of minutiae which explains an important aspect of this or that doctrine—but I hope to show that these narratives are logical, reasonable and without contradiction. When I come to something which I cannot explain, I will admit to it. When I come up with an explanation which I don't care for; I will admit to that as well. Almost every year of my teaching career, I taught geometry, and from a logical, progressive perspective. Such a daily approach for the greater part of my life cannot help but cause my mind to think in this way;

furthermore, in looking back at my interests in college, and those courses which stimulated me, the courses steeped in logic appealed to me the most (which included Political Science and one particular professor). In other words, that is also my intellectual predisposition. My approach to Scripture, while not necessarily unique, tends to be extremely methodical and logical—much more so than what we find in the average pulpit.

I want to remind you how much God's grace played a factor in these events. You will recall how God extradited David from his personal dilemma of showing proper loyalty to Achish without warring against his own people. Gill comments: *By the dismissal of David from the army of the Philistines, he was not only delivered from a sad plight he was in, either of acting an ungrateful part to Achish, or an unnatural one to Israel; but also, by the pressing charge of Achish to get away as early as possible in the morning, he came time enough to rescue the prey the Amalekites had taken at Ziklag his city, as in the following chapter; and the providence of God in this affair is further observable, as by some represented, since if David had stayed in the camp of the Philistines, it would not have been so easy for him, on the death of Saul, to have got from them, and succeed in the kingdom, as he could and did from Ziklag.*[37]

1Samuel 30:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	masculine plural, Qal active participle	Strong's #398 BDB #37
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתָה) [pronounced *shaw-THAW*]	*to drink [actually or metaphorically]; to drink together [at a banquet]*	masculine plural, Qal active participle	Strong's #8354 BDB #1059

Translation: ...eating and drinking... Now, this is ironic. Remember the Egyptian slave who is observing them? They left him behind with no food or water, even though they apparently had an excess of it. Just what he had not done for three days, they were doing continually (compare this to vv. 11–12). Do you see the irony here? Had they let him remain with a little food and water, he might have recovered and he may have even been gone by the time David and his men came across him. Had the Amalekites waited or simply carried him along, they might have eluded David (they had camels upon which this slave could have been transported). However, these Amalekites, with an overabundance of food and drink, could not bear to leave any of it behind and could not bear to be slowed down by this sick Egyptian servant. The observing angels must have laughed at their short-sightedness and the irony of all this.

1Samuel 30:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
châgag (חָגַג) [pronounced *khaw-GAHG*]	*to move in a circle, to dance, to reel to be giddy, to feast; to celebrate [often, a feast or a feast day]*	masculine plural, Qal active participle	Strong's #2287 BDB #290

---

[37] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 29:11.

1Samuel 30:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is the same word often translated *to keep a solemn feast* (Deut. 16:15). When we find this word used apart from the Law, it is a word of celebration, movement, dancing. I think what find over and over again in the KJV in the Law is an asceticizing of this word (compare Ex. 23:14 Lev. 23:39, 41 Num. 29:12); so instead of this referring to *keeping (or observing) a solemn feast;* this should, instead, refer to the *celebration of a feast-day*.			
b^e (בּ) [pronounced b^{eh}]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, *in all*. Although I don't have this in the lexicons, it is rendered by the most literal translations as *among all, through all, throughout all, with all*.			
shâlal (שָׁלָל) [pronounced *shaw-LAWL*]	*booty, spoil, plunder, recompense, reward*	masculine singular noun with the definite article	Strong's #7998 BDB #1021
gâdôwl (גָּדוֹל) [pronounced *gaw-DOLE*]	*great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable; great things, significant and astonishing [or mind-blowing] things*	masculine singular adjective; with the definite article	Strong's #1419 (& #1431) BDB #152

Translation: ...and celebrating with all the great plunder... Over and over again we find the verb in this phrase rendered *to observe a solemn feast* (Ex. 23:14 Lev. 23:39, 41 Num. 29:12 Deut. 16:15 Zech. 14:15–16, 18–19 Mal. 2:7). Do you think these Amalekites are solemnly observing a religious feast prayerfully thanking their gods for their plunder? Hell no! They are eating, drinking, singing, dancing, carousing. They have food, alcohol and women. This is the good life. There is no ascetic observance going on here; they are feasting and partying. This should indicate that when we find this verb earlier in the Law it does not refer to a solemn festival but to a grand celebration. The feast days found in the Law demand celebration rather than a quiet ascetic observance. We are redeemed by God; that redemption deserves some celebration on our part. Remember our Lord's *first* miracle? He turned the water at a wedding feast into wine.[38] That speaks of celebration not of a quiet somber get together of boring religious types.

> Keil and Delitzsch: *This Egyptian then conducted David, at his request, when he had sworn that he would neither kill him nor deliver him up to his master, down to the hostile troops, who were spread over the whole land, eating, drinking, and making merry, on account of all the great booty which they had brought out of the land of the Philistines and Judah.*[39] Jamieson, Fausset and Brown: *Believing that*

---

[38] The significance here, by the way, was a contrast to Moses turning the water of the Nile into blood. Moses brought condemnation to all man with the Law. The Law showed us where we failed; it showed up why we deserve separation from God; it showed us why we belong under judgment. When Jesus came, this was cause for great celebration, for the judgment of the Law was lifted from our backs.

[39] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:16.

David and all his men of war were far away, engaged with the Philistine expedition, they deemed themselves perfectly secure and abandoned themselves to all manner of barbaric revelry.[40]

1Samuel 30:16d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun with the definite article	Strong's #834 BDB #81
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive*	3rd person plural, Qal perfect	Strong's #3947 BDB #542
min (מִן) [pronounced *min*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's* #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular construct	Strong's #776 BDB #75
Pelishetîy (פְּלִשְׁתִּי) [pronounced *pe-lish-TEE*]	transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun) with the definite article	Strong's #6430 BDB #814

Translation: ...which they had taken from the land of the Philistines... Here is one of the reasons that the Cherethites are seen as a Philistine offshoot. These Amalekites attacked Judah and Caleb in the land of Judah; therefore, when they plundered the land of the Philistines, the remaining people for them to plunder would have been the Cherethites (v. 14). Therefore, logic would dictate that they either lived in the land of the Philistines or that they were an offshoot of the Philistines.

Also bear in mind that the Philistines were coterminously at war with Israel—therefore, this group cannot be simply be a part of Philistia. It is likely that they either were an offshoot of the Philistines or had a treaty with the Philistines.

However, let me present the case for the other side: David was living in Philistia; therefore, when these Amalekites went through Philistia, they came across David's camp in Ziklag. Therefore, the Cherethites could have lived in southern Judah as well. Now, given that they will be a part of David's army in the future, either situation could be true—they could be an offshoot of the Philistines or a small tribe of people who had a treaty with Israel.

1Samuel 30:16e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
we (or ve) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

---

[40] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Sam. 30:16.

1Samuel 30:16e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
min (מִן) [pronounced *min*]	*from, off, away from, out from, out of, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's #4480* BDB #577
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular construct	Strong's #776 BDB #75
Yᵉhûwdâh (יְהוּדָה) [pronounced *Ŷhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...and from the land of Judah. These Amalekites also had attacked the land of Judah, attacking Judah, Simeon (probably) and Caleb. Coming across David's camp was a bonus. Although some of the mechanics are not given to us, it is very likely that these Amalekites sent spied throughout the land, located suitable targets, and then struck. Whether they came across David's camp at the right time—or came across it at the wrong time, and kept an eye on it for later—we don't know. In any case, they struck David's camp with perfect timing—they just did not know the consequences of their actions.

In v. 14, the Egyptian slave told David the people which these Amalekites had struck: the Cherethites, the Judahites, the Calebites and David's camp. In this verse, we are told they struck (the southern) portions of Philistia and Judah. The Judahites and the Calebites live in southern Judah and Ziklag is in southern Philistia. Because the Cherethites are closely associated with the Philistines throughout Scripture (Ezek. 25:16 Zeph. 2:5), we may reasonably assume that they live in southern Philistia as well.

And so strikes them down David from the twilight and until the evening to [the] morrow. And had not escaped in them a man for if four hundreds a man, young men who mounted [and rode] upon the camels and so they flee.

1Samuel 30:17

David struck them down from twilight until the next evening [lit., *until the evening with respect to the morrow*]. **Not a man from** [lit., *in*] **them escaped except for 400 men—young men who mounted camels and escaped.**

David and his men began to kill the Amalekites that evening and continued killing them until the next evening. None of them escaped except for 400 young men who mounted their camels and escaped.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled.
Masoretic Text	And so strikes them down David from the twilight and until the evening to [the] morrow. And had not escaped in them a man for if four hundreds a man, young men who mounted [and rode] upon the camels and so they flee.
Peshitta	And David struck them from the morning until the evening from the rear; and there escaped not a man of them, except 400 men who rode upon camels and fled.
Septuagint	And David came upon them, and smote them from the morning till the evening, and on the next day; and not one of them escaped, except four hundred young men, who were mounted on camels, and fled.

Significant differences: The LXX adds that David *came upon them,* which is missing (but implied) in the Hebrew, Latin and Aramaic texts. This additional text is also missing from the Peshitta. Also, although it sounds as though there is a difference in the time frame (*evening to evening* versus *morning to evening;* the Hebrew can be understood in either sense). In this case, the Peshitta agrees with the Septuagint (which, again, could have the exact same *meaning* as the Masoretic text). The Latin understood this as being from *evening* to evening. The Hebrew could be understood in either way.

Thought-for-thought translations; paraphrases:

CEV   David attacked just before sunrise the next day and fought until sunset. Four hundred Amalekites rode away on camels, but they were the only ones who escaped.

The Message   David pounced. He fought them from before sunrise until evening of the next day. None got away except for four hundred of the younger men who escaped by riding off on camels.

NAB   From dawn to sundown David attacked them, putting them under the ban so that none escaped except four hundred young men, who mounted their camels and fled.

NLT   David and his men rushed in among them and slaughtered them throughout that night and the entire next day until evening. None of the Amalekites escaped except four hundred young men who fled on camels.

REB   David attacked from dawn to dusk and continued till next day; only four hundred young men mounted on camels got away.

Mostly literal renderings (with some occasional paraphrasing):

God"s Word™   From dawn until evening the next day, David attacked them. No one escaped except 400 young men who rode away on camels.

Literal, almost word-for-word, renderings:

HCSB   David slaughtered them from twilight until the evening of the next day. None of them escaped, except 400 young men who got on camels and fled.

Young"s Updated LT   And David strikes them from the twilight even unto the evening of the next day, and there has not escaped of them a man, except four hundred young men who have ridden on the camels, and are fled.

What is the gist of this verse? David (and his men) slaughter the Amalekites; only 400 Amalekites escape on camels.

1Samuel 30:17a			
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
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat*	3rd person masculine plural Hiphil imperfect; with the 3rd person masculine plural suffix	Strong #5221 BDB #645

1Samuel 30:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's #4480* BDB #577
nesheph (נֶשֶׁף) [pronounced *NEH-shef*]	literally *blowing, breathing;* but translated *evening, twilight [of the evening or morning]*	masculine singular substantive with the definite article	Strong's #5399 BDB #676

This is a reference to the breeze one encounters either in the early evening or the early morning; therefore, *twilight* is a good rendering, as it could refer to either.

They Syriac and Greek read *from morning to evening;* the Latin reads *from evening to evening.*

wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723

Together, min...wa ʿad (מִן ... וַ עַד) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old.*

ʿereb (עֶרֶב) [pronounced *ĢEH-reᵇv*]	*evening, sunset*	masculine singular noun with the definite article	Strong's #6153 BDB #787
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
mâchŏrâthâm (מֳחֳרָתָם) [pronounced *maw-chuh-raw-THAWM*]	*the morrow* (the day following a past day), *the next day, the following day*	feminine singular noun/adverb	Strong's #4283 BDB #564

An oddball thing here is that we have a *short Qâmats,* which looks exactly like a Qâmats to me. This letter is mentioned in Strong's and the "o" pronunciation is found in both Strong's and in The New Englishman's Concordance; however, this must be a rarity, as I don't find it in Mansoors's Hebrew nor is there a different, *short* Qâmats listed on the WordPerfect keyboard. As a result, the pronunciation which I have given this word does not match that found in Strong's (which offers up *mokh-or-aw-thawm'* instead).

Translation: David struck them down from twilight until the next evening [lit., *until the evening (or, twilight) with respect to the morrow*]. One might assume that we are dealing here with the twilight of that evening, as David would want to attack as quickly as possible. He could see these men spread out all across the land; he is going to wait for the first good opportunity to attack, which would be that evening, not the next morning. Furthermore, their wives are there, which would cause David to want to attack them immediately (I have assumed that they came upon these men in the afternoon or evening).

On the other hand, there are a lot of Amalekites here; therefore, David cannot simply attack them right then and there. He has to wait for the most opportune time. When you are dealing with a lot of men who are drinking, when do you want to attack them? Bright and early in the morning, after they have been in a drunken stupor for a half hour or so. Most will be too drunk to get up; many will sleep until the moment they are killed. You see, David has

with him 400 men, and it says here that he will kill every Amalekite but 400. This would lead me to believe that there are thousands of Amalekites there—at least 3000—as the spin on this verse is *only* 400 get away.

In case you are wondering, Wesley suggests this is evening, writing: *[The evening] seems here intended, partly because their eating, and drinking, and dancing, was more proper work for the evening, than the morning; and partly, because the evening was more convenient for David, that the fewness of his forces might not be discovered by the day - light. It is probable, that when he came near them, he reposed himself, and his army, in some secret place, whereof there were many parts, for a convenient season; and then marched on so as to come to them at the evening time.*[41] Keil and Delitzsch also believe this was the evening time.[42] Gill, following the lead of Josephus, first suggests this is the morning twilight: *David came to them, and let them alone till they were drunk and asleep, and then early in the morning fell upon them, and smote them until the evening; so Josephus relates it; but others take it to be the twilight of the evening, and that he fell upon them that night, and continued the slaughter of them to the evening of the next day, with which agrees the Targum; nay, some take the next day, or the morrow, to be that which followed after the two evenings; so that this slaughter was carried on to the third day.*[43]

Now, it is interesting that all of this sounds as though David and David alone goes in and kills all of these Amalekites. However, this is highly unlikely. He would strike in the morning twilight with his men. The emphasis made here is, David is in charge, and the victory goes to David, despite the fact that there are 400 men with him. However, there will be a dispute started by these 400; therefore, David will make the final determination in this dispute, as he is in charge.

1Samuel 30:17b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâlaṭ (מָלַט) [pronounced *maw-LAHT*]	*to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste*	3rd person masculine singular [often a reflexive meaning in the] Niphal perfect	Strong's #4422 BDB #572
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity with the 3rd person masculine plural suffix	Strong's# none BDB #88
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	conjunction; preposition	Strong's #3588 BDB #471

[41] John Wesley; *Explanatory Notes on the Whole Bible;* courtesy of e-sword, 1Sam. 30:17.

[42] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:17.

[43] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:17. The Josephus reference is Antiquities l. 6. c. 4. sect. 6.

1Samuel 30:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though*	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (כִּי אִם) [pronounced *kee-eem*] act as a limitation on the preceding thought, and therefore should be rendered *but, except, unless* and possibly *only*. However, these particles are not used in a limiting way *if* they follow an oath, a question or a negative. Then they can be rendered *that if, for if, for though, that since, for if, but if, indeed if, even if*.			
ʾarᵉbaʿ (אַרְבַּע) [pronounced *ahrᵉ-BAHG*]	*four*	masculine singular noun; numeral	Strong's #702 BDB #916
mêʾâh (מֵאָה) [pronounced *may-AW*]	*one hundred*	feminine plural numeral	Strong's #3967 BDB #547
ʾîysh (אִיש) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35

Translation: Not a man from [lit., *in*] them escaped except for 400 men... The word *ʾiysh* is found twice in this portion of this verse, and is used in a slightly different way. First it is the subject of the verb, which is a masculine singular verb. The order as we find it is difficult for us, but *from all the Amalekites no man escaped except for 400 men* (the Hebrew typically uses the singular *man* when affixed to a number where we would use a plural).

It is interesting that we have the phrase *400 men* repeated (see v. 10). We find several parallels in this chapter which set up a contrast. The contrast here is, David will strike with only *400 men*. They kill every Amalekite except for *400 men*. David's 400 men massacre the Amalekites so badly that only 400 men are able to escape. Again, this indicates that there were at least several thousand Amalekites, if not tens of thousands.

1Samuel 30:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
naʿar (נַעַר) [pronounced *NAH-ğahr*]	*boy, youth, young man, personal attendant*	masculine singular noun	Strong's #5288 & #5289 BDB #654
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun with the definite article	Strong's #834 BDB #81
râkab (רָכַב) [pronounced *raw-KAHᴮV*]	*to mount and ride, to ride*	3rd person plural, Qal perfect	Strong's #7392 BDB #938
ʿal (עַל) [pronounced *ğahl*]	*upon, against, above*	preposition	Strong's #5921 BDB #752
gâmâl (גָּמָל) [pronounced *gaw-MAWL*]	*camel* (this is obviously a transliteration)	masculine plural noun with the definite article	Strong's #1581 BDB #168

1Samuel 30:17c

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
nûwç (נוּס) [pronounced *noose*]	*to flee, to flee from, to escape, to depart, to hasten quickly [away]*	3rd person masculine plural, Qal imperfect	Strong's #5127 BDB #630

Translation: ...—young men who mounted camels and escaped. This gives us a description of the men who escaped and how they escaped. They were young men, which is interesting. I picture youth as being the most hedonistic and least alert when indulging in their hedonistic fantasies. However, apparently, there were 400 younger men who were not so drunk or not so caught up in excesses, as to be able to apprehend what was going on and managed to escape. They jumped on camels and departed.

Realize, of course, that these Amalekites are scattered all over in various groupings, drinking, eating and partying. Therefore, as David and his men go in and begin to strike them down, there will be some who hear what is going on and manage to escape. Those who escape are probably impaired by alcohol and realize that if they remain to fight that they will die as well. It is possible that they are sober as well; but I think their being impaired, hearing the killing of their fellow soldiers, and then being struck by fear is the most logical explanation here.

And so rescues David all that took Amalekites and a pair of his women rescued David.	1Samuel 30:18	**David recovered all that the Amalekites took and David rescued his two wives [as well].**

David recovered all that the Amalekites took as well as his two wives.

Here is how others have translated this verse:

Ancient texts:

Masoretic text	And so rescues David all that took Amalekites and a pair of his women rescued David.
Septuagint	And David recovered all that the Amalekites had taken, and he rescued both his wives.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	David rescued his two wives and everyone else the Amalekites had taken from Ziklag.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David rescued everything the Amalekites had taken, including his two wives.

Literal, almost word-for-word, renderings:

HCSB	David recovered everything the Amalekites had taken; he also rescued his two wives.
Young"s Updated LT	And David delivers all that the Amalekites have taken; also his two wives has David delivered.

What is the gist of this verse? David (and his soldiers) rescue all which the Amalekites have taken, including his two wives.

	1Samuel 30:18a		
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
nâtsal (נֶצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover*	3rd person masculine singular, Hiphil imperfect	Strong's #5337 BDB #664
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean *all whom, whomever, all whose, all where, wherever*.			
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive*	3rd person plural, Qal perfect	Strong's #3947 BDB #542
ʿamâlêq (עֲמָלֵק) [pronounced *ğah-maw-LAYK*]	transliterated *Amalek*	masculine proper noun (used infrequently as an gentilic adjective)	Strong's #6002 BDB #766

Translation: David recovered all that the Amalekites took... The Amalekites were in this for the plunder. They stole whatever they possibly could every time they attacked this place or that; and then kept these things. David recovered all of it, including their missing Ipods and cell phones.

> Matthew Henry: *Providence had so ordered it that the Amalekites carefully preserved all that they had taken, concluding that they kept it for themselves, though really they preserved it for the right owners, so that there was nothing lacking to them; so it proved, when they concluded all was gone: so much better is God oftentimes to us than our own fears.*[44]

---

[44] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:18.

1Samuel 30:18b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shᵉtayîm (שְׁתַּיִם) [pronounced *shᵉ-TAH-yim*]	*two, two of, a pair of, a duo of*	feminine numeral construct	Strong's #8147 BDB #1040
nâshîym (נָשִׁים) [pronounced *naw-SHEEM*]	*women, wives*	feminine plural construct; irregular plural of Strong's #802; with the 3ʳᵈ person masculine singular suffix	Strong's #802 BDB #61
nâtsal (נָצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover*	3ʳᵈ person masculine singular, Hiphil perfect	Strong's #5337 BDB #664
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and David rescued his two wives [as well]. More importantly to David, he also rescued his two wives. I have spoke of authorship on several occasions; this verse and v. 5 suggest that David was the eyewitness who recorded this incident.

And so he was not left behind to them, from the small and as far as the great, and as far as sons and daughters, and from spoil and as far as all that they took to them—the all brought back David.	1Samuel 30:19	**And nothing was left behind [or, *lacking*] with respect to them, from the small to the great, to [their] sons and daughters, from plunder to all which they took from [lit., *with regards to*] them—David brought back all [of it].**

And David left nothing of theirs behind, from small possessions to great, not their sons or their daughters, including all of the plunder which they had stolen, David brought back all of it.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And there was nothing missing small or great, neither of their sons or their daughters, nor of the spoils, and whatsoever they had taken, David recovered all. [v. 14 in the American Douay-Rheims text].
Masoretic Text	And so he was not left behind to them, from the small and as far as the great, and as far as sons and daughters, and from spoil and as far as all that they took to them—the all brought back David.
Peshitta	And they lost nothing, for David recovered all.

Septuagint	And nothing was wanting to them of great or small, either of the spoils, or the sons and daughters, or anything that they had taken of theirs; and David recovered all.
Significant differences:	Note the brevity of the Peshitta. There is one phrase which was moved around in the LXX. The Hebrew and the Latin seem to be in complete agreement here and the Greek offers no significant differences.

Thought-for-thought translations; paraphrases:

CEV	No one was missing—young or old, sons or daughters. David brought back everything that had been stolen,...
The Message	Nothing and no one was missing—young or old, son or daughter, plunder or whatever. David recovered the whole lot.
NLT	Nothing was missing: small or great, son or daughter, nor anything else that had been taken. David brought everything back.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Nothing was missing-young or old, sons or daughters, the loot or anything else they had taken with them. David brought back everything.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible	...and there was nothing missing of theirs—whether small or great, whether spoil, or sons or daughters, or │anything which they had taken to themselves│, —David recovered <all> [of it].
HCSB	Nothing of theirs was missing from the youngest to the oldest, including the sons and daughters, of all the plunder the Amalekites had taken. David got everything back.
Young"s Updated LT	And there has not lacked to them *anything,* from small unto great, and unto sons and daughters, and from the spoil, even unto all that they had taken to themselves, the whole has David brought back.

What is the gist of this verse? David (and his soldiers) recover that all that was taken from them.

1Samuel 30:19a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lô᾿ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
´âdar (עָדַר) [pronounced *gaw-DAHR*]	*to be left behind, to remain; to be wanting [lacking]*	3ʳᵈ person masculine singular, Niphal perfect	Strong's #5737 BDB #727

1Samuel 30:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Niphal is the passive of the Qal stem, but it can also refer to an action in a state of progress or development; therefore we add in the word *being.* It can express adjectival ideas and it can, in plural forms, stress the individual effect upon each member of the group.[45] This latter understanding helps to explain this to us.			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510

Translation: And nothing was leave behind with respect to them,... Although the meaning here is fairly easy to discern, the translation is more difficult. There is another Hebrew word which may be used in order to convey that *nothing* was left behind; but that negative was not used. The negative which negates the verb was used instead. What we might expect was, And he did not leave [anything] belonging to them behind. The problem with this understanding is the Niphal (passive) stem of the verb. In the passive stem, we are speaking something being left behind (or of someone leaving something behind). For an author other than David, might be simply explained by a poor grammatical choice. However, there is something intensely personal about this book Samuel—that David must have written much of it—at least the original accounts.

Now, if we move away from the Niphal as simply signifying a passive sense, then we may get a better idea as to its use here. What this probably signifies is the effect the individual has upon the group. David's focus, planning and execution results in a very successful military campaign against these Amalekites, which has beneficial effects to all of his soldiers (note that the verb is in the masculine singular but the suffix of the lâmed preposition is a masculine plural, further supporting this position).

Now, apart from this, the idea is simple: nothing was lacking from the things taken from David's men.

1Samuel 30:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
qâţôn (קָטֹן or קָטוֹן) [pronounced *kaw-TOHN*]	*small, insignificant;* a word particularly used for *youth, younger*	masculine singular adjective with the definite article	Strong's #6995 & #6996 BDB #882
wa (or va) (וְ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʿad (עַד) [pronounced *ǵahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Together, min...wa ʿad (מִן וְ עַד) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*.			

---

[45] *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2278.

1Samuel 30:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָדוֹל) [pronounced *gaw-DOLE*]	*great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable; great things, significant and astonishing [or mind-blowing] things*	adjective often used as a substantive with the definite article	Strong's #1419 (& #1431) BDB #152

Translation: ...from the small to the great,... From the smallest thing taken from David and his men, to the largest, everything was recovered. This seems to imply that even the provisions taken from the Jews were not touched (although some commentators would take issue with that). In any case, when it comes to people and the things which are semi-imperishable, all of these things were no doubt preserved.

1Samuel 30:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Together, min...wa ʿad (מִן ... עַד) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*.			
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine plural noun	Strong's #1121 BDB #119
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced *bahth*]	*daughter; village*	feminine plural noun	Strong's #1323 BDB #123

Translation: ...to [their] sons and daughters,... All of their children were returned to them. This would indicate that these men had been with David for a long time. Not only did many of them have wives, but many had children as well. I roughly estimate the time that David spent evading Saul was about ten years. Although it is possible men showed up to ally themselves with David, and they brought with them a wife and children; it is more likely that most of David's men were single when they came to him, and that they hooked up with a wife during David's movement across the nation Israel.

1Samuel 30:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 30:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
shâlal (שָׁלָל) [pronounced *shaw-LAWL*]	*booty, spoil, plunder, recompense, reward*	masculine singular noun	Strong's #7998 BDB #1021
ʿad (עַד) [pronounced *ğahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Together, min...wa ʿad (מִן וּ עַד) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old*.			
kôl (כֹּל) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean *all whom, whomever, all whose, all where, wherever*.			
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive*	3rd person plural, Qal perfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...from plunder to all which they took from [lit., *with regards to*] them... Everything which the Amalekites had taken was returned to them.

1Samuel 30:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kol (כָּל) [pronounced *kol*]	*the whole, totality, all, the entirety, every*	masculine singular noun with the definite article	Strong's #3605 BDB #481
shûwb (שׁוּב) [pronounced *shooᵇv*]	*to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return*	3rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996

1Samuel 30:19e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...—David brought back all [of it]. Again, David is the one spoken of as returning all of this; however, it was obviously him and the 400 men who were with him. However, David, in Scripture, receives the credit for this; why? David, although he was initially upset about all of this, he did not fall apart; he did not sit on the ground and stare off into space because of his pain. He acted decisively and with great wisdom. Had these decisions been left up to a lesser man, first order of business would have been to put the blame on David and to kill David. Second order of business may have been to pursue the Amalekites. As mentioned previously, if a lesser man came upon this Egyptian slave and listened to what he had done, he might have killed this slave right there on the spot.

By the way, there are times that we will be without the things which we have become used to having; and there are times that we will have these things restored to us. There will be times of abundance and times that we just scrape by. God is still God in all of this; He still owns the cattle on a thousand hills. Our focus should be upon God and not upon the things which he gives us. David's focus is upon God; we understand this from vv. 6b–8. His concern with this material things is because of his responsibility to his men.

Application: You want to own a business or run a company; that's fine; there is nothing wrong with that. However, your motivation should not be that you want to boss people around or that you want to make the most money or you want the nicest office that you can wander into and prop your feet up on a desk. Your focus should be on your responsibilities and to those who are under you. David's focus is upon all of his men, which will become even more clear when we come to vv. 22–24. Our spiritual focus and our responsibilities do not have to be mutually exclusive—in fact, they should not be. David is focused upon what God has for him to do as well as upon the needs of his men. If you have a position of responsibility, you need to have the same sort of focus.

And so takes David all the flock and the herd. They led to faces of the cattle the that and so they say, "That [is] a spoil of David."	1Samuel 30:20	**David took all of the flocks** [i.e, *the sheep and goats*] **and the herd** [i.e., *the oxen and cattle*] **and they led them before David and said, "These belong to David** [lit., *this (is) David's spoil*]**."**

David took all of the sheep, goats, oxen and cattle; these were led before David, and his troops affirmed, "These belong to David."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he took all the flocks and the herds, and made them go before him: and they said: This is the prey of David.
Masoretic Text	And so takes David all the flock and the herd. They led to faces of the cattle the that and so they say, "That [is] a spoil of David."
Peshitta	And David took all the flocks and the herds, and an abundance of other things in addition, and they said, "This is David's spoil."
Septuagint	And he took all the flocks, and the herds, and led them away before the spoils: and it was said of these spoils, "These are the spoils of David."

Significant differences: This is the greatest difference in the texts so far. Even though the words found in
                                  the Hebrew are simple, we have a problem at the very beginning. We expect a wâw
                                  consecutive in v. 20b, which commonly begins or continues any narrative, but that
                                  is missing. Whereas, the transition sounds normal and natural in the English, it is
                                  not in the Hebrew. The second problem is, *flock and herd* can often be summed up
                                  with the word *cattle;* so it makes little sense to lead the *flocks and herds* in front of
                                  the flocks and herds. In the Latin Vulgate, the flocks and herds are led before *him*
                                  (David), to show him what is his spoil. The Peshitta has instead *an abundance of
                                  other things* which are added to the *flocks and herds* for David's spoil. The LXX has
                                  the flocks and herds led before the spoils, and it is all said to belong to David (which
                                  also does not make sense, as some of the spoil belongs to his men). Unfortunately,
                                  this verse is not found in the Dead Sea Scrolls. Please notice that, despite all of the
                                  differences, and despite the problems, the general understanding of this verse
                                  remains undisturbed, no matter which ancient translation you prefer.

                                  Among many of those in the United States who choose not to believe in the Bible,
                                  they often cite many false ideas like, *well, the Bible was just written by man and
                                  revised by various religious institutions as it was translated*. What we find
                                  remarkable is that, even in these passages where there are great differences, the
                                  overall meaning remains the same. This tends to be the case throughout Scripture;
                                  even Jerome's Latin Vulgate, which probably suffers a greater ecclesiastical
                                  influence than any other early translation, is still a good translation and the key
                                  doctrines of Scripture are still easily found in the Latin. That is, they did not change
                                  enough so that we are left with a propaganda piece for the Catholic Church. In fact,
                                  the only Bible translations which have been changed too radically are the New
                                  World Translation (the Jehovah Witness Bible); Moffatt's translation (which seems
                                  to support a great many liberal theories); and the CEV (which, although it does not
                                  veer from Reformationist doctrine, it does take a great many liberties with the text).
                                  You could take just about any other translation of Scripture and unearth all of the
                                  fundamental doctrines of God in a systematic way, and so that you are in line with
                                  the autographs themselves. That is, you could take almost any version of Scripture
                                  and build, systematically, the fundamental truths of God's Word; and the final result
                                  would be accurate and not reflect the bias of any particular church (although, the
                                  closer any church is to teaching the truth, the closer it will be to this systematic
                                  system of truth).

Thought-for-thought translations; paraphrases:

CEV   ...including their livestock. David also took the sheep and cattle that the Amalekites
                                  had with them, but he kept these separate from the others. Everyone agreed that
                                  these would be David's reward.

The Message   He herded the sheep and cattle before them, and they all shouted, "David's
                                  plunder!"

NLT   His troops rounded up all the flocks and herds and drove them on ahead. "These
                                  all belong to David as his reward!" they said.

REB   They took all the flocks and herds, drove the cattle before him and said, "This is
                                  David's spoil." [Probably reading; Hebrew reads: *David took all the flocks and
                                  herds; they drove before that cattle*.].

TEV   He also recovered all the flocks and herds; his men drove all the livestock in front
                                  of them and said, "This belongs to David!" [*Probable text* his men...front of them;
                                  Hebrew unclear].

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He took all the sheep and the cattle. His men drove the animals ahead of him and said, "This is David's loot."
JPS (Tanakh)	David took all the flocks and herds, which [the troops] drove ahead of the other livestock; and they declared, "This is David's spoil." [Hebrew of *which [the troops]...livestock* is uncertain].

Literal, almost word-for-word, renderings:

MKJV	And David took all the flock, and the herd. They drove on before those cattle. And they said, This is David's spoil.
Young"s Updated LT	And David takes the whole of the flock, and of the herd, they have led on before these cattle, and they say, "This is David"s spoil."

What is the gist of this verse? David took all of the flocks and herds as his spoil; his men affirmed what was his take.

1Samuel 30:20a			
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
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
tsôn (צֹאן) [pronounced *tzohn*]	*small cattle, sheep and goats, flock, flocks*	feminine singular collective noun with the definite article	Strong's #6629 BDB #838
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bâqâr (בָּקָר) [pronounced *baw-KAWR*]	*ox, herd, cattle*	masculine singular collective noun	Strong's #1241 BDB #133

Translation: David took all of the flocks [i.e, *the sheep and goats*] and the herd [i.e., *the oxen and cattle*]... The Amalekites had amassed quite a fortune in livestock from other groups of people; and David laid claim to this livestock.

Clarke: *He and his men not only recovered all their own property, but they recovered all the spoil which these Amalekites had taken from the south of Judah, the Cherethites, and the south of Caleb. When this was separated from the rest, it was given to David, and called David's spoil.*[46]

1Samuel 30:20b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
nâhag (נָהַג) [pronounced *naw-HAHG*]	*to bring, to lead, to urge on a course, to drive [animals] along, to drive away, to lead away [as a captive]*	3rd person masculine plural, Qal imperfect	Strong's #5090 BDB #624
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*.			
mîqᵉneh (מִקְנֶה) [pronounced *mik-NEH*]	*cattle, livestock* (specifically *sheep, cows and goats*)	Masculine singular (collective) noun with the definite article	Strong's #4735 BDB #889
hûwʾ (הוּא) [pronounced *hoo*]	*that*	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214
You will note that this is identical to the 3rd person masculine singular, personal pronoun.			

Translation: ...and they led them before David... As discussed earlier, all of the ancient manuscripts disagree with this phrase. The first problem with the Hebrew text is we expect a wâw consecutive to begin this phrase. The second problem is, *flocks and herds* are often summed up with the word *cattle;* so in the Hebrew, the *flocks and herds* are being led before themselves. It is a very difficult call here; the demonstrative pronoun is the same as the 3rd person masculine singular pronoun; however, we still have *cattle* in the Hebrew, as well as the definite article preceding hûwʾ. This means that there is no easy thing that we can say of the Hebrew text to indicate that, *this is the mistake; this is what the copyist did*. To make the meaning more clear, instead of using *him* here, I used *David* instead. However, *David* is not found in any of the texts.

The LXX has the cattle being led before all of the spoil; and that is a reasonable understanding as well. Again, we have no reason to choose one text over the other, apart from the LXX being based upon very early manuscripts (on the other hand, their translation of Samuel is generally uneven).

Gill suggests that we could understand this verse as follows: *[From that] which had been carried from Ziklag; first went the spoil taken from other places, and then those taken from David and his men, or what was found at Ziklag. Abarbinel supposes the meaning to be this, that the herds were driven before the flocks, that the oxen were led out first, and then the sheep followed, as being the weaker sort, and more easily to be driven, and carried off; but the former sense seems best.*[47]

---

[46] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:20.

[47] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:20.

1Samuel 30:20b			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
zôʾth (זֹאת) [pronounced *zoth*]	*here, this, thus*	feminine singular of zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
shâlal (שָׁלָל) [pronounced *shaw-LAWL*]	*booty, spoil, plunder, recompense, reward*	masculine singular construct	Strong's #7998 BDB #1021
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and said, "These belong to David [lit., *this (is) David's spoil*]." Even with the textual problems, it is clear in all ancient texts that the sheep, goats and cattle were all given to David; and that this was agreed upon by his men.

> Barnes explains this verse rather well: *The meaning is, "and David took all the sheep and oxen which the Amalekites drove" (i. e. had in their possession) "before that acquisition of cattle" (namely, before what they took in their raid to the south), "and they" (the people) "said, This is David's spoil." This was his share as captain of the band (compare Judges 8:24–26). All the other plunder of the camp—arms, ornaments, jewels, money, clothes, camels, accoutrements, and so on—was divided among the little army. David's motive in choosing the sheep and oxen for himself was to make presents to his friends in Judah 1Sam. 30:26-31.*[48] Transporting these flocks to the various cities would be relatively easy.

Keil and Delitzsch spend about a page talking about the problems and obscurity of this verse, and come to essentially the same conclusions as Barnes does, while offering the alternate understanding found in the Latin Vulgate.[49]

I think what we can safely conclude, despite the problems inherent in this verse, is, everyone in David's band received back all that had been taken from them. All of the excess loot which was recovered (livestock and manufactured goods, like CD players) went to David. I don't doubt that there was some personal guilt involved in this decision; after all, many of these men had, only a couple days earlier, threatened to stone David over what had happened. David's approach to this disaster resulted in the recovery of all that they had lost; therefore, it would only be right that David take the excess spoil himself. David will make a present of most of this to those throughout southern Judah, since much of it was taken from them originally.

David Treats Those too Weary to Continue with Grace

---

[48] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 30:20.

[49] See Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:20 for more information on this.

And so comes in David unto two hundred, the men who were exhausted from going after David and so they caused them to stay in a brook of the Besor. And so they go out to meet David and to meet the people who [are] with him. And so comes near David [to] the people and so he requests to them to peace.

1Samuel 30:21

David came toward the 200, the men who were [too] exhausted from following after David, so they left them at Brook Besor [see the Hebrew here]. They went out to meet David and to meet the people who [were] with him. So David approached the people and he inquired of [lit., *to*] them with regards to peace [or, *welfare*].

David then approaches the 200 men who were too exhausted to follow him (so they had been left at Brook Besor). They went out to meet David and to meet the men with David; David approached them and asked about their welfare.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David came to the two hundred men, who, being weary, had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor: and they came out to meet David, and the people that were with him. And David coming to the people, saluted them peaceably.
Masoretic Text	And so comes in David unto two hundred, the men who were exhausted from going after David and so they caused them to stay in a brook of the Besor. And so they go out to meet David and to meet the people who [are] with him. And so comes near David [to] the people and so he requests to them to peace.
Peshitta	And David came to the two hundred men who were left behind to guard the baggage, whom he had placed there to guard the road to Besor. And they went out to meet David and to meet the people who were with him. And when David and the people drew near, they exchanged greetings.
Septuagint	And David comes to the two hundred men who were left behind that they should not follow after David, and he had caused them to remain in the brook of Bosor; and they came forth to meet David, and to meet his people with him: and David drew near to the people, and they asked him how he did.

Significant differences:	The LXX diverges again from the MT here. We do not know why they remained behind in the LXX, and *he* speaks to them in the MT, whereas, *they* speak to him in the LXX. In the Peshitta, the men are left behind as per David's orders to guard that passage way. So, in the Peshitta, they are performing a specific function. The Vulgate is very close to the Hebrew at this point.
	Less significant is, the Latin, Greek and Aramaic all say *he (David)* left these men behind (for whatever reason); the MT says *they (David and the 400)* left these men behind.
	Even though the words used here in the various ancient texts are significantly different, the overall meaning is unchanged. What the MT text reveals (and I believe accurately so) is that David extends gracious greetings to those too tired to follow him. David set the stage for treating these men graciously and will follow through in the next few verses.

Thought-for-thought translations; paraphrases:

CEV	On the way back, David went to the two hundred men he had left at Besor Gorge, because they had been too tired to keep up with him. They came toward David and

the people who were with him. When David was close enough, he greeted the two hundred men and asked how they were doing.

The Message   Then David came to the two hundred who had been too tired to continue with him and had dropped out at the Brook Besor. They came out to welcome David and his band. As he came near he called out, "Success!."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   David came to the 200 men who had been too exhausted to go with him and had stayed in the Besor Valley. They came to meet David and the people with him. As David approached the men, he greeted them.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible   And David came to the two hundred men who had been too tired to follow David, and whom they [the Aramaic, Septuagint, Syriac and Vulgate all have *he,* referring to David] had allowed to remain at the Besor ravine; and they came out to meet David, and to meet the people who were with him, and when David came near to the people, they [as per the Septuagint] inquired of his success [or, *welfare*].

MKJV   And David came to the two hundred who were too exhausted to follow David, whom they had made also to stay at the brook Besor. And they went out to meet David, and to meet the people with him. And David came up to the people, and greeted them.

Young"s Updated LT   And David comes in unto the two hundred men who were too faint to go after David, and whom they cause to abide at the brook of Besor, and they go out to meet David, and to meet the people who are with him, and David approaches the people, and asks of them of welfare.

What is the gist of this verse? David returns to the 200 men who had been left behind, and approaches them with the 400 who continued on with him, and he asks of their welfare.

In the next two sections, David will both treat these 200 men who stayed behind in grace; and he will distribute much of the wealth that he legitimately accumulated to those in southern Judah. Sometimes, when we read quickly over this narrative passages, we completely miss the lessons that they teach us. David clearly shows himself to be a man of grace, devoid of bitterness and greed. His every action reveals a man who is not held back by mental attitude sins. If you have a soul filled with mental attitude sins, you might make it through life, but it will be without the contentment which David reveals. He could stop right now, settle down completely, and be one of the richest men in Palestine. This is not God's plan for David's life, and he knows it.

We are going to break v. 21 up into many bite-sized pieces; particularly when the MT and the LXX diverge. This way you will have no problem in seeing how the texts disagree (there are two major differences in this one verse), and the meaning that we may infer from the correct text.

1Samuel 30:21a			
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
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97

1Samuel 30:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [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/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
mâʾthayim (מָאתַיִם) [pronounced *maw-thah-YIM*]	*two hundred*	feminine dual numeral	Strong's #3967 BDB #547
ʾîysh (אִישׁ) [pronounced *eesh*]	*men; inhabitants, citizens; companions, soldiers, companions*	masculine plural noun with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced *ăsh-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
pâgar (פָּגַר) [pronounced *paw-GAHR*]	*to be exhausted, to lack strength, to be weak, to have become weak, to faint*	3rd person plural, Piel perfect	Strong's #6296 BDB #803
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
ʾachar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind*	preposition	Strong's #310 BDB #29
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: David came toward the 200, the men who were [too] exhausted from following after David,... You have to understand how the ancient world functioned. Men could not simply stay behind just because they felt like it. They may have been too tired to move forward, but this was an act of treason to remain behind. Any leader could have turned his own soldiers against them and slaughtered them right on the spot. David could have had them executed the very instant the spoke of remaining at Brook Besor; and, as he returns, he could slaughter them as well.

The reason that they were there is important. They were too exhausted to go further. They would have slowed David down. They would have done poorly in battle. This was not an act of treason on their part, nor an act of cowardice. They were just too exhausted to go any further. Recall that they had marched with David from Ziklag up to Aphek, and then they returned the day after they were told that they would not be needed. As I write this, I am personally a very healthy and strong person; however, my leg gave out on me the other day from too much walking, and that has reduced my walking considerably. These men have marched with inferior footware for over

100 miles. That some are too tired to continue does not surprise me. Therefore, this must be taken into consideration when dealing with these men. This is what David faces at this time. It would have been typical in the ancient world for a leader to turn his 400 men loose on these 200, to excecute them for desertion.

Although the Peshitta paints an entirely different picture—that David put them at Brook Besor to stand guard—none of the other translations support this; nor would David's dealings with them at this point make sense if that is what happened.

1Samuel 30:21b			
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
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*to cause to remain [stay, inhabit, sit, dwell]; to cause [a woman] to live [with someone]; to cause [a land] to be inhabited*	3rd person masculine plural, Hiphil imperfect with the 3rd person masculine plural suffix	Strong's #3427 BDB #442

The Aramaic, Septuagint, Syriac and Vulgate all have ***he*** *caused them to remain;* instead of *they*. This undoubtedly makes the most sense, given that David is spoken of chiefly throughout this narrative. However, when dealing with unearthing the original text, textual criticism generally supposes that the most difficult translation is the most accurate.

Now, even though we are dissecting this passage, and coming up without a clear conclusion; realize that the only difference is, either David left these 200 behind or David and his men left these 200 behind. Even though there are arguments to be made for each translations, the end result is almost the same.

It is my opinion that the text was changed at some point, to make this verse fit in with the other verses—that is, David is used as the subject of most of the verbs throughout, rather than David and his men—and that this verse was brought into conformity with this pattern. However, I believe that the original Hebrew text is as we find in the MT—so that it should read ...so **they** left them behind at Brook Besor. I do believe that there is a point of doctrine which is being made here, which will be discussed further down below.

b^{e} (בּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
nachal (נַחַל) [pronounced *NAHKH-al*]	*brook, torrent*	masculine singular construct	Strong's #5158 BDB #636
B^{e}sôwr (בּשׂור) [pronounced *b^{e}SOHR*]	posibly *tidings, reward;* and is transliterated *Besor*	proper noun location	Strong's #1308 BDB #143

Translation: ...so they left them at Brook Besor [see the Hebrew here]. These men had been left at Brook Besor. There is no reason, apart from the Pershitta, to think that this was David's desire that they remain there. However, it was apparent that they were unable to go further; and they did wait right here.

I spent a lot of time exegeting the Hebrew text above, and essentially left the matter without a conclusion. The older manuscripts and the easiest understanding of the text support that David left these men behind; and this is in keeping with David taking the lead in all of the actions found throughout this chapter (see, for instance, vv. 15, 17, 18). And textual criticism tends to put most of the weight on the older texts. However, the Hebrew text is the most difficult to explain—at least, on the surface, it is. Since it is the more difficult text, textual criticism would side

with the Hebrew with regards to this point. Personally, I would go along with the Hebrew, and for the following reason: the 400 men who went with David were in agreement with David to leave the 200 behind. No one voiced a different opinion. No one said, "Let's kill their cowardly asses." No one said, "Fine, but you are not going to share in whatever we bring back." All assented to leaving these men behind. It was clear, at that point, that they could not go any further. So, even though David undoubtedly made the call, there was agreement among his men that this is the right thing to do. Under those circumstances, they cannot simply turn around and now be legalistic about it. They cannot say, "Okay, *now* let's decide how we will deal with these 200." That moment is past. They made the decision, or assented to the decision, to leave these 200 behind; and this was done without rancor or legalism. Therefore, they cannot come back now, and impose some sort of limitation on these 200 (even though they will).

David is going to take a stand of grace, which is in opposition to popular opinion. There are times when a great leader must take a stand which is contrary to popular opinion.

1Samuel 30:21c			
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
yâtsâ` (יָצָא) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come forth; to rise; to flow, to gush up [out]*	3rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
qârâ` (קָרָא) [pronounced *kaw-RAW*]	*to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble*	Qal infinitive construct	Strong's #7122 & #7125 BDB #896
This is a homonym; the other qârâ` means *to call, to proclaim, to read, to assemble*.			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
qârâ` (קָרָא) [pronounced *kaw-RAW*]	*to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble*	Qal infinitive construct	Strong's #7122 & #7125 BDB #896
ʿam (עַם) [pronounced *ģahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

1Samuel 30:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 3ʳᵈ person masculine singular suffix	Strong's #854 BDB #85

Translation: They went out to meet David and to meet the people who [were] with him. David moves closer to these men and they move closer to David. They are also moving closer to the 400 men who are with David, his other soldiers. As mentioned, there are a lot of things that could occur at this point in time—including the slaughter of these 200 who remained behind.

1Samuel 30:21d

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
nâgash (נָגַשׁ) [pronounced *naw-GASH*]	*to come near, to draw near, to approach, to come hither*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #5066 BDB #620
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עַם) [pronounced *ģahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: So David approached the people... Here, *people* refers to the 200; in the previous portion of this verse, it referred to the 400 with David. David continues to move towards these people.

1Samuel 30:21e

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

1Samuel 30:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute*	3rd person masculine singular, Qal imperfect	Strong's #7592 BDB #981
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שָׁלוֹם) or shâlôm (שָׁלֹם) [pronounced *shaw-LOHM*]	*completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated*	masculine singular noun	Strong's #7965 BDB #1022
kaí (Καί) [pronounced *kī*]	*and, even, also*	conjunction	Strong's #2532
erôtaô (ἐρωτάω) [pronounced *air-o-TAW-oh*]	*to ask [someone about something], to ask a question; to ask, to request*	3rd person plural, aorist active indicative	Strong's #2065
αὐτόν	*him*	3rd person singular pronoun, accusative case	Strong's #846
ta (τά) [pronounced *taw*]	*the; these, those; them*	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

ὁ, ἡ, τό was originally a demonstrative pronoun. However, as the language developed, weakened into becoming an article; retaining some of its demonstrative use throughout. In the English, *the* is a weakened form of *this*.[50] One use of the article is as a mild, relative pronoun.[51]

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
eis (εἰς) [pronounced *ICE*]	*to, toward; into; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of*	directional preposition	Strong's #1519
eirênê (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*]	*peace, harmony, order, welfare*	feminine singular noun; accusative case	Strong's #1515

---

[50] *A Greek Grammar of the New Testament,* Curtis Vaughan and Virtus E. Gideon; Broadman Press, Nashville; ©1979; p. 80.

[51] Op. cit., p. 83. See also Wesley Perschbacher, *New Testament Greek Syntax;* Moody Press; ©1995; p. 54.

1Samuel 30:21e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Greek translation: And they ask him [about] them concerning [their] welfare.			
In my opinion, I would expect David, as the leader, to speak first to these men. However, I include this alternate rendering for your benefit.			

Translation: ...and he inquired of [lit., *to*] them with regards to peace [or, *welfare*]. David questions these men with respect to peace. I believe what is occurring is that he is asking them about how they are. I don't think he is asking them whether they are going to be peaceful with regards to David; I believe he is more asking of their welfare; i.e., how they are doing. This is a gracious gesture on David's part. In the ancient world, David could have legitimately unleashed his 400 men on these 200, to execute them for desertion. Instead, David asks of their welfare, indicating that he intends not to pursue retribution against them. David is not idly chitchatting, but he is genuinely concerned. He knows that these men, had they been able, would have continued with him. He supposes that, after this day or so has gone by, that they now have enough strength to move forward.

Note how differently David treats these men, as opposed to how the Amalekites treated the Egyptian slave. The Amalekites just had no humanity, no natural affection, no sympathy. They had the abundance, but no desire to treat this Egyptian with kindness. He was a liability; he was going to die; and they saw no reason to deal with him in any other way.

Furthermore, this is also a great difference between David and Saul. When Saul has time to think, he determines how can he make himself look good. What can he say in order to explain away his flakiness and bad choices. David, on the other hand, knows the decision he must face after defeating the Amalekites: what will he do about the 200 men who were unable to continue on with him? David was not trying to make himself look good; he had no interest in making the popular choice (which, turns out, is to let these men live, but to deprive them of taking any spoil). He had to make the right choice. In speaking to these men, it is obvious that this has been on his mind. The other 400 cannot make a move without David's orders. They will voice their opinion, but none of them will act rashly, which indicates their great respect for David.

And so answers each man of evil and a son of Belial from the men who went with David—and so they say, "Because that they did not go with me, we will not give to them from the spoil which we rescued, for if a man his woman and his sons and they lead [them away] and they go."	1Samuel 30:22	**Then spoke up each evil man—[each] son of worthlessness from among the men who went with David—and they said, "Because they did not go with us [lit., *me*], we will not give to them from the plunder that we recovered except that each one [may take] his wife and his sons and they [can] lead [them away] and depart."**

Then the most worthless of those men who went with David spoke up and said, "Because these men did not go with us, we will not share the plunder which we recovered, except that each man may lead away his wife and children and depart."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so answers each man of evil and a son of Belial from the men who went with David—and so they say, "Because that they did not go with me, we will not give to them from the spoil which we rescued, for if a man his woman and his sons and they lead [them away] and they go."

Peshitta	Then answered some of David's men who were evil and wicked, and said, "Because they did not go with us, we will not give them any portion of the spoil which we have recovered, save that every man may take his wife and his children."
Septuagint	Then every ill–disposed and bad man of the soldiers who had gone with David, answered and said, Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return.

Significant differences:	Only in the MT, do we find the masculine singular suffix *with me;* in all the other ancient manuscripts, it reads *with us.* Here is how we would look at it from the standpoint of textual criticism: this sounds most grammatically correct reading *with us* because we have all of these men speaking. Furthermore, it also sounds more correct even if one man is speaking to say, "They did not go with *us.*" Textual criticism tells us that it is more likely to change something which is grammatically weak to that which is grammatically correct. Therefore, the original text probably was a masculine *singular* suffix. By the way, in the Hebrew, it would be very difficult to mistake the masculine singular suffix for the masculine plural suffix.

Note:	I listed the Peshitta here because, recall if you will, it has David leaving these 200 men behind *to guard the baggage and to guard Brook Besor*—that is, they had a purpose and a mission. However, this seems to be contradicted here, where these are treated like they did not participate in any way in this mission (which they did not, of course). This tells us that the Peshitta account is faulty in this respect.

Thought-for-thought translations; paraphrases:

CEV	Some of David's men were good-for-nothings, and they said, "Those men didn't go with us to the battle, so they don't get any of the things we took back from the Amalekites. Let them take their wives and children and go!"
The Message	But all the mean-spirited men who had marched with David, the rabble element, objected: "They didn't help in the rescue, they don't get any of the plunder we recovered. Each man can have his wife and children, but that's it. Take them and go!"

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Then every wicked and worthless man who had gone with David said, "Since they didn't go with us, they shouldn't be given any of the loot we recovered. Each of them should take only his wife and children and leave."
JPS (Tanakh)	But all the mean and churlish fellows among the men who had accompanied David spoke up, "Since they did not accompany us [*So some manuscripts and versions; most manuscripts and editions read "me"*], we will not give them any of the spoil that we seized—except that each may take his wife and children and go."

Literal, almost word-for-word, renderings:

ESV	Then all the wicked and worthless fellows among the men who had gone with David said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except that each man may lead away his wife and children, and depart."
MKJV	And every evil and worthless man of the men who went with David answered and said, Because they did not go with us, we will not give them from a thing the spoil that we have seized, except to every man his wife and his sons. Let them take them, and go.

| *Young"s Updated LT* | And every bad and worthless man, of the men who have gone with David, answers, yea, they say, "Because that they have not gone with us we do not give to them of the spoil which we have delivered, except each his wife and his children, and they lead away and go." |

What is the gist of this verse? Some of the men with David expressed the opinion that the only thing that these 200 should receive is their wives and children.

1Samuel 30:22a			
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 (עָנָה) [pronounced *ĝaw-NAWH*]	*to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively*	3rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
raʿ (רַע) [pronounced *rahĝ*]	*evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]*	masculine singular noun	Strong's #7451 BDB #948
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bᵉlîyyaʿal (בְּלִיַּעַל) [pronounced *bᵉlee-YAH-ĝahl*]	*without value, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated Belial*	masculine singular noun	Strong's #1100 BDB #116
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
ʾîysh (אִישׁ) [pronounced *eesh*]	*men; inhabitants, citizens; companions, soldiers, companions*	masculine plural noun with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81

1Samuel 30:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: Then spoke up each evil man, [each] son of worthlessness from among the men who went with David... This sounds more like individuals stood up and gave their opinion. It was not as much of a mob scene as it was a town meeting. Several stood up and said, "Yeah, here's how I feel about this situation."

The author of this text—probably David—identifies these men as *sons of Belial,* indicating that their opinion veered sharply from divine viewpoint.

1Samuel 30:22b

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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
yaʿan (יַעַן) [pronounced *yah-ĢAHN*]	*on account of; because*	preposition	Strong's #3282 BDB #774
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Together, yaʿan ʾăsher (יַעַן אֲשֶׁר) [pronounced *yah-ĢAHN ash-ER*] mean *because that, because; in that, that.*			
lô (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
ʿîm (עִם) [pronounced *ģeem*]	*with, at, by, near*	preposition of nearness and vicinity with the 1st person singular suffix	Strong's #5973 BDB #767

1Samuel 30:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is a 1st person plural suffix in the Greek, Aramaic and Latin (and in one early printed edition of the MT[52]).			

Translation: ...and they said, "Because they did not go with us [lit., *me*],... This is an interesting statement in the Hebrew, and it is probably accurate in the Hebrew. Each of these worthless men stood up and said, "Yeah, they didn't go with me. Therefore, they should not get a damn thing from our raid." These soldiers who stand up and voice their opinion try to make this as personal as possible. "I went out and recovered these people and goods; these men did not go with me."

1Samuel 30:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person plural, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
shâlal (שָׁלָל) [pronounced *shaw-LAWL*]	*booty, spoil, plunder, recompense, reward*	masculine singular noun with the definite article	Strong's #7998 BDB #1021
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
nâtsal (נָצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover*	3rd person plural, Hiphil perfect	Strong's #5337 BDB #664

Translation: ...we will not give to them from the plunder that we recovered... This is pure legalism; if these men did not work for it, then they will not get what was taken from the Amalekites. It should only seem fair: "You did not pursue the Amalekites with us; you did not kill the Amalekites; therefore, what we took belongs to us, not to you." This included the personal affects and whatever had been stolen from them by the Amalekites. In other words, if Chuck ben Woolery had his wife, two kids, his DVD player and his Ipod stolen from him when the Amalekites struck the Israelite camp, then he can have his wife and two kids back, but he doesn't get his gear back. That is what these men propose—and, quite frankly, this is a reasonable, but legalistic, position.

---

[52] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 320.

1Samuel 30:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אָם) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though*	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (כִּי אָם) [pronounced *kee-eem*] act as a limitation on the preceding thought, and therefore should be rendered *but, except, except that, unless* and possibly *only*. However, these particles are not used in a limiting way *if* they follow an oath, a question or a negative. Then they can be rendered *that if, for if, for though, that since, for if, but if, indeed if, even if*.			
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾîshshâh (אִשָּׁה) [pronounced *eesh-SHAWH*]	*woman, wife*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #802 BDB #61
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...except that each one [may take] his wife and his sons... Now, this is interesting. Note that, despite the fact that David has two wives, most men are said here to have one wife. They are not taking their *wives,* but their *wife*. *Sons* here refers to *sons and daughters*.

1Samuel 30:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
nâhag (נָהַג) [pronounced *naw-HAHG*]	*to bring, to lead, to urge on a course, to drive [animals] along, to drive away, to lead away [as a captive]*	3rd person masculine plural, Qal imperfect	Strong's #5090 BDB #624

1Samuel 30:22e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	3ʳᵈ person plural, Qal imperfect; pausal form	Strong's #1980 (and #3212) BDB #229

Translation: ...and they [can] lead [them away] and depart." I believe that this is separate from the previous portion of this verse. What we are probably getting is a summary of what has been said. Here, we are dealing with the plural verbs, referring to those in general who remained behind; *they* can lead their wives and children out of there.

This final verb is an interesting one—it appears as though these worthless men want the 200 to collect their families and leave. It is not simply a matter of, "You only get your wife and kids and no more." They appear to be telling them to sever their ties as well.

> Edersheim paints a picture of these men for us: *[These are] rough, wild men...equally depressed in the day of adversity, and recklessly elated and insolent in prosperity*.[53]

And so says David, "You will not do so, my brothers that has given Yᵉhowah to us and so He kept us and so He gives the band the ones coming upon us in our hand.   1Samuel 30:23   **Then David said, "You will not do this [lit., *so, thus*], my brothers, with that which Yᵉhowah has given us. He protected us and He gave the division [of soldiers] who came against us into our hand.**

Then David said to his soldiers, "You will not choose this course of action, my brothers, which that which Jehovah has given us. He protected us and He gave the division of soldiers who fought against us into our hands.

Here is how others have translated this verse:

Ancient texts:

Masoretic text	And so says David, "You will not do so, my brothers that has given Yᵉhowah to us and so He kept us and so He gives the band the ones coming upon us in our hand.
Septuagint	And David said, "You shall not do so, after the Lord has delivered the enemy to us, and guarded us, and the Lord has delivered into our hands the troop that came against us.
Significant differences:	The MT text reads *my brothers* whereas the LXX has a preposition instead. I suspect that there is a preposition which is very close to *my brothers* which was misread or miscopied (or that a poor manuscript was used). The Peshitta and the Vulgate agree with the MT.

Thought-for-thought translations; paraphrases:

---

[53] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 507.

CEV	But David said: My friends, don't be so greedy with what the LORD has given us! The LORD protected us and gave us victory over the people who attacked.
The Message	"Families don't do this sort of thing! Oh no, my brothers!" said David as he broke up the argument. "You can't act this way with what GOD gave us! God kept us safe. He handed over the raiders who attacked us.
NLT	But David said, "No, my brothers! Don't be selfish with what the LORD has given us. He has kept us safe and helped us defeat the enemy.
REB	'That', said David, 'you must not do, considering [probable reading, compare Greek; Hebrew *my brothers]* what the LORD has given us, and how he has kept us safe and given the raiding party into our hands.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	But David said, "My brothers, don't do that with the things which the LORD has given us. He has protected us and handed the troops that attacked us over to us.
JPS (Tanakh)	David, however, spoke up, "You must not do that, my brothers, in view of what the LORD has granted us, guarding us and delivering into our hands the band that attacked us.

Literal, almost word-for-word, renderings:

MKJV	And David said, My brothers, you shall not do so with that which Jehovah has given us. For He has protected us, and has delivered into our hand the company that came against us.
Young"s Updated LT	And David says, "Do not do so, my brothers, with that which Jehovah has given to us, and He does preserve us, and does give the troop which comes against us into our hand.

What is the gist of this verse? David tells the legalists that God delivered these Amalekites into their hand and God preserves them.

1Samuel 30:23a			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâsâh (עָשָׂה) [pronounced *ğaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	2nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

1Samuel 30:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced *kane*]	*so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
ʾâch (אָח) [pronounced *awhk*]	*brother, kinsman* or *close relative*	masculine plural noun with the 3rd person masculine singular suffix	Strong's #251 BDB #26

Instead of *my brothers,* the Greek has...

meta (μετά) [pronounced *meht-AH*]	*after, behind*	preposition with the accusative	Strong's #3326

Μετά also means *with,* but not with an accusative. Possibly this usage is a throwback to classical Greek?

τό	*the; this that*	neuter singular definite article; accusative case	Strong's #3588

Even though this is what we find in the Greek, there is no reason to doubt the Hebrew, as it makes perfect sense.

ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81

ʾêth + ʾăsher (אֵת אֲשֶׁר) [pronounced *ayth-ash-ER*] possibly mean *that which; what.* Taking ʾeth as the identical preposition, together these could mean *with that, with that which.*

nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510

Translation: Then David said, "You will not do this [lit., *so, thus*], my brothers, with that which Yᵉhowah has given us. These soldiers, the ones who spoke up, were very legalistic. You must earn it, as far as they were concerned. Now, even though this may seem to make sense to you, realize that God was the one Who gave them back these things. God provided for them; they did not just do some great thing for God. Receiving back their children and their wives and their possessions was a gift from God. They did not earn it; they did not deserve it. Therefore, they cannot be legalistic in their distribution of the spoil.

Gill: *Though [David] saw through their wickedness, and disapproved of the bad sentiments they had embraced, yet he deals gently with them, calling them brethren, being of the same nation and religion, and his fellow soldiers; yet at the same time keeps up and maintains his dignity and authority as a*

general, and declares it should not be as they willed, and gives his reasons for it, that it was not fit they should do as they pleased.[54] It is important to recognize that David corrects these men as brothers; he does not say, "You idiots; don't you see that it is God who delivered these things to us?" That might have been my approach. Gill goes on to say: *what they had was given them, and therefore, as they had freely received, they should freely give; and what was given them, was not given to them only, but to the whole body, by the Lord...it was not by their own power and might that they got the victory over the enemy, and the spoil into their hands, but it was through the Lord only; and therefore, as they should not assume the honour of the victory to themselves, so neither should they claim the spoil as wholly belonging to them*.[55]

The Open Bible succinctly and accurately sums this up: *Recognizing that God is the Giver makes us generous with others*.[56] If you realize that what we have has been give to you by God in grace, then you are much less likely to be selfish with the material blessings which you have. David, by the way, will not be hypocritical about this—he will apply this principle to himself as well at the end of this chapter.

Note the gentle approach that David takes with these men. I came from a church where the pastor was very authoritative; and, as a result, some men in that church attempted to copy his personality (even though he clearly taught that this was an aberration of the faith). David does not come down hard on these men; they just defeated a huge army of Amalekites, so the "I am the boss and you are the peons" approach just is not going to cut it here. When you have authority and you must exert your authority, there are different approaches that one can take. Taking the same approach time after time just does not always work. The father who beats his kids every time they do wrong is not any more a good father than the one who simply tells them that they did wrong, and then applies no discipline whatsoever. There is a balance and there are different styles and different approaches. David is very nearly about to become king over all Israel; he is poised to take Saul's place—so God has him in training. Note that David has kept his head time and time again. When faced with the adversity of coming back to a camp which had been burned to the ground, David kept his head. When coming across a man who participated in the destruction of his camp, David kept his head. When dealing with these men who are attempting to set policy, David keeps his head. Again and again, David acts rationally and with purpose.

Now, do you begin to grasp the statement of 1Sam. 16:7b? "God does not see as man sees; man looks at one's outward appearance, but Jehovah looks at the heart." Note that David has had to make decision after decision—in the face of hopelessness; at a time when a quick and satisfying revenge could be had; and at a time of great victory—all of these decisions in various circumstances had to take place within the space of a couple day's time. God was able to look into David and see that this is what he is capable of; God can see that David, even at the very young age when Samuel anoints him, has great potential. I often come across the phrase, *what you see is what you get;* and this is most often applied by a young person to him or herself. That is wrong—completely wrong. What you don't see is what you get. Even David's own father, Jesse, looked at his sons, and got it wrong. He sent them out in order to Samuel, indicating which of his sons was a natural leader; and God rejected them one after another. This is because God can see what is on the inside.

1Samuel 30:23b			
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
shâmar (שָׁמַר) [pronounced *shaw-MAR*]	*to keep, to guard, to protect, to watch, to preserve*	3rd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036

---

[54] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:23.

[55] Ibid.

[56] *The Open Bible;* the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 402.

1Samuel 30:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 1ˢᵗ person plural suffix	Strong's #853 BDB #84

Translation: He protected us... God protected not just David's men, God protected their wives, children and possessions. All that they owned, God protected.

1Samuel 30:23c

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
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gᵉdûwd (גְּדוּד) [pronounced *gᵉDOOD*]	*troop, band [of soldiers], division, detachment; an incision, cutting [of the skin]; furrow [of a field]*	masculine singular noun with the definite article	Strong's #1416 (& #1417–1418) BDB #151
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal active participle with the definite article	Strong's #935 BDB #97
The participle, with or without the definite article, can also function as a relative clause, although whether the action is past, present or future must be ascertained from the context.			
ʿal (עַל) [pronounced *ğahl*]	*upon, against, above*	preposition with the 1ˢᵗ person plural suffix	Strong's #5921 BDB #752
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine plural noun with the 1ˢᵗ person plural suffix	Strong's #3027 BDB #388

Translation: ...and He gave the division [of soldiers] who came against us into our hand. David fully recognizes God's grace in all of this. The soldiers who had come and taken away their wives and children, God allowed David and his men to annihilate.

Clarke remarks: *[David] very properly attributes this victory to God; the numbers of the Amalekites being so much greater than his own. Indeed, as many fled away on camels as were in the whole host of David.*[57]

Since this is a victory given them by God and since all that was taken from then is protected by God, then they cannot claim these things as exclusively their own. They cannot approach this legalistically.

And who listens to you [all] to the word the this for as a portion of the one going down in the battle and as a portion of the one remaining upon the articles; together they divide."

1Samuel 30:24

Furthermore, who would listen to you with respect to this matter; for, as [is] the portion of the one going down into the battle, so [is] the portion of the one remaining with [lit., *upon*] the possessions [lit., *manufactured articles*]; they will share equally."

Furthermore, who is going to listen to you with respect to this matter? The apportioned spoil going to those who go into battle will be identical to the apportioned spoil going to those who are left behind to guard the personal possessions of all. They will share equally in the profits."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And no man will listen to you in this matter. But equal shall be the portion of him that went down to battle, and of him that abode at the baggage, and they shall divide alike.
Masoretic Text	And who listens to you [all] to the word the this for as a portion of the one going down in the battle and as a portion of the one remaining upon the articles; together they divide."
Peshitta	For who will listen to you int his matter? For as his portion is who goes down to battle, so will his portion be who remains by the baggage; they will divide alike.
Septuagint	And who will listen to these your words? For they are not an inferior thing to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike."

Significant differences:	The intent of these ancient versions appears to be identical. The Latin seems to take some minor liberties with this passage; the MT and Peshitta seem to agree word-for-word; and the LXX adds one additional phrase: that the men remaining behind are not inferior to those who went to war.

Thought-for-thought translations; paraphrases:

CEV	Who would pay attention to you, anyway? Soldiers who stay behind to guard the camp get as much as those who go into battle.
The Message	Who would ever listen to this kind of talk? The share of the one who stays with the gear is the share of the one who fights—equal shares. Share and share alike!"
NJB	Who would agree with you on this? No:
	As the share of the man who goes into battle,
	so is the share of the man who stays with the baggage.
	They will share alike.'
NLT	Do you think anyone will listen to you when you talk like this? We share and share alike—those who go to battle and those who guard the equipment."

---

[57] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:23.

TEV   No one can agree with what you say! All must share alike: whoever stays behind with the supplies gets the same share as the one who goes into battle."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   Besides, who is going to pay attention to what you have to say in this matter? Certainly, the share of those who go into battle must be like the share of those who stay with the supplies. They will all share alike."

JPS (Tanakh)   How could anyone agree with you in this matter? The share of those who remain with the baggage shall be the same as the share of those who go down to battle; they shall share alike."

Literal, almost word-for-word, renderings:

HCSB   Who can agree to your proposal? The share of the one who goes into battle is to be the same as the share of the one who remains with the supplies. They will share equally.

Young"s Updated LT   And who does hearken to you in this thing? for as the portion of him who was brought down into battle, so also is the portion of him who is abiding by the vessels—alike they share."

What is the gist of this verse? David actually here sets up policy which will be followed for years to come: after telling the complainers that no one will listen to them, he make the policy that those who go into battle will share equally with those who remain behind with their personal possessions.

1Samuel 30:24a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced *mee*]	*who, whom;* occasionally rendered *how, in what way*	pronominal interrogative	Strong's #4310 BDB #566
shâma‛ (שָׁמַע) [pronounced *shaw-MAHĢ*]	*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*	3rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
dâbâr (דָּבָר) [pronounced *daw^b-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular noun with the definite article	Strong's #1697 BDB #182

1Samuel 30:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: Furthermore, who would listen to you with respect to this matter;... David here clearly pulls rank. His authority is absolute in this case. Recall that a disproportionate amount of the loot seized went to David; this, plus his leadership position, meant that he set the policy here. These complainers will not be listened to by anyone; David will set the policy, a policy that would be followed in the future.

1Samuel 30:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	conjunction; preposition	Strong's #3588 BDB #471
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
chêleq (חֵלֶק) [pronounced *KHAY-lek*]	*portion, tract, territory, share, allotment; smoothness*	masculine singular construct	Strong's #2506 (and #2511) BDB #324
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	Qal active participle with the definite article	Strong's #3381 BDB #432
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
milᵉchâmâh (מִלְחָמָה) [pronounced *mil-khaw-MAW*]	*battle, war*	feminine singular noun with the definite article	Strong's #4421 BDB #536

Translation: ...for, as [is] the portion of the one going down into the battle,... When a group of men go into battle, their payment is the things which the take during that fight. This is one way nations were able to get their men to fight for the nation (but other things were also involved). What we are going to have is a policy set by David which will be completed in the next portion of the verse.

1Samuel 30:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

	1Samuel 30:24c		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
When the kaph preposition is doubled, it should be rendered *as...and as, as...so; how...thus; as well...as*.			
chêleq (חֵלֶק) [pronounced *KHAY-lek*]	*portion, tract, territory, share, allotment; smoothness*	masculine singular construct	Strong's #2506 (and #2511) BDB #324
yâshab (יָשַׁב) [pronounced *yaw-SHAHᵝV*]	*inhabiting, staying, remaining, dwelling, sitting*	Qal active participle with the definite article	Strong's #3427 BDB #442
ʿal (עַל) [pronounced *ǵahl*]	*upon, against, above*	preposition with the 1st person plural suffix	Strong's #5921 BDB #752
kᵉlîy (כְּלִי) [pronounced *kᵉlee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural noun with the definite article	Strong's #3627 BDB #479

Translation: ...so [is] the portion of the one remaining with [lit., *upon*] the possessions [lit., *manufactured articles*];... David decrees that those who remain behind to guard the army's personal possessions will be treated just like those who went to battle. This is grace. In this case, he is referring to those who were left behind by mutual consent. No one raised a fuss or tried to make policy when these 200 could not continue. Therefore, in this case, and any similar situation, they will receive the same allotment of plunder. Key to this reasoning is, God led the Israelites to the Amalekites and God gave the Israelites the victory. Since all of this came to pass as a result of God's grace, then becoming legalistic about it is the wrong move.

Now, by this decree, it is apparent that some things were left behind with the 200—probably to allow David's army to move with greater speed. But, bear in mind, David and his men were carrying supplies for a war against Israel. They do not need all of those supplies at this point. They are going to be involved in one battle; so speed is more important than supplies. That being said, this does not mean that the reason these men stayed behind was simply to watch the supplies left with them. We are told twice (vv. 10, 21) that these 200 were too exhausted to continue following David's lead. Therefore, things were left with them, as that was a logical thing to do; but that was not the reason they remained behind. As we have seen, the Peshitta attempts to make guarding Brook Besor the reason these men remained behind, and some commentators, like Clarke make this same assertion.[58] However, as I have said again and again, based upon Scripture, and based upon the previous events, these 200 remained behind because they were exhausted.

---

[58] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:24.

1Samuel 30:24d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yachad (יַחַד) [pronounced *YAH-khahd*]	*together, alike, all together; union, junction, mutually, with one another; equally*	adverb	Strong's #3162 BDB #403
There are several slightly different spellings of this adverb.			
châlaq (חָלַק) [pronounced *chaw-LAHK*]	*to divide, to apportion, to allot, to distribute, to share*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #2505 BDB #323
This verb is a homonym; its twin means *to escape, to be slippery; to plunder, to pillage, to strip of possessions*.			

Translation: ...they will share equally." Whatever is taken in battle would be divided up equally among David's entire army, regardless of their function. David will apply this same rule to himself, which makes him unlike any politician that I am aware of today. If any politician spoke against the tremendous retirement benefits that they receive, he would be censured so quick, his head would spin. No way would our Congress live under the social security system. They may bat it around as a political ball, but no matter what happens, the system which we have as a supplemental retirement will never be anything like theirs.

By the way, this was not an entirely new approach; we find a similar approach in Num. 31:25–31, which was a command from God to Moses and Eleazar. See also Joshua 22:8 Psalm 68:12

And so he is from the day the that and beyond. And so he places her for a decree and for a judicial verdict for Israel until the day the this.	1Samuel 30:25	**And so it is from that day and forward that he set it for a decree and a judicial decision for Israel to this day.**

From that day forward, David made this a policy that Israel followed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so he is from the day the that and beyond. And so he places her for a decree and for a judicial verdict for Israel until the day the this.
Septuagint	And it came to pass from that day forward, that it became an ordinance and a custom in Israel until this day.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	David made this a law for Israel, and it has been the same ever since.
The Message	From that day on, David made that the rule in Israel—and it still is.
NLT	From then on David made this a law for all of Israel, and it is still followed.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	From that time on he made this a rule and a custom in Israel as it is to this day.
JPS (Tanakh)	So from that day on it was made a fixed rule for Israel, continuing to the present day.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible	And so it came to pass │from that day forward│ that he appointed it for a statute and for a custom unto [3 early printed editions read *in*] Israel until this day.
HCSB	And it has been so from that day forward. David established *this policy* as a law and an ordinance for Israel *and it continues* to this very day.
Young"s Updated LT	And it comes to pass from that day and forward, that he appoints it for a statute and for an ordinance for Israel unto this day.

What is the gist of this verse? David's policy continued for a long time into the future.

1Samuel 30:25a			
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
hâyâh (הָיָ֣ה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
hûwʾ (הוּא) [pronounced *hoo*]	*that*	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
mâˊᵉlâh (מַעְלָה) [pronounced *mawġᵉ-LAW*]	*higher, higher part, above, upon, forward*	adverb	Strong's #4605 BDB #751

Translation: And so it is from that day and forward... This indicates that policy is going to be set by David; a policy which will last a long time.

This verse is known as a gloss; words which were added by an editor or after Scripture was completed. The idea is, it is clear that this was added a long time after these incidents took place. Whether Scripture was recorded in its final form then or before is debatable. Most consider these glosses to be a part of Scripture, however. It is a perspective given from many years later. It is my opinion that most of Scripture is based on first-hand accounts (that is, David wrote this very chapter); and an editor gathered these up not too long after, and pieced them together as a divine perspective of Israel and God's dealings with Israel. The book of Genesis is probably the

clearest example of this; it is apparent that several authors wrote this, consecutively; and that one final editor may have been Moses (however, I believe it was Joseph).[59]

1Samuel 30:25b			
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
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set, to make*	3rd person masculine singular, Qal imperfect with the 3rd person feminine singular suffix	Strong's #7760 BDB #962
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
chôq (חֹק) [pronounced *khoke*]	*decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task*	masculine singular noun	Strong's #2706 BDB #349
This is the first time that we find this word used in the book of Samuel.			
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
mîshᵉpâţ (מִשְׁפָּט) [pronounced *mishᵉ-PAWT*]	*judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court; the act of deciding a case, the place where a judgement is rendered*	masculine singular noun	Strong's #4941 BDB #1048

Translation: ...that he set it for a decree and a judicial decision... In the KJV, this is rendered a statute and an ordinance. It is difficult to distinguish between these words. Sometimes they seem to be used interchangeably; sometimes used like different words with specific meanings. My educated guess is, David decreed this principle at this historical point in time, and, sometime later, when he decreed it again, it became law over Israel, enforceable in the courts.

1Samuel 30:25c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

---

[59] Moses is never said to be the author of Genesis.

1Samuel 30:25c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
This reads *in* in three early printed editions of the MT.[60]			
Yisᵉrâˋêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
ˊad (עַד) [pronounced *ĝahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
In three early printed editions, this reads *in*.[61]			
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: ...for Israel to this day. This is the short phrase which indicates that someone either wrote this awhile after the historical event named here; or added this even after the text for Samuel was completed. Even up to the time that the author/editor recorded this, this decree of David's was still a decree for all Israel. This indicates that David had to have become king since that time and made it a law over the land.

Several heathen groups followed this same custom, including the Romans.[62]

I should also add that this is very similar to a policy recommended by Paul to Timothy in 1Tim. 6:18–19: Instruct them to do good, to be rich in good works, to be generous, willing to share, storing up for themselves a good foundation for the age to come, so that they may take hold of life that is real.

<p align="center">**Return to Chapter Outline**   **Return to the Chart and Map Index**</p>

<p align="center">## David Distributes Much of the Spoil to the Elders in Judah</p>

And so comes David unto Ziklag and so he sends from the spoil to elders of Judah to his associates, to say, "Behold, for you: a blessing from a spoil of enemies of Yehowah;" ...	1Samuel 30:26	**Then David came to Ziklag and he sent to the elders of Judah [and] to his acquaintances some of the spoil [lit., *from the spoil*] (saying, "Look, [this is] for you: a gift [or, *blessing*] from the spoil of Yᵉhowah's enemies");...**

After returning to Ziklag, David sent portions of what he recovered from the Amalekites to the elders of Judah and to his acquaintances there as well, saying, "Look, this is a gift to you; a gift from the spoil of Jehovah's enemies."

Here is how others have translated this verse:

---

[60] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 320.

[61] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 320.

[62] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:24. Gill cites Polybius Hist. l. 10. p. 365. as well as the Turkish historian Chalcocondyl. de reb. Turc. l. 5. p. 161, who says the same was followed by the Pisidians.

Ancient texts:

Masoretic Text	And so comes David unto Ziklag and so he sends from the spoil to elders of Judah to his associates, to say, "Behold, for you: a blessing from a spoil of enemies of Yehowah."
Septuagint	And David came to Sekelac, and sent of the spoils to the elders of Juda, and to his friends, saying, "Behold some of the spoils of the enemies of the Lord [in MT and Alexandrian LXX: *Lo, a blessing for you*];" ...

Significant differences:	The MT lacks an *and* which is found in the Septuagint. The version of the LXX which I use lacks the phrase *a blessing for you,* which is found in the MT and the Alexandrian LXX. As usual, these differences are insignificant.

Thought-for-thought translations; paraphrases:

CEV	David went back to Ziklag with everything they had taken from the Amalekites. He sent some of these things as gifts to his friends who were leaders of Judah, and he told them, "We took these things from the LORD's enemies. Please accept them as a gift."
The Message	On returning to Ziklag, David sent portions of the plunder to the elders of Judah, his neighbors, with a note saying, "A gift from the plunder of GOD's enemies!"
NLT	When he arrived at Ziklag, David sent part of the plunder to the leaders of Judah who were his friends. "Here is a present for you, taken from the LORD's enemies," he said.
TEV	When David returned to Ziklag, he sent part of the loot to his friends, the leaders of Judah, with the message, "Here is a present for you from the loot we took from the LORD's enemies."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	When David came to Ziklag, he sent part of the loot to his friends, the leaders of Judah. He said, "Here is a gift for you from the loot taken from the LORD'S enemies."
JPS (Tanakh)	When David reached Ziklag, he sent some of the spoil to the elders of Judah [and] to his friends, saying, "This is a present for you from our spoil of the enemies of the LORD." [meaning of Hebrew uncertain for *to his friends*].

Literal, almost word-for-word, renderings:

MKJV	And David came to Ziklag, and sent some of the spoil to the elders of Judah, to his friends, saying, Behold, a present for you from the spoil of the enemies of Jehovah;...
Young"s Updated LT	And David comes in unto Ziklag, and sends of the spoil to the elders of Judah, to his friends, (saying, "Lo, for you a blessing, of the spoil of the enemies of Jehovah)," ...

What is the gist of this verse? Once David returns to Ziklag with all of the spoil, he sends a great deal of it throughout Judah (the specific cities to be named in subsequent verses).

At this point, David shows that not only can he talk the talk, but he can walk the walk. He has enforced an policy of grace on his men; at this point, he applies this policy of grace to himself.

1Samuel 30:26a

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
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [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/relational preposition (respect or deference may be implied)	Strong's #413 BDB #39
tsiqᵉlag (צִקְלַג) [pronounced *tzihkᵉ-LAHG*]	transliterated *Ziklag*	Proper noun; location	Strong's #6860 BDB #862

Translation: Then David came to Ziklag... David has not just made a convenient law which keeps his troops as one; but he practices what he preaches. The spoil which had been taken from the Amalekites had been taken from all over southern Judah. So, this is what happens when David returns to his camp in Ziklag:

1Samuel 30:26b

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
shâlach (שָׁלַח) [pronounced *shaw-LAKH*]	*to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth* [branches], *to shoot* [an arrow]	3rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
shâlal (שָׁלָל) [pronounced *shaw-LAWL*]	*booty, spoil, plunder, recompense, reward*	masculine singular noun with the definite article	Strong's #7998 BDB #1021
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
zâkên (זָקֵן) [pronounced *zaw-KANE*]	*elders*	masculine plural construct	Strong's #2205 BDB #278

This is the first time we have seen this word used since 1Sam. 17.

1Samuel 30:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yᵉhûwdâh (יְהוּדָ֑ה) [pronounced *Yᵉhoo-DAW*]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
rêaʿ (רֵעַ) [pronounced *RAY-ahĝ*]	*associate, neighbor, colleague, fellow, acquaintance*	masculine plural noun with a 3ʳᵈ person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...and he sent to the elders of Judah [and] to his acquaintances some of the spoil [lit., *from the spoil*],... David had made friends and acquaintances while in southern Judah, where he and his men spent a lot of time on the run from Saul. Therefore, even though many individuals turned David in, this was not all that was done. Many people supported him, even though they did not join his small band of men. There were leaders also in Judah that David knew. Many of these had suffered some kind of loss because of the Amalekite raids. Therefore, David sent them a lot of the stolen things which David retrieved from the Amalekites.

Do you see what David is doing and how this is tied to the previous passage? When recovering all of the items stolen from them by the Amalekites, some legalists suggested that the 200 who did not participate should not participate in the return of the things taken from them. David said, "No, sorry; that is not the way we are going to do things—these men will be rewarded just as if they went into battle with us." Now, it is easy to apply this gracious position to others. Democrats, at this point in time, are known for their social programs, and the fact that they take money from business and from the rich and give it to the poor and unfortunate (I am oversimplying things here). They are also know, right at the time that I write this, as the ones who are trying to preserve social security and their *pact* with the workers. Now, if social security was a good thing, then they would be under the social security system themselves, but they are not. Republican and Democrat Senators and Representatives are under a much more generous retirement system. They are willing to give us our wives and children back, but they are going to hold onto the rest of our stuff. David, on the other hand, applies his grace position to himself. We already know that a great deal of what was taken in this attack—perhaps everything over and above that which the Amalekites took from the Israelites—was given over to David. Well, it is one thing to be gracious with other peoples things; it is complete another to be gracious with your own things. David is going to apply this grace policy to himself. For instance, if a Democrat or a Republican Senator tells me, "This is how your retirement system is going to be" and he also applies that same retirement system to himself, then I know it's a good system. But if he says, "System A is for you, and system B is for me" then I know that system A is crap and that B is overly generous. David says, "This is the grace system that we should be under, and I am placing myself under this same grace same system."

1Samuel 30:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	Qal infinitive construct	Strong's #559 BDB #55

	1Samuel 30:26b		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 2ⁿᵈ person masculine plural suffix	No Strong's # BDB #510
bᵉrâkâh (בְּרָכָה) [pronounced *bᵉraw-KAW*]	*blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity*	feminine singular noun	Strong's #1293 BDB #139
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
shâlal (שָׁלָל) [pronounced *shaw-LAWL*]	*booty, spoil, plunder, recompense, reward*	masculine singular construct	Strong's #7998 BDB #1021
ʾâyab (אָיַב) [pronounced *aw-YAᴮV*]	*enemy, the one being at enmity with you; enmity, hostility*	masculine plural construct; Qal active participle	Strong's #340 BDB #33
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

Translation: ...(saying, "Look, [this is] for you: a gift [or, *blessing*] from the spoil of Yᵉhowah's enemies");... David presents these things as a gift, or a blessing, to those in Judah (principally southern Judah). Notice that this is a change; David had been plundering Jehovah's enemies for sometime now, yet he never sent any of this plunder into Judah. However, this time he does; but recall, this time, David is also functioning in (or by) the Holy Spirit (vv. 6b–8).

This also gives us great insight into David's character. He is not obligated in any way to return these items to those in southern Judah. David could have kept all of this for himself, and there is not a single person who could fault him for that. After all, he went out with his men and recovered all of this. Even those in Judah would not have held it against him had he kept everything that he recovered. In other words, David could have become a very wealthy man from this one expedition, and legitimately. We live in a culture in the United States where the accumulation of wealth is first and foremost. We will break family ties if it means more wealth; we will divorce and care little about the consequences to our children, if the end result means wealth and a greater freedom to spend that money. We will sue people who had little or nothing to do with our injuries, thinking that, if we get hurt, then someone owes us money. We have CEO's who will not blink when increasing their salary by millions, and, at the same time, turning around and cutting thousands of people off from their minimum wage jobs in order to save money. We have politicians who have stolen money from the working man, and have set up generous retirement accounts for themselves, while throwing out a pittance to those who actually pay the taxes. We are a nation of greedy people—from the lowest to those on top; how few of us would do what David is doing here? David is, prior

to sending out these gifts, one of the wealthiest men in all of Palestine. When he divests himself of this wealth, he will probably not even be in the top 100. But what David has intact is his character and his conscience.

Recognize that the money that you have and all of your possessions are a matter of God's grace and that you should be generous with them. As Paul wrote to the Corinthians: Therefore I considered it necessary to urge the brothers to go on ahead to you and arrange in advance the generous gift you promised, so that it will be ready as a gift and not an extortion.   Remember this: the person who sows sparingly will also reap sparingly, and the person who sows generously will also reap generously. Each person should do as he has decided in his heart—not out of regret nor out of necessity, for God loves a cheerful giver. And God is able to make every grace overflow to you, so that in every way, always having everything you need, you may excel in every good work (2Cor. 9:5–9).

...to [those] who [are] in Bethel, and to [those] who [are] in Ramoth-negeb, and to [those] who [are] in Jattir,...	1Samuel 30:27	**...to those who [are] in Bethel [possibly *Bethul*], and to those who [are] in Ramoth-negeb, and to those who [are] in Jattir,...**

And David sent some of the spoil to those who are in Bethel, Ramath-Negeb, Jattir,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	...to [those] who [are] in Bethel, and to [those] who [are] in Ramoth-negeb, and to [those] who [are] in Jattir,...
Peshitta	Moreover, he sent of the spoil to those who were in Beth-el and to those who were in Ramoth of the Negeb and to those who were in Ai,...
Septuagint	...to those in Bæthsur [Hebrew and Alexandrian LXX: *Bethel*], and to those in Rama of the south, and to those in Gethor.

Significant differences:	They are essentially the same, except for the first city named. Although all three seem to disagree on the last city; the MT and the LXX are actually fairly close. The Latin, by the way, agrees with the Hebrew.

Thought-for-thought translations; paraphrases:

CEV	This is a list of the towns where David sent gifts: Bethel, Ramoth in the Southern Desert, Jattir, Aroer, Siphmoth, Eshtemoa, Racal, the towns belonging to the Jerahmeelites and the Kenites, Hormah, Bor-Ashan, Athach, and Hebron. He also sent gifts to the other towns where he and his men had traveled. [Vv. 27–31 are combined].
The Message	He sent them to the elders in Bethel, Ramoth Negev, Jattir,...
NJB	...to those in Bethel, to those in Ramoth of the Negeb, to those in Jattir,... [Maybe it is a typo in my Bible, but the NJB places Jattir with v. 28].
NLT	The gifts were sent to the leaders of the following towns where David and his men had been: Bethel, Ramath-negev, Jattir,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	There were shares for those in Bethel, Ramoth in the Negev, Jattir,...
JPS (Tanakh)	[He sent the spoil to the elders] in Bethel [called Bethul in Joshua 19:4], Ramath-negeb, and Jattir;...

Literal, almost word-for-word, renderings:

HCSB   *He sent gifts* to those in Bethel, in Ramoth of the Negev, and in Jattir;...
Young's Updated LT   ...to those in Beth-El, and to those in South Ramoth, and to those in Jattir,...

What is the gist of this verse?   David sent a portion of the loot taken from the Amalekites to elders and associates in Bethel, Ramoth of the south and Jattir.

The construction in the Hebrew may be fine; the construction in the English is rather difficult. However, David is sending a portion of the things recovered from the Amalekites to elders and associates in southern Judah. What will be listed in the final 5 verses of this chapter are the cities which he sent these goods to. It appears as though only Young really got the Hebrew sentence structure down correctly. The letter which David encloses with each delivery is parenthetical. This is simply to let these men know where this came from; and it is in writing. David probably made one copy of the letter (which was probably longer than we find here); went own to his local Kinko's (probably run by Philistines)[63] and ran off a dozen copies or so to go to the cities which are named in the next 5 verses. My guess is, each city represents a shipment of goods; and each shipment of goods is sent to one or more people that David knew in that city—an elder of that city and/or an acquaintance of David's. However, since David sent things to approximately 20 cities;[64] the wealth which he acquired was phenomenal.

Now, what we should expect to find here is cities which are in southern Judah, as that is the area which has been attacked by the Amalekites (however, this may turn out to be an incorrect assumption). I doubt that there is any way for David to really identify which things were stolen from which area (and some of the people are possibly dead now). We do not know if the Amalekites ran off with the women and children of other cities; my guess is that they did not—Ziklag offering them the perfect opportunity to steal all the women from one city, since they were unprotected. Furthermore, we do not know how many things were sent to each city nor do we know anything about the final distribution of things. Did these elders and/or associates keep these things for themselves? Did they make an effort to property return that which belonged to others—none of this is known to us. However, what we do know is, David apparently got a great deal of wealth from this attack; he had enough to retire on, if not to have his own city where he proclaims himself the leader. He had every right to keep all that he took from the Amalekites.

I should point out that given that properly placing the spoil with the original owner is virtually impossible. Furthermore, we have no indication that David attempted to restore anything to the Cherethites (see back in v. 14). Let me offer a suggestion here: for David to distribute this wealth to as many cities as he does, indicates that he not only had an overabundance of wealth, but that he chose to share this wealth; and not always with those from whom it was taken (it is very unlikely that the first city mentioned, Bethel, was ever raided, since it is too far north).

There are certainly different explanations one could offer at this time. Some could say that this is a savvy move on David's part, to gain political control over Judah. After all, we do not know how the timing of 1Sam. 30 and 31 line up (Saul will die in 1Sam. 31). However, bear in mind, David has been promised the kingdom of Israel. God has promised this to David; therefore, even though this could be considered a savvy political move; that does not mean that was David's motivation. At this time that I write, the terrible Tsunami has already struck Indonesia, Thailand and a dozen or more other Asian countries. Many people of the United States are giving money to help these people in this disaster. This does not mean that each American who gives is thinking, "The Muslims will like us more because we are sending them money." Many are giving money out of altruism, feeling a great sorrow over what has happened there, and hoping to relieve some suffering. Of course, some have poor motivation (to make themselves feel better because they gave money). But some give of themselves without any expectation of any sort of return—simply because it is the right thing to do; simply because God has so motivated them. Given that David has communed with God, and is in fellowship, we may assume that his motivation here is pure.

---

[63] Okay, I really don't know if the Philistines came up with the name Kinko's. That sounds more Greek to me.

[64] Not to worry; I *will* explain why there are about 20 cities instead of 13 cities.

Allow me a tangent here as well: the tribe of Simeon was given a number of Judæan cities (Judges 19). Although I was never completely clear as to why they were distributed in this way (except for the fact that Judah seemed to be given a lion's share of the land which was conquered the Land of Promise); nevertheless, the tribe of Simeon was given a set of cities within Judah. Here, these cities are spoken of as being Judæan, even though some were specifically given to Simeon. This means that they retained their Judæan identity and possibly that the tribe of Simeon became amalgamated with the tribe of Judah. It is clear in the book of Judges (Judges 1:3, 17) that these tribes were essentially separate, even though they worked together. However, interestingly enough, Simeon is not really mentioned when the specific military maneuvers of Judah are mentioned in the remainder of this same chapter (except for v. 17). We are possibly supposed to assume that this was completely a joint venture, so Simeon need not be mentioned; however, the tribe of Simeon will not even be mentioned in the books of Samuel or Kings. The few mentions in Chronicles, apart from the genealogies which are examined, do seem to indicate that there was some national identify which continued even until the end. However, my guess is that there was a lot of amalgamation which took place over the years, and that there were relatively few pure Simeonites. The other and most reasonable option is, even though there were a reasonable number of Simeonites and even though they retained a separate identity, those from this tribe offered so little to distinguish themselves, that very few are of them are ever mentioned in Scripture.

Another tangent: I must admit to never fully understanding exactly why the territory of the northern and southern kingdoms were divided as they were. It was never clear why so many cities went to Judah; why the country was divided up from two different areas; and why the country was re-divided later, giving portions of Judah to Simeon and to Dan.

1Samuel 30:27a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
Bêyth-ʾêl (בֵּית־אֵל) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110

Translation: ...to those who [are] in Bethel [possibly *Bethul*],... My first assumption that we are in southern Judah is possibly wrong. Bethel is located on the border of Ephraim and Benjamin. We examined **Bethel** back in Gen. 28. Even though Bethel is an important city, with ties to the Ark and to the priesthood of God, we find it mentioned sparingly in the book of Samuel. It was one of the cities on Samuel's judging circuit (1Sam. 7:16). It is mentioned in a prophesy to Saul to prove to him that the prophet naming him king of Israel was truly a prophet (1Sam. 10:3). Bethel was also where Saul first stationed some of his soldiers (1Sam. 13:2). However, the name Bethel means *House of God.* and is associated closely with the Ark and Tabernacle of God (Judges 20:18, 26–28).

It is reasonable to ask, *was Bethel plundered by the Amalekites?* From the information we have, I would say *no*. There is no indication that the Amalekites ever went that far north. It appears to be David's not to slight men who

are probably very important in this area and that his distribution of this wealth was not simply an attempt to return the wealth taken from southern Judah.

There is another possibility that Barnes suggests[65]: this is *Bethuel* (1Chron. 4:30), also known as *Bethul* (Joshua 19:4). Both of these passages identify this city as being inhabited by Simeonites, who live in southern Judah. Given that many of the discrepancies found in the ancient manuscripts are a matter of the spelling of proper nouns, this is a very likely possibility, and would make more sense for David to send some of these things there rather than to the more famous Bethel of Ephraim-Benjamin.

Gill offers a third possibility[66], that this is actually Kiriath-jearim, called *Bethel* because this is where the Ark of God was being kept (1Sam. 7:1—*Bethel* means *House of God*). We may have confirmation of that in Joshua 15:9: From the top of the hill the border curved to the spring of the Waters of Nephtoah, went to the cities of Mount Ephron, and then curved to **Baalah (that is, Kiriath-jearim)**. Either suggestion, Barnes' or Gill's, makes a great deal more sense.

1Samuel 30:27b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
Râmôwth (רָמוֹת) [pronounced *raw-MOHTH*]	*height, high place;* transliterated *ramath*	feminine construct used primarily as a proper noun in conjunction with another noun	Strong's #7413 BDB #928
negeb (נֶגֶב) [pronounced *ne-GHEᴮV*]	*south, south-country;* often transliterated *Negev* or *Negeb*	masculine singular noun	Strong's #5045 BDB #616
Whereas, we might have the name *South Philly* to indicate a particular portion of a city; here, the addition of *negeb* can indicate a different city altogether from Ramah. What we have here is the plural or the construct form of *Ramah* (Strong's #7413 BDB #928) combined with *negeb* (Strong's #5045 BDB #616) to yield *Ramoth-Negeb* (Strong's #7418 BDB #928).			

[65] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 30:27. Keil and Delitzsch also take this position: Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:26–29.

[66] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:27. This is also Matthew Henry's position: Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 1Sam. 30:21–31.

Translation: ...and to those who [are] in Ramoth-negeb,...   Ramoth-negeb is only mentioned in Joshua 19:8, where it is called *Ramah of the Negeb*. If you will recall, the first portion of Joshua 19 is devoted to the cities given to Simeon, which were taken from Judah. This means, that Ramath-negeb should be mentioned previously in Joshua 15, when the cities given over to Judah are given. For this reason, it is suggested that Ramoth-negeb is also known as Bealoth (Joshua 15:24), Baal (I Chron. 4:33), and as Baalath-beer, Ramah of the Negev (Joshua 19:8).[67]   On the other hand, the MacMillan Bible Atlas lists Bealoth and Ramah of the Negeb as side-by-side cities.[68]   In any case, Ramath-negeb is probably in the deep south of Judah. The man who oversaw David's vineyards was possibly from this Ramath (1Chron. 27:27).

There is another Ramoth, called Ramoth-Gilead. Often, cities with the same name were distinguished geographically from one another by adding a suffix. *Negeb* means *south*.

1Samuel 30:27c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l^e]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
b^e (בּ) [pronounced b^{eh}]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
Yattir (יַתִּר) [pronounced *yaht-TEER*]	this is transliterated *Jattir*	proper noun; a location	Strong's #3492 BDB #452
The Peshitta has Ai here instead, which is up near Bethel. There is no reason trust this translation over the MT at this point.			

Translation: ...and to those who [are] in Jattir,...   Jattir is mentioned only 4 times in Scripture: it is a city given to Judah (Joshua 15:48) which was also given to the Levites of God (Joshua 21:14 1Chron. 6:57). Although we are told that Jattir is located in the hill country of Judah, that hill country did extend into southern Judah. Barnes identifies it with ʾAttir and places it ten miles south of Hebron.

...and to [those] who [are] in Aroer, and to [those] who [are] in Siphmoth, and to [those] who [are] in Eshtemoa,...	1Samuel 30:28	**...and to those who [are] in Aroer, and to those who [are] in Siphmoth, and to those who [are] in Eshtemoa,...**

...Aroer, Siphmoth, Eshtemoa,...

Here is how others have translated this verse:

---

[67] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill C. Tenney, ed.; Zondervan Publishing House, ©1976, Vol. 1; p. 494.

[68] *The MacMillan Bible Atlas;* 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 105.

Ancient texts:

Masoretic Text	...and to [those] who [are] in Aroer, and to [those] who [are] in Siphmoth, and to [those] who [are] in Eshtemoa,...
Septuagint	...and to those in Aroer, and to those in Ammadi, and to those in Saphi, and to those in Esthie, and to those in Geth, and to those in Cimath, and to those in Saphec, and to those in Themath,...

Significant differences:	The Greek obviously lists 5 additional cities. The Latin and Aramaic are in agreement with the MT. Even though I would tend to go along with the MT, it seems unlikely that cities would have been added to this list without reason (that is, they must have been found in the text used by the translators). In any case, this is not a difference upon which any important doctrine rests.

Thought-for-thought translations; paraphrases:

NJB	...to those in Aroer, to those in Siphmoth, to those in Eshtemoa,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	...Aroer, Siphmoth, Eshtemoa,...

Literal, almost word-for-word, renderings:

HCSB	...to those in Aroer, in Siphmoth, and in Eshtemoa...
MKJV	...and to the ones in Aroer, and to the ones in Siphmoth, and to the ones in Eshtemoa,...
Young's Updated LT	...and to those in Aroer, and to those in Siphmoth, and to those in Eshtemoa,...

What is the gist of this verse? David shared his wealth with those in Aroer, Siphmoth and Eshtemoa.

1Samuel 30:28a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
̓ăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88

1Samuel 30:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʽărôʽêr (עֲרוֹעֵר) [pronounced ğuh-row-ĢAIR]	*naked; bare; juniper* (or some kind of tree or bush) and is transliterated *Aroer*	proper singular noun	Strong's #6177 BDB #792

Translation: ...and to those who [are] in Aroer,... For our English sensibilities, listing only the cities would have been the preferable rendering of this list.

Aroer is exactly where we expect to find it; in the deep south of Judah. There are at least two Aroer's in Scripture: one which is east of the Jordan river on the north bank of the river Arnon (Deut. 2:36 Joshua 12:2 and possibly Joshua 13:25).[69]   There is the Aroer found here and probably in 1Chron. 11:44. Also, in the Greek of Joshua 15:22, we find instead of Adadah, Arouel, which may be the city that we find here.[70]

1Samuel 30:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʽăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
Siphᵉmôwth (שְׂפְמוֹת) [pronounced *sihfᵉ-MOHTH*]	transliterated *Siphmoth*	proper masculine noun; location	Strong's #8224 BDB #1050
I had originally thought that this is one of the very few words which is messed up in the Brown, Driver, Briggs Lexicon and that this word belongs on BDB #974. However, some of the Hebrew manuscripts read *Shiphmoth*.[71]			

Translation: ...and to those who [are] in Siphmoth,... Apart from this passage, this city is unknown to us. However, Barnes points out: *Zabdi the Shiphmite 1Chron. 27:27, who was over David's wine-cellars, was evidently*

---

[69] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 327. Clarke also misidentifies this city, as he does Siphmoth in Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:27. This is why, if you study Scripture using a commentary, then you need more than one or two commentaries.

[70] As per Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:27.

[71] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 30:26–29.

a native of [Siphmoth].[72] Barnes adds: *It is a remarkable proof of the grateful nature of David, and of his fidelity to his early friendships, as well as a curious instance of undesigned coincidence, that we find among those employed by David in offices of trust in the height of his power so many inhabitants of those obscure places where he found friends in the days of his early difficulties. Ezri the son of Chelub, Shimei the Ramathite, and Zabdi the Shiphmite, as well as Ira and Gareb, and Ittai, and Hezrai, and many others, were probably among these friends of his youth.*[73] Even with a concordance, we might not match these up, but it is apparent that David has established some specific friendships in these cities, which are otherwise unknown to us; and he trusts these men in positions of responsibility, power and influence.

1Samuel 30:28c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
ʾeshᵉtᵉmôaʿ (אֶשְׁתְּמֹעַ) [pronounced *esh-teh-MOH-aģ*]	transliterated *Eshtemoa*	proper noun; location	Strong's #851 BDB #84
The spelling of this place is different each time we find it.			

Translation: ...and to those who [are] in Eshtemoa,... Eshtemoa is one of the cities found in the hill country of Judah (Joshua 15:48–50).[74] Ishbah, a Judæan through the Perez-Hezron-Hur line, along with the Maacathites, was apparently the founder of Eshtemoa (1Chron. 4:17, 19).[75] Keil and Delitzsch: *Eshtemoa has been preserved in the village of Semua, with ancient ruins, on the south-western portion of the mountains of Judah.*[76]

...and to [those] who [are] in Racal [possibly, *Carmel*], and to [those] who [are] in the cities of the Jerahmeelites, and to [those] who [are] in the cities of the Kenites,...   1Samuel 30:29   **...and to those who [are] in Racal [possibly, *Carmel*], and to those who [are] in the cities of the Jerahmeelites, and to those who [are] in the cities of the Kenites,...**

...Carmel; and those living in the cities of the Jerahmeelites and those living in the cities of the Kenites;...

---

[72] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 30:27.

[73] Ibid.

[74] ZPEB supposes that the spelling in Joshua to be corrupt. *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 2, p. 364.

[75] *Father of* can also be rendered *founder of.*

[76] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:26–29.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	...and to [those] who [are] in Racal, and to [those] who [are] in the cities of the Jerahmeelites, and to [those] who [are] in the cities of the Kenites,...
Peshitta	...and to those who were in Rachal and to those who ere in the cities of the Jerahmeelites and to those who were in the cities of the Kenites...
Septuagint	...and to those in Carmel, and to those in the cities of Jeremeel, and to those in the cities of the Kenezite;...

Significant differences: The Latin and Greek both have Carmel; the Hebrew and Aramaic both have Racal. The LXX and 4QSamᵃ both have *Kenezite* here instead of *Kenite* (the Latin has *Ceni,* which I assume is the Latin equivalent of *Kenite*.

Thought-for-thought translations; paraphrases:

NJB	...to those in Carmel, To those in the towns of Jerahmeel, To those in the towns of the Kenites,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	...Racal, the cities belonging to the Jerahmeelites, the cities belonging to the Kenites,...

Literal, almost word-for-word, renderings:

HCSB	...to those in Racal, in the towns of the Jerahmeelites, and in the towns of the Kenites;...
Young's Updated LT	...and to those in Rachal, and to those in the cities of the Jerahmeelites, and to those in the cities of the Kenites,...

What is the gist of this verse? David sent some of the recovered loot to Rachal and to the cities of the Jerahmeelites and Kenites.

1Samuel 30:29a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			

1Samuel 30:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
Râcâl (רָכָל) [pronounced *raw-KAWL*]	*trader;* and is transliterated *Racal*	Proper noun; location	Strong's #7403 BDB #940
BDB suggests instead that the reading should be...			
Kar^emel (כַּרְמֶל) [pronounced *kahr^e-MEL*]	*garden, plantation* and is transliterated *Carmel*	proper noun	Strong's #3760 BDB #502
This agrees with the Septuagint and the Latin Vulgate.			

Translation: ...and to those who [are] in Racal [possibly, *Carmel*],... ZPEB also points out that the LXX B reads *Carmel* here, and says there is good reason to prefer that reading. Surprisingly, I did not come across any translation which alluded to the alternative reading; and almost all English translations have *Racal* here (including the REB, NRSV and Rotherham; versions which often follow the Septuagint). If this reads *Racal,* there is nothing we can really say, as Racal occurs here only on Scripture. Calmet[77] supposes that this could be Hachilah (1Sam. 23:19).

Carmel, although it is in the eastern mountains of Judah, is generally in the southern section, and could have been a victim of Amalekite raids. We will cover Carmel in detail when we get to 1Kings 18. However, this is logically a reasonable reading.

1Samuel 30:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88

---

[77] Some old Bible guy; from Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:29.

1Samuel 30:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîyr (עָירׅ) [pronounced ĝeer]	*encampment, city, town*	feminine plural construct	Strong's #5892 BDB #746
Yᵉrachᵉmᵉʾêlîy (יׅ רֹחׅמׇאׅלׅי) [pronounced yᵉr-akħᵉ-mᵉay-LEE]	*may El [God] have compassion; whom God loves;* and is transliterated *Jerahmeelite*	gentilic adjective with the definite article	Strong's #3397 BDB #934

Translation: ...and to those who [are] in the cities of the Jerahmeelites,... It is interesting that the Jerahmeelites and the Kenites are now mentioned. If you will recall, these are two groups that David claimed to make raids against, although he did not actually ever attack them (1Sam. 27:10).

The Jerahmeelites are an important branch of the tribe of Judah. However, even though they are associated with Caleb in 1Chron. 2, this is not the same Caleb as we find in the book of Numbers (this is a common mistake made by many exegetes). For a detailed explanation of the relationship, please examine my exegesis of 1Chron. 2. They are mentioned in 1Chron. 2:9, 25–27 and have land in southern Judah (1Sam. 27:10).

1Samuel 30:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וׅ) [pronounced weh]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced ᶫᵉ]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בׅ) [pronounced bᵉʰ]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
ʿîyr (עָירׅ) [pronounced ĝeer]	*encampment, city, town*	feminine plural construct	Strong's #5892 BDB #746
qêynîy (קֵינׅי) [pronounced kay-NEE]	*to acquire* and is transliterated *Kenite*	gentilic adjective with the definite article	Strong's #7017 BDB #884
This is *Kenezites* in the LXX and 4QSamᵃ (one of the Dead Sea Scrolls).			

Translation: ...and to those who [are] in the cities of the Kenites,... The oversimplified explanation is, Moses' father-in-law was a Kenite and they developed a very close relationship with the Jews and lived among them. It is more complex than that and covered in greater detail in the **Doctrine of the Kenites**, which was covered in

Judges 1:16. We are told that the Kenites occupy is a very small tract west of the southern coast of the Dead Sea.[78]

A Summary of the Doctrine of the Kenites
There are only a few things that we can probably state about the Kenites: they were a loose group of nomadic peoples who probably worked with metals and were originally associated with and possibly related to the Midianites. Although they first settled in Midian (insofar as we know), some of them moved into Judah and then later into the Galilee area. Their relations with Israel appear to have always been peaceful and congenial. Even though they are said to be given into the hands of Abram back in Gen. 15:18–19, their subjugation to Israel appears to be voluntary and not in the sense of being enslaved to the Israelites. In fact, at some point, the descendants of the Kenites would become scribes (1Chron. 2:55).

If these are the Kenezites,[79] then we are speaking of a clan which is an related to the Calebites. Caleb's father is called a *Kenezite* in Num. 32:12 Joshua 14:6, 14. Kenaz is the younger brother of Caleb and Caleb has a grandson name Kenaz as well. Apart from this, we really know little or nothing more about this group of people.[80]

We have the phrase *the cities of* used twice here, indicating that there are two or more cities inhabited by Jerahmeelites and by Kenites (or, Kenezites). Recall that David had told Achish that he struck the Jerahmeelites and the Kenites in 1Sam. 27:10.

...and to [those] who [are] in Hormah, and to [those] who [are] in Borashan, and to [those] who [are] in Athach,...

1Samuel 30:30

...and to those who [are] in Hormah, and to those who [are] in Borashan, and to those who [are] in Athach,...

...and to those in Hormah, Borashan, Athach,...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	...And that were in Arama, and that were in the lake Asan, and that were in Athach,...
Masoretic Text	...and to [those] who [are] in Hormah, and to [those] who [are] in Borashan, and to [those] who [are] in Athach,...
Peshitta	...and to those who were in Hormah and to those who were in Barbeshan and to those who were in Tanach,...
Septuagint	...and to those in Jerimuth, and to those in Bersabee, and to those in Nombe,...
Significant differences:	As you can see, we have only some agreement between the MT and the Peshitta; and he Latin agrees with the MT in only the final name (and more or less in the second name). None of this is apparent from the English translations.

Thought-for-thought translations; paraphrases:

NJB	...to those in Hormah,

---

[78] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:29. *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Sam. 30:29.

[79] ZPEB spells this with two *z's*.

[80] There are also Kenezites who are found in the genealogy of Esau (Gen. 36:11 1Chron. 1:36). Although it is possible that these are Edomites who became closely associated with the Jews, this could also be a people with the same name and unrelated to the clan of Caleb.

<div style="text-align:center">

to those in Borashan,
to those in Athach,...

</div>

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   ...Hormah, Borashan, Athach,...
JPS (Tanakh)   ...in Hormah, Bor-ashan, and Athach;...

Literal, almost word-for-word, renderings:

ESV   ...in Hormah, in Bor-ashan, in Athach,...
Young's Updated LT   ...and to those in Hormah, and to those in Chor-Ashan, and to those in Athach,...

What is the gist of this verse? David sends some of his spoils to Horma, Borashan and Athach.

1Samuel 30:30a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
Chorᵉmâh (חָרְמָה) [pronounced *khorᵉ-MAW*]	*devoted [to God]; dedicated to destruction; cursed thing; ban, banned;* and it is transliterated *Hormah*	proper noun; location	Strong's #2767 BDB #356
Chorᵉmâh can be taken in a positive or negative way.			
Ban or *banned* may not be in my Hebrew lexicon.			

Translation: ...and to those who [are] in Hormah,... Hormah was one of the Judæan cities given over to Simeon (Joshua 15:30 19:4). This places the city clearly in southern Judea. It's exact location is unknown, despite the clues of Joshua 12:14 15:30 19:4. ZPEB has it located in two possible places, one southeast of Ziklag (between Beersheba and the Dead Sea), the other southwest of Ziklag (more or less in Philistine country).

Hormah is mentioned as a city once belonging to the king of Arad, who the Israelites dedicated to Jehovah as per a vow that they made (Num. 21:1–3). However, we have a similar explanation in Judges 1:17 when Simeon and Judah destroyed Zephath. Because of this passage, Keil and Delitzsch tell us that Hormah *is Zephath, the present*

Zepáta, on the western slope of the Rakhma plateau (Joshua 12:14).[81] Now might be a good time to cover the **Doctrine of the City of Hormah**.

I will present an overly simplified version of the Doctrine of the City of Hormah below. There are a few options which are not considered in this simplified version.

A Summary of the Doctrine of the City of Hormah

1. Hormah was originally known as Zephath. Judges 1:17
2. Israel suffered an early defeat which pushed them back as far south as Hormah (Zephath). Num. 14:45
3. Israel later defeated this city and it was first given over the Judah, and then to Simeon (in order to equal out the distribution of cities). Joshua 12:14 15:30 19:4 Judges 1:17 1Chron. 4:30
4. Although the name of this city means *devoted to God, under the ban, devoted to destruction;* it is apparently occupied during the time of David, as he sends spoil to this city in 1Sam. 30:30.

This is the oversimplified version; there are some minor difficulties which I have glossed over which are covered in greater detail in the complete Doctrine of the City of Hormah.

Map taken from *The NIV Study Bible;* ©1995 by The Zondervan Corporation; Map 4 in the back of the Bible.

Return to Top of the Page   **Return to Charts, Maps and Short Doctrines**

1Samuel 30:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
bôwr (בּוֹר) [pronounced *bohr*]	*pit, cistern, well*	masculine plural noun	Strong's #953 BDB #92

[81] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:30–31.

1Samuel 30:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´âshân (עָשָׁן) [pronounced ĝaw-SHAWN]	*smoke; vapor, dust; anger*	masculine singular noun	Strong's #6227 BDB #798

| These two words together make up the city of.... |||||

| Bor-ashan (בּוֹר־עָשָׁן) [pronounced *bohr-ĝaw-SHAWN*] | *a smoking pit;* and is transliterated *Bor-ashan* | proper noun; location | Strong's #953 & 6228 BDB #92 |

Translation: ...and to those who [are] in Borashan,...   Borashan is found only in this passage (at least in this form). Since bôwr means *pit, cistern, well;* this could be a reference to a section of Ashan, which is clearly in southern Judah as a part of Simeon (Joshua 15:42 19:7 1Chron. 4:32). Ashan is a priest city (1Chron. 6:59). This could simply be a name which this city picked up, not unlike *River City,* which is applied to dozens of cities in the US. Gill more charitably calls this Lake of Ashan.[82] I don't believe that there is a modern site that can be matched with Ashan yet[83]; however, Eusebius places this city sixteen miles west of Jerusalem.[84]

1Samuel 30:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81

| Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24). |||||

| bᵉ (בְּ) [pronounced *bᵉʰ*] | *in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within* | a preposition of proximity | Strong's# none BDB #88 |
| ´ătthâkᵉ (עֲתָךְ) [pronounced ĝuh-THAWK] | transliterated *Athach* | proper noun; location | Strong's #6269 BDB #800 |

| This is Tanach in the Peshitta and Nombe in the LXX. |||||

---

[82] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:30.

[83] As per Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:30–31.

[84] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Sam. 30:30.

Translation: ...and to those who [are] in Athach,... This city is found here and only here. Tanach, the city found in the Peshitta, is a city in East Manasseh. Clarke says this could be Ether (Joshua 15:43 19:7).[85] Thenius[86] tells us that this is a mistaken spelling for Ether (which is where Clarke undoubtedly got his notion).

There is no Nombe (as this reads in the Septuagint) to be found anywhere in the Old Testament.[87] There is nothing which says a new city cannot be founded which is not named in Joshua 15 or 19; and if that is the case, this is the only place where this city is mentioned.

The fact that there are several cities here which are disputed should not worry us. Essentially, David lived in central and southern Judah and developed some friends and associates in that area and send a portion of the loot seized from the Amalekites to them. What is important is to realize just how much booty he snatched, given the fact that David sent a portion to so many cities.

...and to [those] who [are] in Hebron, and to all the places that walked there David—he and his men.	1Samuel 30:31	**...and to those who [are] in Hebron, even [or, *and*] to all the places where David and his men had walked.**

...and Hebron, even to all the places where David and his men has been.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And that were in Hebron, and to the rest that were in those places, in which David had abode with his men. [This is v. 26 in the Latin and a portion of the following chapter is found in this chapter in the Latin as well—there is, by the way, no inspiration associated with the division of chapters and verses, something which took place centuries after the original text was recorded].
Septuagint	...and to those in Chebron, and to all the places which David and his men had passed through.

Significant differences:	None.

Thought-for-thought translations; paraphrases:

The Message	...and Hebron, along with a number of other places David and his men went to from time to time.
NJB	...to those in Hebron and to all the places which David and his men had frequented.
NLT	...Hebron, and all the other places they had visited.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	...Hebron, and to all the places David and his men visited from time to time.

Literal, almost word-for-word, renderings:

ESV	...in Hebron, for all the places where David and his men had roamed.

---

[85] Adam Clarke, *Commentary on the Bible;* from e-Sword, 1Sam. 30:30.

[86] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 1Sam. 30:30–31.

[87] Some equate this with Nob, but that is in Benjamin, which is too far out of bounds. Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 1Sam. 30:30.

HCSB	...to those in Hebron, and *to those* in all the places where David and his men had roamed.
Young's Updated LT	...and to those in Hebron, and to all the places where David had gone up and down, he and his men.

What is the gist of this verse? The last placed named that David sent his spoils to is Hebron. The final phrase could indicate additional cities; however, it could simply be a summation of the cities listed in this passage.

1Samuel 30:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Before the relative pronoun, often the pronoun *he, she, it* is implied. This is particularly true with a preposition. Therefore, here, this can be rendered *to [for] him who, to [for] those who* (see Gen. 43:16 47:24).			
bᵉ (בַּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's# none BDB #88
Chebᵉrôwn (חֶבְרוֹן) [pronounced khebᵛ-ROHN]	*association, league, joined;* transliterated *Hebron*	proper noun; location	Strong's #2275 BDB #289

Translation: ...and to those who [are] in Hebron,... This is the last city mentioned by name, which we examined carefully back in Joshua 15:14 (the **Doctrine of Hebron Part I**). Hebron is about 25 miles south-southwest of Jerusalem[88] at an elevation of 2800 feet. Interestingly enough, this is the first time Hebron is mentioned in the book of Samuel, even though Hebron is smack dab in the middle of the area that David and his men wandered. As is no doubt true, there was a lot to David's life which was not recorded. Simply the fact that David had all of these acquaintances throughout southern Judah implies that there was a lot of personal history which took place during this time and even when he and Saul were on better terms, which is not recorded. We will look at the **Doctrine of Hebron Part II** when we get to 2Sam. 2:11.

1Samuel 30:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

---

88 Barnes says twenty miles south of Jerusalem. Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 1Sam. 30:31.

1Samuel 30:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
mâqôwm (מָקוֹם) [pronounced *maw-KOHM*]	*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)	masculine plural noun with the definite article	Strong's #4725 BDB #879
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	properly: *to go, to come, to depart, to walk; to go for oneself, to walk up and down, to go about, to walk about; to live [walk] [in truth]; to flow*	3ʳᵈ person masculine singular, Hithpael perfect	Strong's #1980 (and #3212) BDB #229
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
hûwʾ (הוּא) [pronounced *hoo*]	*he, it*	3ʳᵈ person masculine singular, personal pronoun	Strong's #1931 BDB #214
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אָישׁ) [pronounced *eesh*]	*men; inhabitants, citizens; companions, soldiers, companions*	masculine plural noun with the 3ʳᵈ person masculine singular suffix	Strong's #376 BDB #35

Translation: ...even [or, *and*] to all the places where David and his men had walked. This final phrase can be interpreted in a couple of different ways: it could be a reference back to the places named, as places where David and his men had been. What is emphasized here is, David was showing his appreciation to the people and elders in these particular cities, where he traveled through, received aid possibly, and enjoyed a respite from Saul (no one from these cities turned him in to Saul). In this case, the wâw conjunction would be understood as *even*.

One the other hand, this could refer to additional places not named here, in which case, the wâw conjunction would be translated *and*. The idea is, David recalls these fourteen cities off the top of his head, but he sent presents to several additional cities as well whose names do not come to him at the moment (or cities he just did not list).

We have a problem in understanding this final phrase; is David summing this up by telling us that these are all of the cities where he was or is he telling us that there were these cities along with some others.

Interpreting the Final Wâw Conjunction		
	Understood to mean *even*	**Understood to mean *and***
Translation:	...even to all the places where David and his men had walked.	...and to all the places where David and his men had walked.
The Difference in Interpretation:	This is a definitive listing of the cities to where David sent presents.	There are these fourteen cities along with some other cities not named in this passage that David sent presents to.
Pro/Con	David is showing appreciation for his treatment by the people in these areas, not simply with the presents which he sent them, but by naming the cities here.	David looks back, who knows how many years later (or another author) and names the cities that he is aware of that received presents; and tacks on this final line, indicating that David sent presents to some other cities as well.
Pro/Con	David honors the cities with presents then, and then with a mention of them here in Scripture.	The author may or may not know all of the cities which received presents from David; if David is the author, he may not recall them all.
Pro/Con	In order for a present to be significant, David must send more than a handful of calves to each city; therefore, fourteen cities is a lot to send gifts to.	There is no telling how many cities David sent gifts to. Furthermore, this additional phrase might refer to only a few more cities.

I am inclined to go along with the first interpretation; that is, this is a definitive listing of the cities that David sent gifts to. I primarily base this opinion on the fact that their mention here is them being honored by God the Holy Spirit. Their mention in the Word of God is of greater importance than the monetary value of the gift sent by David.

David has spent a great deal of time in central and southern Judah avoiding Saul. During this time, he became acquainted with hundreds of men who were the movers and shakers of their area. What was happening was, not only did David learn to hone his leadership skills, but he was building a support base throughout southern Israel. None of this was necessarily a part of David's plan—but it was definitely a part of God's plan for David.

As mentioned back in 1Sam. 30:6, we will now go to **Psalm 118** and **143**.