

1 Samuel 26 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[1 Samuel Chart](#) from Charles Swindoll

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		
<p>Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that after the division of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "Judah" and the Northern Kingdom as "Israel." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.</p>									

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Map on Left [ESV Global Study Bible](#), on right [Jensen's Survey of the OT](#)
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MAPS TRACING DAVID'S FLIGHT FROM SAUL 1 SAMUEL 19-24

[Click here for an excellent map with DAVID'S FLIGHT FROM SAUL with Numbered Movements of David](#) - Copyright Faithlife / Logos Bible Software (<https://www.logos.com>).

Below is a summary from the [ESV Global Study Bible](#) of 18 places David fled

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The following notes are modified from ESV notes to include the related Scriptures.

David's growing reputation fueled Saul's jealousy which soon flamed into a desire to murder David (1Sa 19:9-10).

- (1) David fled from Saul in Gibeah (1Sa 19:9-10) and then from his home (1Sa 19:11-17)
- (2) After Saul tried unsuccessfully to kill him in his home, he fled to Samuel at Naioth in Ramah (1Sa 19:18)
- (3), Saul sought David in Naioth of Ramah, but the Spirit saved him (1Sa 19:19-24), and he fled back to meet Jonathan in Gibeah where Jonathan sent an "arrow-gram" warning David of Saul's determination to kill him (1Sa 20:1-42)
- (4). David then fled to Ahimelech the priest at Nob where he collected food and Goliath's sword. (1Sa 21:1-9)
- (5), David briefly sought refuge in the Philistine city of Gath (1Sa 21:10-15)
- (6) David then escaped to set up headquarters at the cave of Adullam where his army swelled to 400 men. (1Sa 22:1-2)
- (7), In order to protect his parents from harm, David left them in the care of the king of Moab at Mizpah (1Sa 22:3-4)
- (8) and went to live in "the stronghold", the cave of Adullam (1Sa 22:1, 4)
- (9). Prophet Gad warns David and he went to the forest of Hereth (1Sa 22:5)
- (10) and then left to rescue nearby Keilah from some Philistine raiding parties. (1Sa 23:1-5)
- (11) When David heard that Saul was coming to Keilah, he and his 600 men fled Keilah. (1Sa 23:9-13) David relocated to the wilderness of Ziph (1Sa 23:14)
- (12) After the men of Ziph betrayed David to Saul (1Sa 23:19-20), David and his men went to live in the wilderness of Maon (1Sa 23:24-25) and narrowly escaped capture there by Saul (1Sa 23:26-28)
- (13) . Fleeing the strongholds of Engedi (1Sa 23:29) David again evaded capture by Saul and refused an opportunity to take Saul's life. (1Sa 24:1-22)
- (14) After Samuel's death (1Sa 25:1) David went to the wilderness of Paran (1Sa 25:1)
- (15). While he was there, David was again betrayed to Saul by the men of Ziph and refused another opportunity to take Saul's life. (1Sa 26:1-25)
- (16) Finally, David and his men sought refuge with Achish, the king of Gath (1Sa 27:1-12)

Below is another map from the Holman Bible Atlas ([digital book](#); [Hardcover](#))

Click to enlarge - from the Holman Bible Atlas ([digital book](#); [Hardcover](#))

1 Samuel 26:1 Then the Ziphites came to Saul at Gibeah, saying, "Is not David hiding on the hill of Hachilah, which is before Jeshimon?"

BGT 1 Samuel 26:1 κα ρχονται ο Ζιφα οι κ τ ς α χ μ δους πρ ς τ ν Σαουλ ε ς τ ν βουν ν λ γοντες δο Δαυιδ σκεπ ζεται μεθ μ ν ν τ βουν το Εχελατο κατ πρ σωπον το Ιεσσαιμουν

LXE 1 Samuel 26:1 And the Ziphites come out of the dry country to Saul to the hill, saying, Behold, David hides himself with us in the hill Echela, opposite Jessemon.

KJV 1 Samuel 26:1 And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

NET 1 Samuel 26:1 The Ziphites came to Saul at Gibeah and said, "Isn't David hiding on the hill of Hakilah near Jeshimon?"

CSB 1 Samuel 26:1 Then the Ziphites came to Saul at Gibeah saying, "David is hiding on the hill of Hachilah opposite Jeshimon."

ESV 1 Samuel 26:1 Then the Ziphites came to Saul at Gibeah, saying, "Is not David hiding himself on the hill of Hachilah, which is on the east of Jeshimon?"

NIV 1 Samuel 26:1 The Ziphites went to Saul at Gibeah and said, "Is not David hiding on the hill of Hakilah, which faces Jeshimon?"

NLT 1 Samuel 26:1 Now some men from Ziph came to Saul at Gibeah to tell him, "David is hiding on the hill of Hakilah, which overlooks Jeshimon."

NRS 1 Samuel 26:1 Then the Ziphites came to Saul at Gibeah, saying, "David is in hiding on the hill of Hachilah, which is opposite Jeshimon."

NJB 1 Samuel 26:1 Some men from Ziph went to Saul at Gibeah and said, 'Look, David is hiding on the Hill of Hachilah on the edge of the wastelands!'

NAB 1 Samuel 26:1 Men from Ziph came to Saul in Gibeah, reporting that David was hiding on the hill of Hachilah at the edge of the wasteland.

YLT 1 Samuel 26:1 And the Ziphites come in unto Saul, at Gibeah, saying, 'Is not David hiding himself in the height of Hachilah, on the front of the desert?'

GWN 1 Samuel 26:1 The people of Ziph came to Saul at Gibeah. "David is hiding at the hill of Hachilah near Jeshimon," they said.

BBE 1 Samuel 26:1 And the Ziphites came to Saul at Gibeah, and said, Is not David waiting secretly near us in the hill of Hachilah, before the waste land?

- **Ziphites:** Jos 15:24,55
- **Is not David hiding:** 1Sa 26:3 1Sa 23:19 Ps 54:1
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Related Passages:

Psalm 54:1 For the choir director; on stringed instruments. A Maskil of David, **when the Ziphites came and said to Saul**, "Is not David hiding himself among us?" Save me, O God, by Your name, And vindicate me by Your power.

**ZIPHITES TATTLETALE
ON DAVID LOCATION AGAIN!**

Then the **Ziphites** came to Saul at Gibeah (site of his royal residence 1Sa 10:26), **saying, "Is not David hiding on the hill of Hachilah, which is before** (Heb - "upon the face of") **Jeshimon?"** - Here is another reconnaissance report from the Ziphites! The

betrayers betray David again! (see 1Sa 23:19-23+). This is a sad commentary on the Ziphites who David had delivered from the Philistines as it represents the second time they essentially "[snitched](#)" on David who was a member of the same tribe (Judah).

Warren Wiersbe - Like Nabal, the Ziphites were related to Caleb (1 Chron. 2:42), but being members of the tribe of Judah, they should have been loyal to David. Hoping to gain the king's approval, for a second time they betrayed David to Saul (1Sa 23:19ff; see Ps. 54) ([Be successful 1 Samuel](#))

Wiersbe nicely outlines this chapter

- Treachery - 1 Samuel 26:1-4
- Audacity - 1 Samuel 26:5-12
- Mockery - 1 Samuel 26:13-16
- Dishonesty - 1 Samuel 26:17-25

Related Resource:

- [What does the Bible say about snitching / being a snitch? | GotQuestions.org](#)

1 Samuel 26:2 So Saul arose and went down to the wilderness of Ziph, having with him three thousand chosen men of Israel, to search for David in the wilderness of Ziph.

BGT 1 Samuel 26:2 καὶ ἐν τῇ Σαουλ καὶ κατὰ βῆμα τὸν ῥῆμον Ζιφ καὶ μετὰ τοὺς τρεῖς χίλιους ἄνδρες ἐκλεκτοὺς Ἰσραὴλ ζήτησεν τὸν Δαυὶδ ἐν τῇ ὄρει Ζιφ

LXE 1 Samuel 26:2 And Saul arose, and went down to the wilderness of Ziph, and with him went three thousand men chosen out of Israel, to seek David in the wilderness of Ziph.

KJV 1 Samuel 26:2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

NET 1 Samuel 26:2 So Saul arose and went down to the desert of Ziph, accompanied by three thousand select men of Israel, to look for David in the desert of Ziph.

CSB 1 Samuel 26:2 So Saul, accompanied by 3,000 of the choice men of Israel, went to the Wilderness of Ziph to search for David there.

ESV 1 Samuel 26:2 So Saul arose and went down to the wilderness of Ziph with three thousand chosen men of Israel to seek David in the wilderness of Ziph.

NIV 1 Samuel 26:2 So Saul went down to the Desert of Ziph, with his three thousand chosen men of Israel, to search there for David.

NLT 1 Samuel 26:2 So Saul took 3,000 of Israel's elite troops and went to hunt him down in the wilderness of Ziph.

NRS 1 Samuel 26:2 So Saul rose and went down to the Wilderness of Ziph, with three thousand chosen men of Israel, to seek David in the Wilderness of Ziph.

NJB 1 Samuel 26:2 So Saul set off and went down to the desert of Ziph, accompanied by three thousand picked men of Israel, to search for David in the desert of Ziph.

NAB 1 Samuel 26:2 So Saul went off down to the desert of Ziph with three thousand picked men of Israel, to search for David in the desert of Ziph.

YLT 1 Samuel 26:2 And Saul riseth, and goeth down unto the wilderness of Ziph, and with him three thousand men, chosen ones of Israel, to seek David in the wilderness of Ziph.

GWN 1 Samuel 26:2 Saul went to the desert of Ziph, taking with him 3,000 of Israel's best-trained men to search for David.

- **Saul arose:** 1Sa 23:23-25 24:17 Ps 38:12 140:4-9
- **three thousand:** 1Sa 24:2
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

SAUL ON THE MANHUNT AGAIN

So Saul arose - So much for Saul's tears in 1 Samuel 24:16+! They were not tears of repentance but tears of remorse. Paul described this genre of "false repentance" associated with worldly sorrow in contrast to genuine repentance associated with godly sorrow...

....And not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more. 8 For though I caused you **sorrow** by my letter, I do not regret it; though I did regret it—for I see that that letter caused you **sorrow**, though only for a while— 9 I now rejoice, not that you were **made sorrowful**, but that you were **made sorrowful to the point of repentance**; for you were **made sorrowful** according to the will of God, so that you might not suffer loss in anything through us. 10 For the **sorrow that is according to the will of God produces a repentance without regret, leading to salvation, BUT** (HERE IS THE STRIKING CONTRAST) **the sorrow of the world produces death.** 11 For behold what earnestness this very thing, **this godly sorrow**, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter. (2Cor 7:7-11+)

and went down to the wilderness ([midbār](#); Lxx - [eremos](#)) **of Ziph** ([see #15 in map](#)), **having with him three thousand chosen** ("elite," "best trained") **men of Israel, to search for David in the wilderness**([midbār](#); Lxx - [eremos](#)) **of Ziph** - The text says to search for David and clearly his goal is to kill him. He again brings his 3000 "crack troops" (as in 1Sa 24:2) so that he outnumbers David's men.

Arthur W. Pink points out, "The action of Saul here provides a solemn illustration of a well-known principle. If sin be not dethroned and mortified, it will soon recover its strength and when a suitable temptation is presented, break out again with renewed force." ([Life of David - chapter 20 His Chastening](#))

1 Samuel 26:3 Saul camped in the hill of Hachilah, which is before Jeshimon, beside the road, and David was staying in the wilderness. When he saw that Saul came after him into the wilderness,

BGT 1 Samuel 26:3 κα παρεν βαλεν Σαουλ ν τ βουν το Εχελα π προσ που το Ιεσσαιμουν π τ ς δο κα Δαυιδ κ θισεν ν τ ρ μ κα ε δ εν Δαυιδ τι κει Σαουλ π σω α το ε ς τ ν ρημον

LXE 1 Samuel 26:3 And Saul encamped in the hill of Echela in front of Jessemon, by the way, and David dwelt in the wilderness: and David saw that Saul came after him into the wilderness.

KJV 1 Samuel 26:3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

NET 1 Samuel 26:3 Saul camped by the road on the hill of Hakilah near Jeshimon, but David was staying in the desert. When he realized that Saul had come to the desert to find him,

CSB 1 Samuel 26:3 Saul camped beside the road at the hill of Hachilah opposite Jeshimon. David was living in the wilderness and discovered Saul had come there after him.

ESV 1 Samuel 26:3 And Saul encamped on the hill of Hachilah, which is beside the road on the east of Jeshimon. But David remained in the wilderness. When he saw that Saul came after him into the wilderness,

NIV 1 Samuel 26:3 Saul made his camp beside the road on the hill of Hakilah facing Jeshimon, but David stayed in the desert. When he saw that Saul had followed him there,

NLT 1 Samuel 26:3 Saul camped along the road beside the hill of Hakilah, near Jeshimon, where David was hiding. When David learned that Saul had come after him into the wilderness,

NRS 1 Samuel 26:3 Saul encamped on the hill of Hachilah, which is opposite Jeshimon beside the road. But David remained in the wilderness. When he learned that Saul came after him into the wilderness,

NJB 1 Samuel 26:3 Saul pitched camp on the Hill of Hachilah, which is on the edge of the wastelands near the road. David was then living in the desert and saw that Saul had come after him into the desert.

NAB 1 Samuel 26:3 Saul camped beside the road on the hill of Hachilah, at the edge of the wasteland. David, who was living in the desert, saw that Saul had come into the desert after him

YLT 1 Samuel 26:3 And Saul encampeth in the height of Hachilah, which is on the front of the desert, by the way, and David is abiding in the wilderness, and he seeth that Saul hath come after him in to the wilderness;

GWN 1 Samuel 26:3 Saul camped by the road at the hill of Hachilah near Jeshimon, but David stayed in the desert. When he realized Saul had come to the desert for him,

- **Hachilah:** 1Sa 26:1 1Sa 23:19
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Hachilah directly W of En-gedi

SAUL CAMPS AT HACHILAH

Saul camped in the hill of [Hachilah](#), which is before [Jeshimon](#) ([see map](#)), beside the road, and David was staying in the wilderness ([midbār](#); Lxx - [eremos](#)) - This sets the stage geographically for the unusual confrontation in chapter 26.

When he saw ("he realized") that Saul came after him into the wilderness ([midbār](#); Lxx - [eremos](#)) - Perhaps David was hoping that Saul's tears in 1 Samuel 24:16+ were genuine, but he soon learned that Saul was pursuing him again. Saul was close with 3000 troops, a "strong enemy" force, but David was safe for the Lord protected him, David attesting...

He delivered me from my strong enemy,
And from those who hated me, for they were too mighty for me.
-- Ps 18:17

HACHILAH - [see map above] means obscurity, dark or the darksome hill. It is one of the peaks of the long ridge of el-Kolah, running out of the Ziph plateau, "on the south of Jeshimon" (i.e., of the "waste"), the district to which one looks down from the plateau of Ziph (1 Sam. 23:19). After his reconciliation with Saul at Engedi (24:1-8), David returned to Hachilah, where he had fixed his quarters. The Ziphites treacherously informed Saul of this, and he immediately (26:1-4) renewed his pursuit of David, and "pitched in the hill of Hachilah." David and his nephew Abishai stole at night into the midst of Saul's camp, when they were all asleep, and noiselessly removed the royal spear and the cruse from the side of the king, and then, crossing the intervening valley to the height on the other side, David cried to the people, and thus awoke the sleepers. He then addressed Saul, who recognized his voice, and expostulated with him. Saul professed to be penitent; but David could not put confidence in him, and he now sought refuge at Ziklag. David and Saul never afterwards met. (1Sa 26:13-25).

1 Samuel 26:4 David sent out spies, and he knew that Saul was definitely coming.

BGT 1 Samuel 26:4 καὶ πᾶσι ἐπέστειλεν Δαυὶδ κατασκοπεῖν τοὺς καὶ γινώσκειν τί κείνη ἡ Σαουλ τοῖμος ἐκ Κεῖλα

LXE 1 Samuel 26:4 And David sent spies, and ascertained that Saul was come prepared out of Keila.

KJV 1 Samuel 26:4 David therefore sent out spies, and understood that Saul was come in very deed.

NET 1 Samuel 26:4 David sent scouts and verified that Saul had indeed arrived.

CSB 1 Samuel 26:4 So David sent out spies and knew for certain that Saul had come.

ESV 1 Samuel 26:4 David sent out spies and learned that Saul had indeed come.

NIV 1 Samuel 26:4 he sent out scouts and learned that Saul had definitely arrived.

NLT 1 Samuel 26:4 he sent out spies to verify the report of Saul's arrival.

NRS 1 Samuel 26:4 David sent out spies, and learned that Saul had indeed arrived.

NJB 1 Samuel 26:4 Accordingly, David sent out spies and learned that Saul had indeed arrived.

NAB 1 Samuel 26:4 and sent out scouts, who confirmed Saul's arrival.

YLT 1 Samuel 26:4 and David sendeth spies, and knoweth that Saul hath come unto Nachon,

GWN 1 Samuel 26:4 David sent spies to confirm that Saul had arrived.

BBE 1 Samuel 26:4 And so David sent out watchers, and got word from them that Saul was certainly coming.

- Jos 2:1 Mt 10:16
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID SENDS SPIES TO MONITOR SAUL

David sent out spies, and he knew that Saul was definitely coming- Hebrew = "and David sent scouts and he knew that Saul had certainly come." There is "intel" from above and "intel" on earth. I am sure David prayed to God for protection, but he was a wise commander and gathered intel on Saul. His spies reported that Saul was on the move and was camped at **Hachilah**.

1 Samuel 24 and 1 Samuel 27 are distinct, different encounters although some writers think they are related...

	1 Samuel 24	1 Samuel 27
Locations	Cave - En Gedi	Camp - near Hachilah
Time	Day	Night
Activity	Saul relieves self	Saul asleep
Words spoken	David only to Saul	David to Abner & Saul

1 Samuel 26:5 David then arose and came to the place where Saul had camped. And David saw the place where Saul lay, and Abner the son of Ner, the commander of his army; and Saul was lying in the circle of the camp, and the people were camped around him.

BGT 1 Samuel 26:5 καὶ ἐν τῇ ἑσπέρῃ ἐξήλθεν Δαυὶδ καὶ εἰσέεισεν εἰς τὸν τόπον ὃν κέλευθεν ὁ Σαουλ καὶ κεῖ Ἀβνερ υἱὸς Νερ ἡγεστὴς τοῦ στρατοῦ τοῦ Σαουλ κέλευθεν ἐν λαμπρῇ καὶ λαὸς παρεμβέβληκεν κύκλῳ αὐτοῦ

LXE 1 Samuel 26:5 And David arose secretly, and goes into the place where Saul was sleeping, and there was Abenner the son of Ner, the captain of his host: and Saul was sleeping in a chariot, and the people had encamped along round about him.

KJV 1 Samuel 26:5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

NET 1 Samuel 26:5 So David set out and went to the place where Saul was camped. David saw the place where Saul and Abner son of Ner, the general in command of his army, were sleeping. Now Saul was lying in the entrenchment, and the army was camped all around him.

CSB 1 Samuel 26:5 Immediately, David went to the place where Saul had camped. He saw the place where Saul and Abner son of Ner, the general of his army, were lying down. Saul was lying inside the inner circle of the camp with the troops camped around him.

ESV 1 Samuel 26:5 Then David rose and came to the place where Saul had encamped. And David saw the place where Saul lay, with Abner the son of Ner, the commander of his army. Saul was lying within the encampment, while the army was encamped around him.

NIV 1 Samuel 26:5 Then David set out and went to the place where Saul had camped. He saw where Saul and Abner son of Ner, the commander of the army, had lain down. Saul was lying inside the camp, with the army encamped around him.

NLT 1 Samuel 26:5 David slipped over to Saul's camp one night to look around. Saul and Abner son of Ner, the commander of his army, were sleeping inside a ring formed by the slumbering warriors.

NRS 1 Samuel 26:5 Then David set out and came to the place where Saul had encamped; and David saw the place where Saul lay, with Abner son of Ner, the commander of his army. Saul was lying within the

encampment, while the army was encamped around him.

NJB 1 Samuel 26:5 Setting off, David went to the place where Saul had pitched camp. He saw the place where Saul and Abner son of Ner, commander of his army, had bedded down. Saul had bedded down inside the camp with the troops bivouacking round him.

NAB 1 Samuel 26:5 David himself then went to the place where Saul was encamped and examined the spot where Saul and Abner, son of Ner, the general, had their sleeping quarters. Saul's were within the barricade, and all his soldiers were camped around him.

YLT 1 Samuel 26:5 and David riseth, and cometh in unto the place where Saul hath encamped, and David seeth the place where Saul hath lain, and Abner son of Ner, head of his host, and Saul is lying in the path, and the people are encamping round about him.

GWN 1 Samuel 26:5 Then David went to the place where Saul had camped. David saw the place where Saul and Ner's son Abner, the commander of the army, were lying. Saul was lying in the camp, and the troops were camped around him.

BBE 1 Samuel 26:5 And David got up and came to the place where Saul's tents were: and David had a view of the place where Saul was sleeping with Abner, the son of Ner, the captain of his army: and Saul was sleeping inside the ring of carts, and the tents of the people were all round him.

- **Abner:** 1Sa 9:1 14:50,51 17:55 2Sa 2:8-12 3:7,8,27,33-38 1Ch 9:39
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Related Passages:

Proverbs 28:1 The wicked flee when no one is pursuing, But the righteous are bold as a lion.

SAUL SLEEPING ENCIRCLED BY HIS MEN

David then arose and came to the place where Saul had camped - Presumably David's men are some distance away from Saul but David rose himself to go on this secret mission. Why did David go himself when he could have sent one of his men? As the scene unfolds we see that God had supernaturally caused Saul and his soldiers to sleep sound so that David would not be detected. Therefore, it would seem reasonable to conclude that the reason David went to Saul's camp was because the Spirit of God was leading him.

And David saw the place where Saul lay, and [Abner](#) the son of Ner, the commander of his army - Recall Abner was described in 1Sa 14:50 as the captain of the Saul's army and the son of [Ner](#), Saul's uncle (a touch of nepotism). In their last meeting Saul "accidentally" came into the cave and in contact with David, but now David is actively seeking contact with Saul.

and Saul was lying in the circle of the camp, and the people were camped around him- KJV = "Saul lay in the trench, and the people pitched round about him." b= "Now Saul was lying in the entrenchment." Saul was clearly well-protected by his soldiers around him. However, given that God was leading David, Saul's protection was useless to prevent David's approach.

TSK Note on "lying in the circle (trench)" - trench: or, midst of his carriages, 1Sa 17:20 The word {maugal} never signifies a ditch or rampart, but a chariot or wagon way. Nor does it seem to denote a ring of carriages, as Buxtorf and others interpret the word; for it is not probable that Saul would encumber his army with baggage in so rapid a pursuit, nor that so mountainous a country was practicable for wagons. It appears simply to mean here, the circular encampment (from {agal}, "round") which these troops formed, in the midst of which, as being the place of honour, Saul reposed. An Arab camp, D'Arvieux informs us, is always circular, when the disposition of the ground will permit, the prince being in the middle, and the troops at a respectful distance around him. Add to which, their lances are fixed near them in the ground all the day long, ready for action.

Abner - [EBD] means father of light; i.e., "enlightening", the son of Ner and uncle of Saul. He was commander-in-chief of Saul's army (1 Sam. 14:50; 17:55; 20:25). He first introduced David to the court of Saul after the victory over Goliath (1 Sam. 17:57). After the death of Saul, David was made king over Judah, and reigned in Hebron. Among the other tribes there was a feeling of hostility to Judah; and Abner, at the head of Ephraim, fostered this hostility in the interest of the house of Saul, whose son Ish-bosheth he caused to be proclaimed king (2 Sam. 2:8). A state of war existed between these two kings. A battle fatal to Abner, who was the leader of Ish-boseth's army, was fought with David's army under Joab at Gibeon (2 Sam. 2:12). Abner, escaping from the field, was

overtaken by Asahel, who was "light of foot as a wild roe," the brother of Joab and Abishai, whom he thrust through with a back stroke of his spear (2 Sam. 2: 18-32).

Being rebuked by Ish-bosheth for the impropriety of taking to wife Rizpah, who had been a concubine of King Saul, he found an excuse for going over to the side of David, whom he now professed to regard as anointed by the Lord to reign over all Israel. David received him favourably, and promised that he would have command of the armies. At this time Joab was absent from Hebron, but on his return he found what had happened. Abner had just left the city; but Joab by a stratagem recalled him, and meeting him at the gate of the city on his return, thrust him through with his sword (2 Sam. 3:27, 31-39; 4:12. Comp. 1 Kings 2:5, 32). David lamented in pathetic words the death of Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. 3:33-38.)

1 Samuel 26:6 Then David said to Ahimelech the Hittite and to Abishai the son of Zeruiah, Joab's brother, saying, "Who will go down with me to Saul in the camp?" And Abishai said, "I will go down with you."

BGT 1 Samuel 26:6 καὶ περὶ θῆ Δαυὶδ καὶ ἐπὶν πρὸς Ἀχιμελὲχ τὸν Χετταῖον καὶ πρὸς Ἀβεσσαὺ τὸν Σαρουίας
δελφὸν Ἰωάβ λῶν τὸς ἐσελεσεται μετὰ μοὶ πρὸς Σαουλ ἐς τὴν παρεμβολὴν καὶ ἐπὶν Ἀβεσσαὺ γὰρ ἐσελεσεται
μετὰ σοί

LXE 1 Samuel 26:6 And David answered and spoke to Abimelech the Chettite, and to Abessa the son Saruia the brother of Joab, saying, Who will go in with me to Saul into the camp? And Abessa said, I will go in with thee.

KJV 1 Samuel 26:6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

NET 1 Samuel 26:6 David said to Ahimelech the Hittite and Abishai son of Zeruiah, Joab's brother, "Who will go down with me to Saul in the camp?" Abishai replied, "I will go down with you."

CSB 1 Samuel 26:6 Then David asked Ahimelech the Hittite and Joab's brother Abishai son of Zeruiah, "Who will go with me into the camp to Saul?" "I'll go with you," answered Abishai.

ESV 1 Samuel 26:6 Then David said to Ahimelech the Hittite, and to Joab's brother Abishai the son of Zeruiah, "Who will go down with me into the camp to Saul?" And Abishai said, "I will go down with you."

NIV 1 Samuel 26:6 David then asked Ahimelech the Hittite and Abishai son of Zeruiah, Joab's brother, "Who will go down into the camp with me to Saul?" "I'll go with you," said Abishai.

NLT 1 Samuel 26:6 "Who will volunteer to go in there with me?" David asked Ahimelech the Hittite and Abishai son of Zeruiah, Joab's brother. "I'll go with you," Abishai replied.

NRS 1 Samuel 26:6 Then David said to Ahimelech the Hittite, and to Joab's brother Abishai son of Zeruiah, "Who will go down with me into the camp to Saul?" Abishai said, "I will go down with you."

NJB 1 Samuel 26:6 Speaking to Ahimelech the Hittite and Abishai son of Zeruiah and brother of Joab, David said, 'Who will come down with me to the camp, to Saul?' Abishai answered, 'I will go down with you.'

NAB 1 Samuel 26:6 David asked Ahimelech the Hittite, and Abishai, son of Zeruiah and brother of Joab, "Who will go down into the camp with me to Saul?" Abishai replied, "I will."

YLT 1 Samuel 26:6 And David answereth and saith unto Ahimelech the Hittite, and unto Abishai son of Zeruiah, brother of Joab, saying, 'Who doth go down with me unto Saul, unto the camp?' and Abishai saith, 'I -- I go down with thee.'

GWN 1 Samuel 26:6 David asked Ahimelech the Hittite and Abishai, who was Zeruiah's son and Joab's brother, "Who will go with me to Saul in the camp?" Abishai answered, "I'll go with you."

- **Hittite:** Ge 10:15 15:20 2Sa 11:6,21,24 12:9 23:39
- **Abishai:** 2Sa 2:18 16:9,10 18:5 23:18 1Ch 2:16
- **Zeruiah:** 1Ch 2:15,16
- **Who will go:** 1Sa 14:6,7 Jdg 7:10,11
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID LOOKS FOR VOLUNTEERS IN DANGEROUS MISSION

Then David said to Ahimelech the [Hittite](#) and to [Abishai](#) the son of Zeruiah, [Joab's](#) brother, saying, "Who will go down with me to Saul in the camp?" And [Abishai](#) said, "I will go down with you." - Only one man agreed to go with David, the son of David's sister! Only one had the courage. It is notable that there was another Hittite in David's service named [Uriah](#) whose courage prevented David's attempt to cover his sin (2Sa 11:6-7; 2Sa 23:39). David has yet to explain the purpose of his secret mission but it is clearly dangerous mission in the middle of 3000 crack troops!

Abishai - means father of (i.e., "desirous of") a gift, the eldest son of [Zeruiah](#), David's sister. He was the brother of [Joab](#) and [Asahel](#) (2 Sam. 2:18; 1 Chr. 2:16). **Abishai** was the only one who accompanied David when he went to the camp of Saul and took the spear and the cruse of water from Saul's bolster (1 Sam. 26:5-12). He had the command of one of the three divisions of David's army at the battle with [Absalom](#) (2 Sam. 18:2,5,12). He slew the Philistine giant [Ishbi-benob](#), who threatened David's life (2 Sam. 21:15-17). He was the chief of the second rank of the three "mighties" (2 Sam. 23:18, 19; 1 Chr. 11:20,21); and on one occasion withstood 300 men, and slew them with his own spear (2 Sam. 23:18). Abishai is the name of the Semitic chief who offers gifts to the lord of Beni-Hassan. Abishai, Asahel, and Joab were sons of David's sister Zeruiah (1Ch 2:16) and nephews of David. Saul's captain Abner killed Asahel, and Joab and Abishai chased him and killed him, much to David's sorrow (2 Sam. 2-3). Abishai became one of David's best military leaders and saved David's life when he was attacked by a giant (2 Sam. 21:15-17).

1 Samuel 26:7 So David and Abishai came to the people by night, and behold, Saul lay sleeping inside the circle of the camp with his spear stuck in the ground at his head; and Abner and the people were lying around him.

BGT 1 Samuel 26:7 κα ε σπορε εται Δαυιδ κα Αβεσσα ε ς τ ν λα ν τ ν ν κτα κα δο Σαουλ καθε δων πν ν λαμπ ν κα τ δ ρυ μπεπηγ ς ε ς τ ν γ ν πρ ς κεφαλ ς α το κα Αβεννηρ κα λα ς α το κ θευδεν κ κλ α το

LXE 1 Samuel 26:7 So David and Abessa go in among the people by night: and behold, Saul was fast asleep in the chariot, and his spear was stuck in the ground near his head, and Abenner and his people slept round about him.

KJV 1 Samuel 26:7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

NET 1 Samuel 26:7 So David and Abishai approached the army at night and found Saul lying asleep in the entrenchment with his spear stuck in the ground by his head. Abner and the army were lying all around him.

CSB 1 Samuel 26:7 That night, David and Abishai came to the troops, and Saul was lying there asleep in the inner circle of the camp with his spear stuck in the ground by his head. Abner and the troops were lying around him.

ESV 1 Samuel 26:7 So David and Abishai went to the army by night. And there lay Saul sleeping within the encampment, with his spear stuck in the ground at his head, and Abner and the army lay around him.

NIV 1 Samuel 26:7 So David and Abishai went to the army by night, and there was Saul, lying asleep inside the camp with his spear stuck in the ground near his head. Abner and the soldiers were lying around him.

NLT 1 Samuel 26:7 So David and Abishai went right into Saul's camp and found him asleep, with his spear stuck in the ground beside his head. Abner and the soldiers were lying asleep around him.

NRS 1 Samuel 26:7 So David and Abishai went to the army by night; there Saul lay sleeping within the encampment, with his spear stuck in the ground at his head; and Abner and the army lay around him.

NJB 1 Samuel 26:7 So in the dark David and Abishai made their way towards the force, where they found Saul lying asleep inside the camp, his spear stuck in the ground beside his head, with Abner and the troops lying round him.

NAB 1 Samuel 26:7 So David and Abishai went among Saul's soldiers by night and found Saul lying asleep within the barricade, with his spear thrust into the ground at his head and Abner and his men sleeping around him.

YLT 1 Samuel 26:7 And David cometh -- and Abishai -- unto the people by night, and lo, Saul is lying sleeping

in the path, and his spear struck into the earth at his pillow, and abner and the people are lying round about him.

GWN 1 Samuel 26:7 So David and Abishai went among Saul's troops that night. Saul was lying asleep inside the camp with his spear stuck in the ground near his head. Abner and the soldiers were lying around him.

BBE 1 Samuel 26:7 So David and Abishai came down to the army by night: and Saul was sleeping inside the ring of carts with his spear planted in the earth by his head: and Abner and the people were sleeping round him.

- **sleeping:** 1Th 5:2,3
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Related Passages (on **spear**):

1 Samuel 18:10-11+ (CONTEXT = 1Sa 18:7-9) Now it came about on the next day that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house, while David was playing the harp with his hand, as usual; and a **spear** was in Saul's hand. 11 **Saul hurled the spear for he thought, "I will pin David to the wall."** But David escaped from his presence twice.

1 Samuel 19:9-10+ Now there was an evil spirit from the LORD on Saul as he was sitting in his house with his spear in his hand, and David was playing the harp with his hand. 10 **Saul tried to pin David to the wall with the spear**, but he slipped away out of Saul's presence, **so that he stuck the spear into the wall.** And David fled and escaped that night.

1 Samuel 20:33+ **Then Saul hurled his spear at him** (HIS OWN SON) to strike him down; so Jonathan knew that his father had decided to put David to death.

SAUL SLEEPING WITH SPEAR BY HEAD

So David and Abishai came to the people by night, and behold ([hinneh](#); Lxx = [idou](#)), Saul lay sleeping inside the circle of the camp with his spear stuck in the ground at his head; and [Abner](#) and the people were lying around him - Saul assumed he was safe, but he was not! One is reminded of Psalm 128:1 "Unless the LORD guards the city, the watchman keeps awake in vain."

Spear is a keyword in chapter 26 occurring 6x in 6v - 1Sa 26:7 1Sa 26:8 1Sa 26:11 1Sa 26:12 1Sa 26:16 1Sa 26:22

Henry Blackaby - 1 Samuel 26:7–11

Opportunities aren't always what they appear to be. Don't be too quick to assume an opportunity is from God just because it's in front of you. Christians talk a lot about God opening doors, and indeed he does. But we need to be discerning because not every open door is from God. David's experience is a case in point. King Saul had made his life miserable for years. David's days were spent on the run; his nights, hiding in caves. And all the while, David had to accept the fact that he, not Saul, was supposed to be the king.

Then it came! An incredible opportunity that would solve all David's problems. There was Saul, asleep and defenseless at David's feet! David's friend immediately assumed this chance must be from God. Who would ever blame David for killing Saul? His friend even offered to do the job for him. But David knew God better than that. He understood that God would take care of Saul himself, in his own time. David was a warrior; he had taken many lives before. But this was different. Even though Saul had been his enemy, David realized that God had called Saul and that God would deal with Saul in his own way. So David spared Saul's life. This would not be the last time he would do so. Ultimately, David did become king, and Saul did get what he deserved, but it wasn't because David took matters into his own hands.

We, too, must distinguish between temptation and opportunity. What seems to make perfect sense to us may be totally contrary to God's will. How can we know the difference? We must learn to know God's heart as David did, and God will give us the ability to discern the difference. (Borrow [The Experience](#))

1 Samuel 26:8 Then Abishai said to David, "Today God has delivered your enemy into your hand; now therefore, please let me strike him with the spear to the ground with one stroke, and I will not strike him the second time."

BGT 1 Samuel 26:8 καὶ ἐπεὶ Ἀβессα πρὸς Δαυὶδ πᾶσαι τὰς χεῖρας σου ἐς τὰς χεῖρας σου καὶ νῦν πατάξω αὐτὸν ἐπὶ τὴν γῆν· πᾶξ καὶ ὁ δευτέρω αὐτόν

LXE 1 Samuel 26:8 And Abessa said to David, The Lord has this day shut up thine enemy into thine hands, and now I will smite him to the earth with the spear to the ground once for all, and I will not smite him again.

KJV 1 Samuel 26:8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

NET 1 Samuel 26:8 Abishai said to David, "Today God has delivered your enemy into your hands. Now let me drive the spear right through him into the ground with one swift jab! A second jab won't be necessary!"

CSB 1 Samuel 26:8 Then Abishai said to David, "Today God has handed your enemy over to you. Let me thrust the spear through him into the ground just once. I won't have to strike him twice!"

ESV 1 Samuel 26:8 Then Abishai said to David, "God has given your enemy into your hand this day. Now please let me pin him to the earth with one stroke of the spear, and I will not strike him twice."

NIV 1 Samuel 26:8 Abishai said to David, "Today God has delivered your enemy into your hands. Now let me pin him to the ground with one thrust of my spear; I won't strike him twice."

NLT 1 Samuel 26:8 "God has surely handed your enemy over to you this time!" Abishai whispered to David. "Let me pin him to the ground with one thrust of the spear; I won't need to strike twice!"

NRS 1 Samuel 26:8 Abishai said to David, "God has given your enemy into your hand today; now therefore let me pin him to the ground with one stroke of the spear; I will not strike him twice."

NJB 1 Samuel 26:8 Abishai then said to David, 'Today God has put your enemy in your power; so now let me pin him to the ground with his own spear. Just one stroke! I shall not need to strike him twice.'

NAB 1 Samuel 26:8 Abishai whispered to David: "God has delivered your enemy into your grasp this day. Let me nail him to the ground with one thrust of the spear; I will not need a second thrust!"

YLT 1 Samuel 26:8 And Abishai saith unto David, 'God hath shut up to-day thine enemy into thy hand; and, now, let me smite him, I pray thee, with a spear, even into the earth at once -- and I do repeat it to him.'

GWN 1 Samuel 26:8 Abishai said to David, "Today God has turned your enemy over to you. Please let me nail him to the ground with one stab of the spear. I won't have to do it twice!"

BBE 1 Samuel 26:8 Then Abishai said to David, God has given up your hater into your hands today; now let me give him one blow through to the earth with his spear, and there will be no need to give him a second.

- **God:** 1Sa 26:23 1Sa 23:14 1Sa 24:4,18,19 Jos 21:44 Jdg 1:4
- **delivered:** Heb. shut up, 1Sa 24:18 De 32:30 Ps 31:8 Ro 11:32 *marg: Ga 3:22,23
- **the second time:** Na 1:9
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Abishai Ready to Strike

ABISHAI EAGER TO ASSASSINATE SAUL

Then Abishai said to David, "Today God has delivered your enemy into your hand- Abishai repeats the humanistic logic of David's men in 1Sa 24:4 interpreting their ability to approach Saul as a clear sign that God had again delivered Saul into David's hand. Human logic can be cloaked in theological garb! In a sense he was correct, for unless the LORD had put the soldiers soundly asleep, they never could have approached Saul. But opportunities need to be interpreted in the context of God's will and clearly it was not in God's will that His anointed be killed this night!

Abishai seems ever-ready to take immediate action against David's enemies. He made this same proposal when [Shimei](#) cursed David as David fled from Jerusalem during the revolt of Absalom (2 Samuel 16:9).

[Brian Bell](#) - It would have been easy to argue that David had been wrong in the cave & that God was giving him a second chance

to kill Saul. But David's decision was based on principle & not circumstances (See Wiersbe). The principle emerged from 1Sa 25:39 that it was the LORD'S job (cf 1Sa 26:10, 13)

Abishi was a brave man;
but brave men are not always wise.

-- [Brian Bell](#)

now therefore, please let me strike him with the spear to the ground with one stroke, and I will not strike him the second time - **NET** = "Now let me drive the spear right through him into the ground with one swift jab! A second jab won't be necessary!" This time Abishai does not even tell David to kill Saul, for he likely knows what David's reply will be. So he says he will do the "[dirty work](#)" and that way David could keep his hands clean! His hands might have been clean externally, but his heart would have been unclean internally! Abishai goes on to emphasize that he won't need to strike a second time, for his first blow would kill Saul. In so doing, Saul would not know [what hit him](#), would die immediately, and would not suffer. Abishai assures David it would be a merciful killing.

[Guzik](#) comments that " Abishai also weaves into the matter an element of poetic justice: **the spear** used to kill Saul would be the king's own spear, stuck in the ground by his head. The spear that was thrown at David in attempted murder before (1Sa 18:10-11+ and 1Sa 19:9-10+) would now be used as the instrument of the LORD's righteous judgment. It all might have seemed to be perfectly given from the hand of God.

NET NOTE on spear - Here "the spear" almost certainly refers to Saul's own spear, which according to the previous verse was stuck into the ground beside him as he slept. This is reflected in a number of English versions: TEV, CEV "his own spear"; NLT "that spear." Cf. NIV, NCV "my spear," in which case Abishai refers to his own spear rather than Saul's, but this is unlikely since (1) Abishai would probably not have carried a spear along since such a weapon would be unwieldy when sneaking into the enemy camp; and (2) this would not explain the mention of Saul's own spear stuck in the ground beside him in the previous verse.

1 Samuel 26:9 But David said to Abishai, "Do not destroy him, for who can stretch out his hand against the LORD'S anointed and be without guilt?"

BGT 1 Samuel 26:9 κα ε πεν Δαυιδ πρ ς Αβεσσα μ ταπειν σ ς α τ ν π ι τ ς πο σει χε ρα α το π χριστ ν κυρ ου κα θ ω θ σε ται

LXE 1 Samuel 26:9 And David said to Abessa, Do not lay him low, for who shall lift up his hand against the anointed of the Lord, and be guiltless?

KJV 1 Samuel 26:9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?

NET 1 Samuel 26:9 But David said to Abishai, "Don't kill him! Who can extend his hand against the LORD's chosen one and remain guiltless?"

CSB 1 Samuel 26:9 But David said to Abishai, "Don't destroy him, for who can lift a hand against the LORD's anointed and be blameless?"

ESV 1 Samuel 26:9 But David said to Abishai, "Do not destroy him, for who can put out his hand against the LORD's anointed and be guiltless?"

NIV 1 Samuel 26:9 But David said to Abishai, "Don't destroy him! Who can lay a hand on the LORD's anointed and be guiltless?"

NLT 1 Samuel 26:9 "No!" David said. "Don't kill him. For who can remain innocent after attacking the LORD's anointed one?"

NRS 1 Samuel 26:9 But David said to Abishai, "Do not destroy him; for who can raise his hand against the LORD's anointed, and be guiltless?"

NJB 1 Samuel 26:9 David said to Abishai, 'Do not kill him, for who could raise his hand against Yahweh's anointed and go unpunished?

NAB 1 Samuel 26:9 But David said to Abishai, "Do not harm him, for who can lay hands on the LORD'S anointed and remain unpunished?

YLT 1 Samuel 26:9 And David saith unto Abishai, 'Destroy him not; for who hath put forth his hand against the

anointed of Jehovah, and been acquitted?"

GWN 1 Samuel 26:9 "Don't kill him!" David told Abishai. "No one has ever attacked the LORD's anointed king and remained free of guilt.

BBE 1 Samuel 26:9 And David said to Abishai Do not put him to death; for who, without sin, may put out his hand against the man on whom the Lord has put the holy oil?

- **who can stretch:** 1Sa 24:6,7 2Sa 1:14,16 Ps 105:15
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID'S REBUTTAL TO NOT TOUCH LORD'S ANOINTED

But David said to Abishai, "Do not destroy him, for who can stretch out his hand against the LORD'S anointed ([mashiach](#) ;Lxx = [Christos](#)) and be without guilt (naqah - to be clean, acquitted)?" - David says that Abishai will be guilty of going against God's will as He was the One Who **anointed** Saul and it was only for Him to remove Saul. David is steadfast in his understanding of the sanctity of the LORD'S **anointed**, for he himself had been anointed by Samuel (1Sa 16:6+). Note the contrast in Abishai who saw Saul as the enemy (1Sa 26:8) and David saw him as the LORD'S anointed! This contrast demonstrates the difference of a man (Abishai) after a man's heart and David who was in process of becoming a man after God's own heart!

Anointed ([mashiach](#) ;Lxx = [Christos](#) is a keyword occurring 4 times chapter 26 - 1Sa 26:9; 1Sa 26:11; 1Sa 26:16; 1Sa 26:23;

Robert Vannoy on **LORD'S anointed** - See 1Sa 24:10; 26:9, 11, 16, 23; 2 Sa 1:14, 16. Because Saul's royal office carried divine sanction by virtue of his anointing (see note on 9:16), David is determined not to wrest the kingship from Saul but to leave its disposition to the Lord who gave it (1Sa 24:12, 15; 26:10). (Borrow [NIV Study Bible](#))

Guzik - It wasn't that David thought Saul was right. David knew more than anyone that Saul was deeply in sin. But David knew that even a sinning Saul was still the anointed king over Israel (1 Samuel 10:1). That would only change when God changed it. We might think that David had a more righteous reason than ever to kill Saul. Now, Saul went back on a previous promise to leave David alone. In David's position many would say, "I showed love and let him off once before. I'm full of love, but I'm not stupid. Saul had his chance and he blew it."

Cyril Barber points out, "In this respect we have a great deal to learn from David. It is hard for us to wait for God's appointed time. We want everything now, and so we engage in compromises and shortcuts, make rash purchases, rush into marriage, make unwise investments, neglect the real things of life for the trivial, and spend the mature years of our lives regretting our impatience and indiscretion. Patience is one of the first lessons we learn in God's school. To prevent discouragement, which often accompanies delay, from having a negative effect on us, we need to have confidence in God's all wise providence. In this respect the life of David is a singularly fitting commentary on passages of Scripture such as Proverbs 3:5, 6 'Trust in the Lord with all your heart, and lean not unto your own understanding. In all your ways acknowledge Him and He will direct your path,' and Romans 8:28, 'Now we know that God is working all things together for good to them that love God and to those who are called according to His purpose.' God was watching over David."

Anointed ([04899](#)) [mashiach/masiyah](#) from **mashach** = to smear, anoint) is Hebrew word that in almost all OT uses is found in a compound phrase. It is a masculine noun which can function as an adjective (as in Lev 4:3,5, 16) which means "anointed." This Hebrew word is used several times to prophetically picture the Messiah, the Christ (1Sa 2:10, 35, Da 9:25-26). In the OT, priests, prophets and kings were anointed and all these offices were fulfilled in "the Mashiach," the Messiah.

Swanson - anointed one, i.e., a person having sacred oil poured ceremonially on one's head, and so become a person with special authority and function, with the implication of one having the choice and approval of God.

Lxx translates **mashiach** in this verse (and most of the 38 uses in the OT) with the adjective [Christos](#) which describes one who has been anointed, symbolizing appointment to a task; as a title for Jesus, designating him as the Messiah sent from God (Jn 1:41, Jn 4:25 [Greek = [messias](#)], Ro 6:4). **BDAG** - [Christos](#) = "fulfiller of Israelite expectation of a deliverer, the Anointed One, the Messiah, the Christ."

Lev. 4:3; Lev. 4:5; Lev. 4:16; Lev. 6:22; 1Sa 2:10; 1Sa 2:35; 1Sa 12:3; 1Sa 12:5; 1Sa 16:6; 1Sa 24:6; 1Sa 24:10; 1Sa 26:9; 1Sa 26:11; 1Sa 26:16; 1Sa 26:23; 2Sa 1:14; 2 Sam. 1:16; 2 Sam. 1:21; 2 Sam. 19:21; 2 Sam. 22:51; 2 Sam. 23:1; 1 Chr. 16:22; 2 Chr. 6:42; Ps. 2:2; Ps. 18:50; Ps. 20:6; Ps. 28:8; Ps. 84:9; Ps. 89:38; Ps. 89:51; Ps. 105:15; Ps. 132:10; Ps. 132:17; Isa. 45:1; Lam. 4:20; Dan. 9:25; Dan. 9:26; Hab. 3:13

See also the related verb **Anoint** ([04886](#)) [masah/maschah](#) as used in 1 Samuel - 1Sa 9:16; 1Sa 10:1; 1Sa 15:1; 1Sa 15:17; 1Sa 16:3; 1Sa 16:12; 1Sa 16:13 - For example 1 Samuel 16:13 "Then Samuel took the horn of oil and **anointed** him in the midst of his brothers; and the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah."

QUESTION - [What is the anointing? What does it mean to be anointed? Play the associated video on the anointing](#)

ANSWER - In the Bible, anointing with [oil](#) is performed in religious ceremonies and used for grooming (Ruth 3:3; Matthew 6:17), refreshment (Luke 7:46), medicinal treatments (Luke 10:34), and burial traditions (Mark 16:1).

Ceremonial anointing in the Old Testament was a physical act involving the smearing, rubbing, or pouring of sacred oil on someone's head (or on an object) as an outward symbol that God had **chosen and set apart the person (or object) for a specific holy purpose**.

The Hebrew term [masah/maschah](#) (See also the noun [mashiach](#)) meant "to anoint or smear with oil." The oil used for religious anointing was carefully blended with fine spices according to a specific formula prescribed by the Lord (Exodus 30:22–32). Using this oil for any other purpose was a serious offense carrying the penalty of being "cut off" from the community (Exodus 30:33).

Kings, priests, and prophets were anointed outwardly with oil to symbolize a more profound spiritual reality—that God's presence was with them and His favor was upon them (Psalm 20:6; 28:8). While David was still a young shepherd, God told Samuel to anoint him to become king over Israel (1Sa 16:3). From that day forward, the Spirit of the Lord rested powerfully upon David's life (1Sa 16:13; Ps 89:20).

Centuries before David's time, the Lord had instructed Moses to consecrate [Aaron](#) and his sons to serve as priests (Exodus 28:41; 30:30; Leviticus 8:30; 10:7). God authenticated their priestly ministry with the fiery glory of His presence that consumed their offerings. Holy items, including the tabernacle itself, were also set apart or consecrated by anointing for use in worship and sacrificial ceremonies (Genesis 28:18; Exodus 30:26–29; 40:9–11).

The Bible contains a literal reference to a prophet's anointing when the Lord commanded [Elijah](#) to anoint [Elisha](#) as the prophet to succeed him (1 Kings 19:16). It also includes metaphorical references to anointing to indicate that prophets were empowered and protected by the Spirit of the Lord to perform their calling (1Ch 16:22; Ps 105:15).

Anointing the head with oil was also an ancient custom of hospitality shown to honored guests. In Psalm 23:5, King David pictures himself as an esteemed guest at the Lord's table. This practice of anointing a dinner guest with oil reappears in the gospels (Luke 7:46; Mark 14:3–9; John 12:3).

In the New Testament, Jesus Christ reveals Himself as our anointed King, Priest, and Prophet. He is God's Holy and chosen Son, [the Messiah](#). In fact, *Messiah*, which literally means "anointed one," is derived from the Hebrew word for "anointed." *Christ* (Gr. [Christos](#)) means "the anointed one."

Jesus declared at the launch of His ministry, **"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor . . . to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free"** (Luke 4:18; cf. Isaiah 61:1). Jesus Christ fulfilled Old Testament prophecy as the Anointed One, the chosen Messiah (Luke 4:21). He proved His anointing through the miracles He performed and the life He sacrificed as Savior of the world (Acts 10:38).

There is also a sense in which Christians today are anointed. Through Jesus Christ, believers receive "an anointing from the Holy One" (1 John 2:20). This anointing is not expressed in an outward ceremony but through sharing in the gift of the Holy Spirit (Romans 8:11). At the moment of salvation, believers are indwelt by the Holy Spirit and joined to Christ, the Anointed One. As a result, we partake of His anointing (2 Corinthians 1:21–22). According to one scholar, this anointing "expresses the sanctifying influences of the Holy Spirit upon Christians who are priests and kings unto God" ([Smith, W., "Anointing," *Smith's Bible Dictionary*, revised ed., Thomas Nelson, 2004](#)).'

The New Testament also associates anointing oil with healing and prayer. When Jesus sent out the disciples to preach the gospel, "they cast out many demons and healed many sick people, **anointing** them with olive oil" (Mark 6:13NLT). James instructs believers to "call the elders of the church to pray over them" when they are sick "and **anoint** them with oil in the name of the Lord" for healing (James 5:14).

Those in [Charismatic](#) religious circles speak of **"the anointing"** as something Christians can and should be seeking. It is common for them to speak of **"anointed"** preachers, sermons, ministries, songs, etc., and to advise others to **"unlock their anointing"** or **"walk in the anointing."** The idea is that the anointing is an outpouring of God's power to accomplish a task through the anointed one. Charismatics claim there are corporate anointings as well as various types of individual anointings: the five-fold anointing; the

apostolic anointing; and, for women, the Ruth anointing, the Deborah anointing, the Anna anointing, etc. Some even speak of a “Davidic anointing” upon musical instruments—“anointed” instruments are played by God Himself to drive away demons and take worship to a higher level than ever before. Special anointings are said to allow a person to use his spiritual gift to a “higher degree.” Charismatics say that special anointings are received by “releasing one’s faith.”

Much of the Charismatic teaching on the anointing goes beyond what Scripture says In their hunger for signs and wonders, many Charismatics seek new and ever more titillating experiences, and that requires more outpourings, more spiritual baptisms, and more anointings. But the Bible points to **one anointing of the Spirit**, just as it points to **one baptism**: “As for you, the anointing you received from him remains in you” (1 John 2:27; see also 2 Timothy 1:14). This same passage also refutes another misconception, viz., that Satan can somehow “steal” a believer’s anointing. We don’t need to worry about losing the anointing we received, because Scripture says it *remains*.

Another aberrant teaching concerning the anointing of the Spirit is the “*Mimshach* anointing.” *Mimshach* is a Hebrew word related to *mashach* (“anoint”) and found only in Ezekiel 28:14, where the anointing is said to “cover” (NKJV) or “cover and protect” (AMP). According to some, the *Mimshach* anointing (which was bestowed on Lucifer before his fall) is available now to believers. Receiving this anointing will cause everything one touches to increase or expand, and the anointed one will experience greater levels of success, material gain, health, and power.

Rather than chase after a new anointing, believers should remember they *already* have the gift of the [Holy Spirit](#). The Spirit is not given in part, He does not come in portions or doses, and He is not taken away. We have the promise that “his divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness” (2 Peter 1:3). [GotQuestions.org](#)

1 Samuel 26:10 David also said, "As the LORD lives, surely the LORD will strike him, or his day will come that he dies, or he will go down into battle and perish.

BGT 1 Samuel 26:10 κα ε πεν Δαυιδ ζ κ ριος ν μ κ ριος πα σ α τ ν μ ρ α α το λ θ κα πο θ ν ε ς π λεμον καταβ κα προστεθ

LXE 1 Samuel 26:10 And David said, As the Lord lives, if the Lord smite him not, or his day come and he die, or he go down to battle and be added to his fathers, do not so.

KJV 1 Samuel 26:10 David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

NET 1 Samuel 26:10 David went on to say, "As the LORD lives, the LORD himself will strike him down. Either his day will come and he will die, or he will go down into battle and be swept away.

CSB 1 Samuel 26:10 David added, "As the LORD lives, the LORD will certainly strike him down: either his day will come and he will die, or he will go into battle and perish.

ESV 1 Samuel 26:10 And David said, "As the LORD lives, the LORD will strike him, or his day will come to die, or he will go down into battle and perish.

NIV 1 Samuel 26:10 As surely as the LORD lives," he said, "the LORD himself will strike him; either his time will come and he will die, or he will go into battle and perish.

NLT 1 Samuel 26:10 Surely the LORD will strike Saul down someday, or he will die of old age or in battle.

NRS 1 Samuel 26:10 David said, "As the LORD lives, the LORD will strike him down; or his day will come to die; or he will go down into battle and perish.

NJB 1 Samuel 26:10 As Yahweh lives,' David said, 'Yahweh himself will strike him down: either the day will come for him to die, or he will go into battle and perish then.

NAB 1 Samuel 26:10 As the LORD lives," David continued, "it must be the LORD himself who will strike him, whether the time comes for him to die, or he goes out and perishes in battle.

YLT 1 Samuel 26:10 And David saith, 'Jehovah liveth; except Jehovah doth smite him, or his day come that he hath died, or into battle he go down, and hath been consumed --

GWN 1 Samuel 26:10 I solemnly swear, as the LORD lives," David added, "the LORD will strike him. Either his time will come when he'll die naturally, or he'll go into battle and be swept away.

BBE 1 Samuel 26:10 And David said, By the living Lord, the Lord will send destruction on him; the natural day of his death will come, or he will go into the fight and come to his end.

- **the Lord lives:** 1Sa 24:15 25:26,38 Ps 94:1,2,23 Lu 18:7 Ro 12:19 Rev 18:8
- **his day:** Ge 47:29 De 31:14 Job 7:1 14:5,14 Ps 37:10,13 Ec 3:2 Heb 9:27
- **go down in battle:** 1Sa 31:6 De 32:35
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID CONFIDENT THAT VENGEANCE BELONGS TO THE LORD

David also said, "As the LORD lives ("by the living LORD" "I solemnly swear"), surely the LORD will strike him, or his day will come that he dies, or he will go down into battle and perish (be swept away) - David confidence in Yahweh's avenging him would have been undergirded by the fact that he had just experienced God take revenge on Nabal (1Sa 25:38) David also knows he will be king and so he knows that God will remove Saul by (1) directly taking his life, (2) allowing him to die a natural death or (3) allowing him to die in battle, which is what occurred in 1Sa 31:6+. Note that in the 3 options David mentions, there is no positive outcome. David knows God will bring about His perfect justice one way or another. So once again David shows us the actions of a man after God's own heart and in so doing gives us another OT illustration of Ro 12:19+ "Never take your own revenge, beloved, but **leave room** (aorist imperative see [our need to depend on the Holy Spirit to obey](#)) for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord." "If vengeance belongs to God, it does not belong to us, so we are to love our enemies and never repay evil with evil." ([Guzik](#))

Bob Roe - Abishai uttered almost the exact words that were mouthed to David once before. He said "No" to them then, so when the temptation came again, the same words trigger a "No" again. Without the flesh ever being changed, David began to build a path toward righteousness. We kid ourselves when we think our flesh will change. It will never get better. Only our choices can get better. What we do with the flesh is what is going to change. David made a stand against the flesh in that cave, and he became strong in the faith in that cave. Now God deliberately has Abishai, without his knowing it (I think), mouth exactly those same words. What hits David, "Oh, No, I've been this route before, and the Holy Spirit stuck me with the spear of guilt. I don't want any part of this." David resists and says, "Who could do this without guilt." David now begins to look at things from God's perspective. He sees that God himself will do the job that he would love to do. ([1 Samuel 26 Wilderness of Ziph, David Spares Saul Again](#))

Steven Cole - **DAVID LEARNED TO WAIT UPON THE LORD FOR HIS TIMING.** In a word, he learned endurance. Note 1 Sam. 26:10-11. David said this after this thing had been going on for years! He was running for his life and living in caves, while Saul lived in the luxury of the palace. Perhaps it was during this time that David wrote Ps. 62:5, "My soul, wait in silence for God only, for my hope is from Him." David was learning to persevere. Anyone who serves the Lord must learn to wait upon the Lord--to endure. The Christian life is not a 100-yard dash. It's a marathon. A marathon is never judged by how fast the runners spring from the starting blocks. It is always determined by the long haul.

It's exciting to be anointed as king when you're a teenager. It's thrilling to defeat Goliath and to be famous and popular as a young man. But excitement and thrills are not enough to sustain a man who must face the pressures of running the government and defending the kingdom day in and day out for 40 years. That takes a man who knows endurance through waiting upon the Lord. It's exciting and fresh to begin to serve the Lord in some new ministry. It's thrilling to see God using you and to hear the acclaim of people. But excitement and thrills are not enough to sustain you in the pressures of ministry for Christ over a lifetime. To be running strong at the finish line, you've got to learn to wait upon the Lord. It's a required basic course in God's training school. ([1 Samuel 18-26 God's Training School -- Discipleship](#))

1 Samuel 26:11 "The LORD forbid that I should stretch out my hand against the LORD'S anointed; but now please take the spear that is at his head and the jug of water, and let us go."

BGT 1 Samuel 26:11 μηδ'αμ ες μοι παρ κυρ ου πνευγκε ν χε ρ μου π χριστ ν κυρ ου κα ν ν λαβ δ τ δ ρυ π πρ ε κεφαλ ε α το κα τ ν φακ ν το δατος κα π λθωμεν καθ αυτο ες

LXE 1 Samuel 26:11 The Lord forbid it me that I should lift up my hand against the anointed of the Lord: and now take, I pray thee, the spear from his bolster, and the pitcher of water, and let us return home.

KJV 1 Samuel 26:11 The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but,

I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

NET 1 Samuel 26:11 But may the LORD prevent me from extending my hand against the LORD's chosen one! Now take the spear by Saul's head and the jug of water, and let's get out of here!"

CSB 1 Samuel 26:11 However, because of the LORD, I will never lift my hand against the LORD's anointed. Instead, take the spear and the water jug by his head, and let's go."

ESV 1 Samuel 26:11 The LORD forbid that I should put out my hand against the LORD's anointed. But take now the spear that is at his head and the jar of water, and let us go."

NIV 1 Samuel 26:11 But the LORD forbid that I should lay a hand on the LORD's anointed. Now get the spear and water jug that are near his head, and let's go."

NLT 1 Samuel 26:11 The LORD forbid that I should kill the one he has anointed! But take his spear and that jug of water beside his head, and then let's get out of here!"

NRS 1 Samuel 26:11 The LORD forbid that I should raise my hand against the LORD's anointed; but now take the spear that is at his head, and the water jar, and let us go."

NJB 1 Samuel 26:11 Yahweh forbid that I should raise my hand against Yahweh's anointed! But now let us take the spear beside his head and the pitcher of water, and let us go away.'

NAB 1 Samuel 26:11 But the LORD forbid that I touch his anointed! Now take the spear which is at his head and the water jug, and let us be on our way."

YLT 1 Samuel 26:11 far be it from me, by Jehovah, from putting forth my hand against the anointed of Jehovah; and, now, take, I pray thee, the spear which is at his pillow, and the cruse of water, and we go away.'

GWN 1 Samuel 26:11 It would be unthinkable for me to attack the LORD's anointed king. But please take that spear near his head and that jar of water, and let's go."

BBE 1 Samuel 26:11 Never will my hand be stretched out against the man marked with the holy oil; but take the spear which is by his head and the vessel of water, and let us go.

- **that I should:** 1Sa 24:6,12 2Sa 1:14,16
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Related Passage:

1 Samuel 22:6+ Then Saul heard that David and the men who were with him had been discovered. Now Saul was sitting in Gibeah, under the tamarisk tree on the height **with his spear in his hand**, and all his servants were standing around him.

DAVID VOWS NOT TO LIFT A HAND AGAINST SAUL

The LORD forbid that I should stretch out my hand against the LORD'S anointed([mashiach](#) ;Lxx = [Christos](#) - cf 1Sa 24:6,10; 1Sa 26:9, 11, 16, 23, Ps. 2:2) - **NET** - "May the LORD prevent me from extending my hand against the LORD's chosen one!" **GWN** - "It would be unthinkable for me to attack the LORD's anointed king." **BBE** = "Never will my hand be stretched out against the man marked with the holy oil!" David is learning to wait on the LORD's timing instead of jumping in and exerting his will by taking Saul's life.

but now please take the spear that is at his head("at his pillow") **and the jug of water, and let us go**- David instructs Abishai to get a "[souvenir](#)" (so to speak) to document their secret mission, much like he had formerly cut a piece of Saul's robe for documentation (1Sa 24:4+). Saul's **spear** would seem to be a symbol of his authority and his power. It is ironic that David takes the very instrument that was repeatedly thrown at him (1Sa 18:10-11+ = escaped twice and 1Sa 19:9-10+)! It is as if David is saying, "All your attempts have failed and my taking your spear with which you tried to kill me symbolizes all your attempts to kill me will fail."

Bob Roe - The spear, which before was to have been an instrument of unrighteousness, is now going to be an instrument of righteousness used to convict Saul([1 Samuel 26 Wilderness of Ziph, David Spares Saul Again](#))

Robert Vannoy - David took the spear and water jug. In this way he sought to prove again to Saul that he did not seek his life. But he also showed Saul that God had given him the power to take away the spear with which Saul had often tried to kill him and the

1 Samuel 26:12 So David took the spear and the jug of water from beside Saul's head, and they went away, but no one saw or knew it, nor did any awake, for they were all asleep, because a sound sleep from the LORD had fallen on them.

BGT 1 Samuel 26:12 κα λαβεν Δαυιδ τ δρυ κα τ ν φακ ν το δατος π πρ ς κεφαλ ς α το κα π λθον καθ αυτο ς κα ο κ ν βλ πων κα ο κ ν γιν σκων κα ο κ ν ξεγειρ μενος π ντες πνο ντες τι θ μβος κυρ ου π πεσεν π α το ς

LXE 1 Samuel 26:12 So David took the spear, and the pitcher of water from his bolster, and they went home: and there was no one that saw, and no one that knew, and there was no one that awoke, all being asleep, for a stupor from the Lord had fallen upon them.

KJV 1 Samuel 26:12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them.

NET 1 Samuel 26:12 So David took the spear and the jug of water by Saul's head, and they got out of there. No one saw them or was aware of their presence or woke up. All of them were asleep, for the LORD had caused a deep sleep to fall on them.

CSB 1 Samuel 26:12 So David took the spear and the water jug by Saul's head, and they went their way. No one saw them, no one knew, and no one woke up; they all remained asleep because a deep sleep from the LORD came over them.

ESV 1 Samuel 26:12 So David took the spear and the jar of water from Saul's head, and they went away. No man saw it or knew it, nor did any awake, for they were all asleep, because a deep sleep from the LORD had fallen upon them.

NIV 1 Samuel 26:12 So David took the spear and water jug near Saul's head, and they left. No one saw or knew about it, nor did anyone wake up. They were all sleeping, because the LORD had put them into a deep sleep.

NLT 1 Samuel 26:12 So David took the spear and jug of water that were near Saul's head. Then he and Abishai got away without anyone seeing them or even waking up, because the LORD had put Saul's men into a deep sleep.

NRS 1 Samuel 26:12 So David took the spear that was at Saul's head and the water jar, and they went away. No one saw it, or knew it, nor did anyone awake; for they were all asleep, because a deep sleep from the LORD had fallen upon them.

NJB 1 Samuel 26:12 David took the spear and the pitcher of water from beside Saul's head, and they made off. No one saw, no one knew, no one woke up; they were all asleep, because a torpor from Yahweh had fallen on them.

NAB 1 Samuel 26:12 So David took the spear and the water jug from their place at Saul's head, and they got away without anyone's seeing or knowing or awakening. All remained asleep, because the LORD had put them into a deep slumber.

YLT 1 Samuel 26:12 And David taketh the spear, and the cruse of water at the pillow of Saul, and they go away, and there is none seeing, and there is none knowing, and there is none awaking, for all of them are sleeping, for a deep sleep from Jehovah hath fallen upon them.

GWN 1 Samuel 26:12 David took the spear and the jar of water near Saul's head, and they left. All of them were asleep. No one saw them, knew about it, or woke up. The LORD had made them fall into a deep sleep.

BBE 1 Samuel 26:12 So David took the spear and the vessel of water from Saul's head; and they got away without any man seeing them, or being conscious of their coming, or awaking; for they were all sleeping because a deep sleep from the Lord had come on them.

- **So David:** 1Sa 26:7 24:4
- **sound sleep:** Ge 2:21 15:12 Es 6:1 Isa 29:10

YAHWEH'S PROVIDES DAVID PROVIDENTIAL PROTECTION

So David took the spear and the jug of water from beside Saul's head, and they went away, but no one saw or knew it, nor did any awake, for they were all asleep, because a sound sleep from the LORD had fallen on them - Yahweh had caused a **sound** supernatural **sleep** on Saul and all his men so they would not be aroused by movement or conversation.

1 Samuel 26:13 Then David crossed over to the other side and stood on top of the mountain at a distance with a large area between them.

BGT 1 Samuel 26:13 καὶ διβη Δαυιδ εἰς τὴν ἄλλην καὶ ἐστη ἐν τῇ κορυφῇ τοῦ ὄρους μακρὰ ὅσον ὅσον αὐτῶν

LXE 1 Samuel 26:13 So David went over to the other side, and stood on the top of a hill afar off, and there was a good distance between them.

KJV 1 Samuel 26:13 Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them:

NET 1 Samuel 26:13 Then David crossed to the other side and stood on the top of the hill some distance away; there was a considerable distance between them.

CSB 1 Samuel 26:13 David crossed to the other side and stood on top of the mountain at a distance; there was a considerable space between them.

ESV 1 Samuel 26:13 Then David went over to the other side and stood far off on the top of the hill, with a great space between them.

NIV 1 Samuel 26:13 Then David crossed over to the other side and stood on top of the hill some distance away; there was a wide space between them.

NLT 1 Samuel 26:13 David climbed the hill opposite the camp until he was at a safe distance.

NRS 1 Samuel 26:13 Then David went over to the other side, and stood on top of a hill far away, with a great distance between them.

NJB 1 Samuel 26:13 David crossed to the other side and halted on the top of the mountain a long way off; there was a wide space between them.

NAB 1 Samuel 26:13 Going across to an opposite slope, David stood on a remote hilltop at a great distance from Abner, son of Ner, and the troops.

YLT 1 Samuel 26:13 And David passeth over to the other side, and standeth on the top of the hill afar off -- great is the place between them;

GWN 1 Samuel 26:13 David went over to the other side and stood on top of the hill some distance away. (There was a wide space between them.)

BBE 1 Samuel 26:13 Then David went over to the other side, and took his place on the top of a mountain some distance away, with a great space between them;

- **the top:** 1Sa 24:8 Jdg 9:7
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID ON MOUNTAIN FAR AWAY FROM SAUL

Then - Marks progression in the narrative. Presumably it is still night time.

David crossed over to the other side and stood on top of the mountain at a distance with a large area between them- David was not so foolish as to remain too close to Saul and his men lest they try to attack. Presumably there was sufficient distance that

David could make a quick escape unscathed if Saul's men did attempt to attack.

TSK Note - David, by retiring to a place of safety before he called to Abner, seems to have manifested more distrust of Saul than he had done on a former occasion. Yet he desired that Saul and all Israel should be informed of his conduct at this time. Abner and his soldiers, by neglecting to guard Saul when he slept, had exposed his life, and merited to be treated as his enemies, though he confided in them as friends; for, although their sound sleep was undoubtedly supernatural, yet there might be a neglect of placing sentinels, arising from contempt of David's small company. Saul also deemed David his enemy, though he had before spared and protected his life.

1 Samuel 26:14 David called to the people and to Abner the son of Ner, saying, "Will you not answer, Abner?" Then Abner replied, "Who are you who calls to the king?"

BGT 1 Samuel 26:14 κα προσεκαλ σατο Δαυιδ τ ν λα ν κα τ Αβεννηρ λ λησεν λ γων ο κ ποκριθ σει Αβεννηρ κα πεκρ θη Αβεννηρ κα επεν τ ς ε σ καλ ν με

LXE 1 Samuel 26:14 And David called to the people, and spoke to Abenner, saying, Wilt thou not answer, Abenner? and Abenner answered and said, Who art thou that callest?

KJV 1 Samuel 26:14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

NET 1 Samuel 26:14 David called to the army and to Abner son of Ner, "Won't you answer, Abner?" Abner replied, "Who are you, that you have called to the king?"

CSB 1 Samuel 26:14 Then David shouted to the troops and to Abner son of Ner: "Aren't you going to answer, Abner?" "Who are you who calls to the king?" Abner asked.

ESV 1 Samuel 26:14 And David called to the army, and to Abner the son of Ner, saying, "Will you not answer, Abner?" Then Abner answered, "Who are you who calls to the king?"

NIV 1 Samuel 26:14 He called out to the army and to Abner son of Ner, "Aren't you going to answer me, Abner?" Abner replied, "Who are you who calls to the king?"

NLT 1 Samuel 26:14 Then he shouted down to the soldiers and to Abner son of Ner, "Wake up, Abner!" "Who is it?" Abner demanded.

NRS 1 Samuel 26:14 David called to the army and to Abner son of Ner, saying, "Abner! Will you not answer?" Then Abner replied, "Who are you that calls to the king?"

NJB 1 Samuel 26:14 David then called out to the troops and to Abner son of Ner, 'Abner, why don't you answer?' Abner replied, 'Who is that calling?'

NAB 1 Samuel 26:14 He then shouted, "Will you not answer, Abner?" And Abner answered, "Who is it that calls me?"

YLT 1 Samuel 26:14 and David calleth unto the people, and unto Abner son of Ner, saying, 'Dost thou not answer, Abner?' and Abner answereth and saith, 'Who art thou who hast called unto the king?'

GWN 1 Samuel 26:14 Then David called to the troops and to Ner's son Abner. "Won't you answer, Abner?" he asked. "Who is calling the king?" Abner asked.

BBE 1 Samuel 26:14 And crying out to the people and to Abner, the son of Ner, David said, Have you no answer to give, Abner? Then Abner said, Who is that crying out to the king?

- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID ADDRESSES ABNER NOT SAUL

David called ("shouted", "crying out") to the people and to [Abner](#) the son of Ner, saying, "Will you not answer, [Abner](#)?" Then [Abner](#) replied, "Who are you who calls to the king?" - Talk about be suddenly awakened to a bad dream! [Abner](#), Saul's uncle, does not recognize David's voice and apparently he is far enough away that he can't make out his face possibly because it is still night.

1 Samuel 26:15 So David said to Abner, "Are you not a man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came to destroy the king your lord.

BGT 1 Samuel 26:15 κα ε πεν Δαυιδ πρ ς Αβεννηρ ο κ ν ρ σ κα τ ς ς σ ν Ισραηλ κα δι τ ο φυλ σσεις τ ν κ ρ ι ν σου τ ν βασιλ α τι ε σ λθεν ε ς κ το λαο διαφθε ραι τ ν βασιλ α κ ρ ι ν σου

LXE 1 Samuel 26:15 And David said to Abenner, Art not thou a man? and who is like thee in Israel? Why then dost thou not guard thy lord the king? for one out of the people went in to destroy thy lord the king.

KJV 1 Samuel 26:15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

NET 1 Samuel 26:15 David said to Abner, "Aren't you a man? After all, who is like you in Israel? Why then haven't you protected your lord the king? One of the soldiers came to kill your lord the king.

CSB 1 Samuel 26:15 David called to Abner, "You're a man, aren't you? Who in Israel is your equal? So why didn't you protect your lord the king when one of the people came to destroy him?

ESV 1 Samuel 26:15 And David said to Abner, "Are you not a man? Who is like you in Israel? Why then have you not kept watch over your lord the king? For one of the people came in to destroy the king your lord.

NIV 1 Samuel 26:15 David said, "You're a man, aren't you? And who is like you in Israel? Why didn't you guard your lord the king? Someone came to destroy your lord the king.

NLT 1 Samuel 26:15 "Well, Abner, you're a great man, aren't you?" David taunted. "Where in all Israel is there anyone as mighty? So why haven't you guarded your master the king when someone came to kill him?

NRS 1 Samuel 26:15 David said to Abner, "Are you not a man? Who is like you in Israel? Why then have you not kept watch over your lord the king? For one of the people came in to destroy your lord the king.

NJB 1 Samuel 26:15 David said to Abner, 'Are you not a man? Who is your equal in Israel? Why, then, did you not guard the king your lord? One of the people came to kill the king your lord.

NAB 1 Samuel 26:15 David said to Abner: "Are you not a man whose like does not exist in Israel? Why, then, have you not guarded your lord the king when one of his subjects went to kill the king, your lord?

YLT 1 Samuel 26:15 And David saith unto Abner, 'Art not thou a man? and who is like thee in Israel? but why hast thou not watched over thy lord the king? for one of the people had come in to destroy the king, thy lord.

GWN 1 Samuel 26:15 David asked Abner, "Aren't you a man? Is there anyone like you in Israel? Then why didn't you guard your master, the king? Someone came to kill His Royal Majesty.

BBE 1 Samuel 26:15 And David said to Abner, Are you not a man of war? is there any other like you in Israel? why then have you not kept watch over your lord the king? for one of the people came in to put the king your lord to death.

- there came: 1Sa 26:8
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID CONFRONTS ABNER'S FAILURE TO GUARD SAUL

So David said to Abner, "Are you not a man?" - Abner had asked "who are you" and David did not reveal his identity so Abner is still not sure who is speaking. David's identity does not become obvious until Saul recognizes his voice in verse 17. **NLT** - "Well, Abner, you're a great man, aren't you?" David taunted." The KJV has "Are you not a valiant man?" implying that he is not one! David overstepped his bounds somewhat in his comments to Abner because (1) God put the sleep hold on Abner and (2) he is taunting and mocking Saul's general, essentially an ancient form of [trash talk](#) that would come back to haunt David in the future (see [Bob Roe](#) below).

David may have directed his comments to Abner instead of Saul because Exodus 22:28 says "You shall not curse God, nor curse a ruler of your people.

And who is like you in Israel? - NJB = "Who is your equal in Israel?" This is rhetorical. David is saying another man like Abner does not exist in Israel!

Why then have you not guarded your lord the king? For one of the people came to destroy the king your lord([adon](#); Lxx = [kurios](#)) - David chastises Abner for being lax in guarding Saul and explains that someone came close enough to kill Saul.

1 Samuel 26:16 "This thing that you have done is not good. As the LORD lives, all of you must surely die, because you did not guard your lord, the LORD'S anointed. And now, see where the king's spear is and the jug of water that was at his head."

BGT 1 Samuel 26:16 κα ο κ γαθ ν τ μα το το πεπο ηκας ζ κ ριος τι υ ο θανατ σεως με ς ο φυλ σσοντες τ ν βασιλ α κ ριον μ ν τ ν χριστ ν κυρ ου κα ν ν δ δ τ δ ρυ το βασιλ ως κα φακ ς το δατος πο στιν τ πρ ς κεφαλ ς α το

LXE 1 Samuel 26:16 And this thing is not good which thou hast done. As the Lord lives, ye are worthy of death, ye who guard your lord the king, the anointed of the Lord: and now behold, I pray you, the spear of the king, and the cruse of water: where are the articles that should be at his head?

KJV 1 Samuel 26:16 This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

NET 1 Samuel 26:16 This failure on your part isn't good! As surely as the LORD lives, you people who have not protected your lord, the LORD's chosen one, are as good as dead! Now look where the king's spear and the jug of water that was by his head are!"

CSB 1 Samuel 26:16 What you have done is not good. As the LORD lives, all of you deserve to die since you didn't protect your lord, the LORD's anointed. Now look around; where are the king's spear and water jug that were by his head?"

ESV 1 Samuel 26:16 This thing that you have done is not good. As the LORD lives, you deserve to die, because you have not kept watch over your lord, the LORD's anointed. And now see where the king's spear is and the jar of water that was at his head."

NIV 1 Samuel 26:16 What you have done is not good. As surely as the LORD lives, you and your men deserve to die, because you did not guard your master, the LORD's anointed. Look around you. Where are the king's spear and water jug that were near his head?"

NLT 1 Samuel 26:16 This isn't good at all! I swear by the LORD that you and your men deserve to die, because you failed to protect your master, the LORD's anointed! Look around! Where are the king's spear and the jug of water that were beside his head?"

NRS 1 Samuel 26:16 This thing that you have done is not good. As the LORD lives, you deserve to die, because you have not kept watch over your lord, the LORD's anointed. See now, where is the king's spear, or the water jar that was at his head?"

NJB 1 Samuel 26:16 What you did was not well done. As Yahweh lives, you all deserve to die since you did not guard your lord, Yahweh's anointed. Look where the king's spear is now, and the pitcher of water which was beside his head!"

NAB 1 Samuel 26:16 This is no creditable service you have performed. As the LORD lives, you people deserve death because you have not guarded your lord, the LORD'S anointed. Go, look: where are the king's spear and the water jug that was at his head?"

YLT 1 Samuel 26:16 Not good is this thing which thou hast done; Jehovah liveth, but ye are sons of death, in that ye have not watched over your lord, over the anointed of Jehovah; and now, see where the king's spear is, and the cruse of water which is at his bolster.'

GWN 1 Samuel 26:16 What you've done isn't good. I solemnly swear, as the LORD lives, you are dead men. You didn't guard your master, the LORD's anointed king. Look at the king's spear and the jar of water that were near his head."

BBE 1 Samuel 26:16 What you have done is not good. By the living Lord, death is the right fate for you, because you have not kept watch over your lord, the man on whom the Lord has put the holy oil. Now see, where is the king's spear, and the vessel of water which was by his head?

- **all of you must surely die** 1Sa 20:31 2Sa 12:5 19:28 Ps 79:11 102:20 *margins Eph 2:3
- **Lord's:** 1Sa 26:9,11 24:6
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

David Holds Spear and Jug

DAVID TAUNTS ABNER

This thing that you have done is not good - NAB = "This is no creditable service you have performed"

As the LORD lives, all of you must surely die (Heb - sons of death) - BBE = "By the living Lord, death is the right fate for you." Abner was indeed guilty and could have been disciplined for not doing his duty.

because you did not guard your lord ('[adon](#); Lxx = [kurios](#)), **the LORD'S anointed** ([mashiach](#); Lxx = [Christos](#)) - NET - "This failure on your part isn't good! As surely as the LORD lives, you people who have not protected your lord, the LORD's chosen one, are as good as dead!" David is saying they all deserved to die for not protecting the king!

And now, see where the king's spear is and the jug of water that was at his head- Presumably it is still dark so he does not necessarily hold up the spear and jug (as nicely depicted in the picture above) but tells Abner to check the place where they should be located -- he will not find them! David presents the evidence of Abner's sloppy surveillance, falling asleep and failing to keep alert for enemy assassins! It is interesting that David's accusation might be somewhat harsh and incorrect, for it was the LORD who had put Abner and the soldiers into a sound sleep.

Bob Roe has an interesting analysis of David's scathing "[dressing down](#)" of Abner - Notice David's humanness. He has just had a tremendous spiritual victory, but he cannot resist just one little jab. Now, David can not coarse talk Saul because in Exodus 20, Scripture says you are not allowed to revile God or curse the ruler of your people. However, it says nothing about cursing the General of your people. So David has a little proxy vengeance here. He goes way over on the other side of the hill and holds up the spear and the jug of water. The jug was right by Saul's head as was the spear. He takes this opportunity to taunt Abner, the man who has been harassing him. This is a very tactical error. (Abner is now commander of the king's army. David used to be commander of Saul's army. Possibly there was rivalry between them even then.) **Abner is quite a general, and David causes him to lose face in front of 3,000 of his troops. Abner is an oriental.** How do you think Abner is going to respond? Poor old David just can not resist this kind of thing. When David, upon Saul's death, becomes king of Judah, Abner takes the remaining son of Saul, [Ishbosheth](#), and with the ten northern tribes sets up his own kingdom in opposition to David. He does not return to David until [Ishbosheth](#) insults him and he loses face in Israel. Only then does he deliver Israel to David. David's little indulgence here may well have kept him from becoming king of all of Israel for several years. When you have a spiritual victory, don't push your luck. The retribution of God is always there. When you disobey God you will pay for it somewhere down the line. **I think this incident is one of the basic reasons Abner refused to allow the ten tribes of Israel to join with Judah under David as king.** ([1 Samuel 26 Wilderness of Ziph. David Spares Saul Again](#))

1 Samuel 26:17 Then Saul recognized David's voice and said, "Is this your voice, my son David?" And David said, "It is my voice, my lord the king."

BGT 1 Samuel 26:17 καὶ πᾶν ὁ Σαουλ τὴν φωνὴν τοῦ Δαυὶδ καὶ εἶπεν· φωνὴ σου ἀπὸ τῶν Δαυὶδ καὶ εἶπεν ὁ Δαυὶδ· ὁ κύριός σου κριε βασιλεῦ

LXE 1 Samuel 26:17 And Saul recognized the voice of David, and said, Is this thy voice, son David? and David said, I am thy servant, my lord, O king.

KJV 1 Samuel 26:17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

NET 1 Samuel 26:17 When Saul recognized David's voice, he said, "Is that your voice, my son David?" David replied, "Yes, it's my voice, my lord the king."

CSB 1 Samuel 26:17 Saul recognized David's voice and asked, "Is that your voice, my son David?" "It is my voice, my lord and king," David said.

ESV 1 Samuel 26:17 Saul recognized David's voice and said, "Is this your voice, my son David?" And David said, "It is my voice, my lord, O king."

NIV 1 Samuel 26:17 Saul recognized David's voice and said, "Is that your voice, David my son?" David replied, "Yes it is, my lord the king."

NLT 1 Samuel 26:17 Saul recognized David's voice and called out, "Is that you, my son David?" And David replied, "Yes, my lord the king."

NRS 1 Samuel 26:17 Saul recognized David's voice, and said, "Is this your voice, my son David?" David said, "It is my voice, my lord, O king."

NJB 1 Samuel 26:17 Recognising David's voice, Saul said, 'Is that your voice, my son David?' David replied, 'It is my voice, my lord king.'

NAB 1 Samuel 26:17 Saul recognized David's voice and asked, "Is that your voice, my son David?" David answered, "Yes, my lord the king."

YLT 1 Samuel 26:17 And Saul discerneth the voice of David, and saith, 'Is this thy voice, my son David?' and David saith, 'My voice, my lord, O king!'

GWN 1 Samuel 26:17 Saul recognized David's voice. "Is that your voice, my servant David?" he asked. "It is my voice, Your Royal Majesty," David answered.

BBE 1 Samuel 26:17 And Saul, conscious that the voice was David's, said, Is that your voice, David, my son? And David said, It is my voice, O my lord king.

- **Is this your voice, my son David:** 1Sa 24:8,16
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

SAUL RECOGNIZED DAVID'S VOICE

Then Saul recognized David's voice and said, "Is this your voice, my son David?" - Saul is amazing and incredibly hypocritical for he again refers to David as **"my son"** as in the Cave Encounter in 1Sa 24:16+.

And David said, "It is my voice, my lord ('[adon](#); Lxx = [kurios](#)) the king." - Notice again David's humble, submissive response to the man who is seeking to kill him! Note that although Saul said my son, David did not respond "My father" although he had responded that way in 1Sa 24:11+. **Wiersbe** explains that David's "address was only "my lord, O king." Saul's daughter Michal was no longer David's wife (1Sa 25:44+), so David was no longer son-in-law to the king. Furthermore, Saul certainly hadn't treated David like a son." (Borrow [Be Successful](#))

As [Guzik](#) says "Since David was so right and Saul was so wrong, it would have been easy for David to project a superior attitude towards Saul, but he didn't."

1 Samuel 26:18 He also said, "Why then is my lord pursuing his servant? For what have I done? Or what evil is in my hand?"

BGT 1 Samuel 26:18 κα ε πεν να τ το το καταδι κει κ ρι ς μου π σω το δο λου α το τι τ μ ρηκα κα τ ε ρ θη ν μο δ κημα

LXE 1 Samuel 26:18 And he said, Why does my lord thus pursue after his servant? for in what have I sinned? and what unrighteousness has been found in me?

KJV 1 Samuel 26:18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

NET 1 Samuel 26:18 He went on to say, "Why is my lord chasing his servant? What have I done? What wrong have I done?"

CSB 1 Samuel 26:18 Then he continued, "Why is my lord pursuing his servant? What have I done? What evil is in my hand?"

ESV 1 Samuel 26:18 And he said, "Why does my lord pursue after his servant? For what have I done? What evil is on my hands?"

NIV 1 Samuel 26:18 And he added, "Why is my lord pursuing his servant? What have I done, and what wrong am I guilty of?"

NLT 1 Samuel 26:18 Why are you chasing me? What have I done? What is my crime?"

NRS 1 Samuel 26:18 And he added, "Why does my lord pursue his servant? For what have I done? What guilt is on my hands?"

NJB 1 Samuel 26:18 Why is my lord pursuing his servant?' he said. 'What have I done? What crime have I committed?"

NAB 1 Samuel 26:18 He continued: "Why does my lord pursue his servant? What have I done? What evil do I plan?"

YLT 1 Samuel 26:18 and he saith, 'Why is this -- my lord is pursuing after his servant? for what have I done, and what is in my hand evil?"

GWN 1 Samuel 26:18 "Why are you pursuing me?" he added. "What have I done? What crime have I committed?"

BBE 1 Samuel 26:18 And he said, Why does my lord go armed against his servant? what have I done? or what evil is there in me?"

- **Why then:** 1Sa 24:9,11-14 Ps 7:3-5 35:7 69:4
- **what have I:** 1Sa 17:29 Joh 8:46 10:32 18:23
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID QUESTIONS WHY IS HE STILL "ISRAEL'S MOST WANTED!"

He also said, "Why then is my lord (['adon](#); Lxx = [kurios](#)) pursuing his servant (['ebed](#); Lxx - [doulos](#))? - Notice that in this dialogue with Saul David calls Saul my lord three times (1Sa 26:17, 18, 19). Recall David addresses Saul as "**my lord** (['adon](#); Lxx = [kurios](#)) the king," in 1Sa 24:8 (cf 1Sa 24:10). David also refers to himself twice as Saul's **servant** (1Sa 26:19).

For what have I done? Or what evil is in my hand? - His questions are another way for him to say he is innocent and not deserving of Saul's mad manhunt to murder him.

Lord ([0113](#)) ['adon](#) is a masculine noun meaning lord or master. The basic meaning of 'ādôn is "lord," "king," "master," "superintendent" or "owner." Examples of 'ādôn in reference to men are Gen. 45:8, 9; Ps. 105:21 ("head" of, or "superintendent" of, a household); 1 Ki. 16:24; Gen. 40:7; Exo. 21:4, 6, 8, 32 ("proprietor," "master"); Neh. 3:5 ("governor"); Gen. 42:10, 30, 33 ("prince"); 1 Ki. 1:27 ("king"). The most frequent usage is of a human **lord**, but it is also used of divinity. **Generally, it carries the nuances of authority rather than ownership.** When used of humans, it refers to authority over slaves (Ge. 24:9; Jdg. 19:11); people (1 Ki. 22:17); a wife (Gen. 18:12; Amos 4:1); or a household (Gen. 45:8; Ps. 105:21). When used of divinity, it frequently occurs with yehōwāh, signifying His sovereignty (Ex. 34:23; Josh. 3:13; Isa. 1:24).

Adon in First Samuel - 1 Sam. 1:15; 1 Sam. 1:26; 1 Sam. 16:16; 1 Sam. 20:38; 1 Sam. 22:12; 1 Sam. 24:6; 1 Sam. 24:8; 1 Sam. 24:10; 1 Sam. 25:10; 1 Sam. 25:14; 1 Sam. 25:17; 1 Sam. 25:24; 1 Sam. 25:25; 1 Sam. 25:26; 1 Sam. 25:27; 1 Sam. 25:28; 1 Sam. 25:29; 1 Sam. 25:31; 1 Sam. 25:41; 1 Sam. 26:15; 1 Sam. 26:16; 1 Sam. 26:17; 1 Sam. 26:18; 1 Sam. 26:19; 1 Sam. 29:4; 1 Sam. 29:8; 1 Sam. 29:10; 1 Sam. 30:13; 1 Sam. 30:15;

1 Samuel 26:19 "Now therefore, please let my lord the king listen to the words of his servant. If the LORD has stirred you up against me, let Him accept an offering; but if it is men, cursed are they before the LORD, for they have driven me out today so that I would have no attachment with the inheritance of the LORD, saying, 'Go, serve other gods.'

BGT 1 Samuel 26:19 κα ν ν κουσ τω δ κ ρις μου βασιλε ς τ μα το δο λου α το ε θε ς πισε ει σε π μ σφρανθε η θυσ ασ σου κα ε υ ο νθρ πων πικατ ρατοι ο τοι ν πιον κυρ ου τι ξ βα λ με σ μερον μ στηρ σθαι ν κληρονομ κυρ ου λ γοντες πορε ου δο λευε θεο ς τ ροις

LXE 1 Samuel 26:19 And now let my lord the king hear the word of his servant. If God stirs thee up against me, let thine offering be acceptable: but if the sons of men, they are cursed before the Lord, for they have cast me out this day so that I should not be established in the inheritance of the Lord, saying, Go, serve other Gods.

KJV 1 Samuel 26:19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.

NET 1 Samuel 26:19 So let my lord the king now listen to the words of his servant. If the LORD has incited you against me, may he take delight in an offering. But if men have instigated this, may they be cursed before the LORD! For they have driven me away this day from being united with the LORD's inheritance, saying, 'Go on, serve other gods!'

CSB 1 Samuel 26:19 Now, may my lord the king please hear the words of his servant: If it is the LORD who has incited you against me, then may He accept an offering. But if it is people, may they be cursed in the presence of the LORD, for today they have driven me away from sharing in the inheritance of the LORD saying, 'Go and worship other gods.'

ESV 1 Samuel 26:19 Now therefore let my lord the king hear the words of his servant. If it is the LORD who has stirred you up against me, may he accept an offering, but if it is men, may they be cursed before the LORD, for they have driven me out this day that I should have no share in the heritage of the LORD, saying, 'Go, serve other gods.'

NIV 1 Samuel 26:19 Now let my lord the king listen to his servant's words. If the LORD has incited you against me, then may he accept an offering. If, however, men have done it, may they be cursed before the LORD! They have now driven me from my share in the LORD's inheritance and have said, 'Go, serve other gods.'

NLT 1 Samuel 26:19 But now let my lord the king listen to his servant. If the LORD has stirred you up against me, then let him accept my offering. But if this is simply a human scheme, then may those involved be cursed by the LORD. For they have driven me from my home, so I can no longer live among the LORD's people, and they have said, 'Go, worship pagan gods.'

NRS 1 Samuel 26:19 Now therefore let my lord the king hear the words of his servant. If it is the LORD who has stirred you up against me, may he accept an offering; but if it is mortals, may they be cursed before the LORD, for they have driven me out today from my share in the heritage of the LORD, saying, 'Go, serve other gods.'

NJB 1 Samuel 26:19 May my lord king now listen to his servant's words: if Yahweh has incited you against me, may he be appeased with an offering; but if human beings have done it, may they be accursed before Yahweh, since they have as effectively banished me today from sharing in Yahweh's heritage as if they had said, "Go and serve other gods!"

NAB 1 Samuel 26:19 Please, now, let my lord the king listen to the words of his servant. If the LORD has incited you against me, let an offering appease him; but if men, may they be cursed before the LORD, because they have exiled me so that this day I have no share in the LORD'S inheritance, but am told: 'Go serve other gods!'

YLT 1 Samuel 26:19 And, now, let, I pray thee, my lord the king hear the words of his servant: if Jehovah hath moved thee against me, let Him accept a present; and if the sons of men -- cursed are they before Jehovah, for they have cast me out to-day from being admitted into the inheritance of Jehovah, saying, Go, serve other gods.

GWN 1 Samuel 26:19 Your Majesty, please listen to my words. If the LORD has turned you against me, let him be satisfied with an offering. But if mere mortals have turned you against me, let them be cursed by the LORD. They have prevented me from having a share of the LORD's inheritance. 'Go and serve other gods,' they tell me.

BBE 1 Samuel 26:19 Let my lord the king give ear now to the words of his servant. If it is the Lord who is moving you against me, let him take an offering: but if it is the children of men, may they be cursed before the

Lord, for driving me out today and keeping me from my place in the heritage of the Lord, saying, Go, be the servant of other gods.

- **let my lord:** 1Sa 25:24 Ge 44:18
- **stirred:** 1Sa 16:14-23 18:10 2Sa 16:11 24:1 1Ki 22:22 1Ch 21:1
- **accept:** Heb. smell, Ge 8:21 Lev 26:31 Ps 119:1-8
- **cursed:** Pr 6:16-19 30:10 Ga 1:8,9 5:12 2Ti 4:14
- **they have driven:** De 4:27,28 Jos 22:25-27 Ps 42:1,2 120:5 Isa 60:5 Ro 14:15
- **the inheritance:** 2Sa 14:16 20:19
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Now therefore, please let my lord ('[adon](#); Lxx = [kurios](#)) **the king listen to the words of his servant** ('[ebed](#); Lxx - [doulos](#))- This is the third time David refers to Saul as **lord** in this dialogue and the second time he calls himself **his servant**. With great humility and submissiveness, David is seeking Saul's full attention.

If the LORD has stirred you up against me, let Him accept an offering- Literally "let him smell an offering." [Robert Chisholm](#) summarizes his analysis of this passage writing "David's warning to Saul suggests that he may have realized, probably from personal experience, that God was inciting Saul to seek his life. Far from exonerating Saul, this divine enticement to evil was a sign of divine disfavor against an underlying sin and necessitated an offering of appeasement."

Robert Vannoy - David knows no reason why God should be angry with him; but if for some reason God is behind Saul's determined effort to kill him, David appeals for God to accept an offering of appeasement (cf. 1Sa 16:5)—in any event, to let the matter be settled between David and God without Saul's involvement. (Borrow [NIV Study Bible](#))

Wiersbe - If David had broken one of God's laws, then he was willing to bring a sacrifice and have his sin forgiven by the Lord. But if Saul was treating David like a criminal because of the lies his officers had told him, then they were the offenders, not David, and they would pay for their sins. Saul and his officers had driven David out of his own land, the very inheritance that the Lord had given his family, and if David moved to other lands, how could he worship Jehovah away from the priesthood and the sanctuary? (Note: In that day, many people believed that the god you worshiped was limited to the territory of the people who worshiped him, and when you moved to another country, you adopted the gods of that country. Those who worshiped Jehovah had to do it in the land of Israel. **David certainly didn't believe this lie but exalted Jehovah as the Lord of all the earth.** See Psalms 8, 138–139.) (Borrow [Be Successful](#))

NET Note - Heb "may he smell." The implication is that Saul should seek to appease God, for such divine instigation to evil would a sign of God's disfavor. For a fuller discussion of this passage see R. B. Chisholm, Jr., "[Does God Deceive?](#)" [BSac 155 \(1998\): 19–21](#).

but if it is men, cursed are they before the LORD- NLT = "But if this is simply a human scheme, then may those involved be cursed by the LORD." David commits any such men to the judgment of God.

[Guzik](#) - David knew very well that the LORD or other men had not stirred up Saul but that it came from Saul's own bitterness, carnality, and jealousy.

for they have driven me out today so that I would have no attachment with the inheritance of the LORD, saying, 'Go, serve other gods.' - NLT - "For they have driven me from my home, so I can no longer live among the LORD's people, and they have said, 'Go, worship pagan gods.'" David explains that if it was men who aroused Saul to seek David, why they should be cursed.

Robert Vannoy on the inheritance of the LORD - David appeals to Saul's conscience by describing his present exclusion from the fellowship of God's people and from living at peace in the Lord's land. Go, serve other gods. In their view, to be expelled from the Lord's land was to be separated from the Lord's sanctuary (an OT form of excommunication) and left to serve the gods of whatever land in which one might settle (see Jos 22:24–27 and note on 1 Ki 5:17). (Borrow [NIV Study Bible](#))

[Guzik](#) - David revealed his own heart's struggle under the pressure from Saul's relentless persecution. What hurt David the most was that he couldn't go to the house of God and openly be with the people of God, living his life after the LORD as he longed to. The pressure of all this tempted David to consider leaving Israel altogether and to go among those who worshipped other gods. (**ED:** He had already gone among the Philistines in Gath in 1Sa 21:10 and will go again to Gath in 1Sa 27:2ff.)

R B Chisholm - excerpt from [Does God Deceive?](#)" [BSac 155 \(1998\): 19–21](#).

DAVID'S WARNING TO SAUL

After David spared Saul's life for the second time, David pleaded his innocence before the king. David was not sure why Saul wanted to kill him, but he suspected an outside influence. He reasoned with the king as follows: "If the Lord has incited you against me, then may he accept an offering. If, however, men have done it, may they be cursed before the Lord" (1Sa 26:19a). From David's perspective one option was that the Lord Himself had "incited" the king to seek his life.²⁴ If this were the case, David assumed an offering (מִנְחָה) should be made to the Lord, and so he prayed that the Lord would find it acceptable.²⁵

David did not indicate who would make this offering. Perhaps he was acknowledging, at least theoretically, that he had done something wrong, in which case Saul was God's instrument of judgment and David himself needed to seek divine favor.²⁶ However, David's protestations of innocence before and after this (1Sa 26:18, 23–24), combined with Saul's confession of sin (1Sa 26:21), militate against this interpretation. David's reference to the possibility of God's instigating Saul's hostility must be interpreted in light of the entire preceding narrative. Because of Saul's blatant rebellion the Lord had decreed the demise of the king and his family (1Sa 15:26–29; cf. 13:13–14). Shortly afterward, the Lord withdrew His personal spirit from Saul and dispatched an evil (or injurious) spirit to replace him (1Sa 16:14–16, 23; 18:10; 19:9).²⁷ David was brought to Saul's court to bring relief to the king when he was tormented by this spirit (1Sa 16:23). On two occasions this spirit incited Saul to attempt to kill David. Of course the Lord was with David (1Sa 18:12) and Saul's attempts failed.

This evil spirit was an instrument of divine judgment on a man whose demise had been unconditionally decreed. This spirit's activity made it apparent to all that Saul was unfit to rule and was the object of divine disfavor. David knew from personal experience that there was a divine force behind Saul's destructive behavior, so it is understandable that he would consider this option when addressing the king's motives. David undoubtedly also realized that this divine force was an instrument of judgment. (After all, he had been anointed to replace Saul as king and had experienced the power of the divine spirit; 1Sa 16:12–13.) When one is the object of divine judgment, it is appropriate to appease the angered deity with an offering, as David advised.

To summarize, David's warning to Saul suggests that he may have realized, probably from personal experience, that God was inciting Saul to seek his life. Far from exonerating Saul, this divine enticement to evil was a sign of divine disfavor against an underlying sin and necessitated an offering of appeasement.

24 The verb translated "incited" is the Hiphil of סוּחַ. Elsewhere the Hiphil of this verb is used of a daughter "charming" her father into giving her a present (Josh. 15:18 = Jdg. 1:14), of riches enticing a man (Job 36:18), of one individual persuading or inciting another to follow a certain course of action (1 Kings 21:25; 2 Kings 18:32 = Isaiah 36:18; 2 Chron. 18:2; 32:11, 15; Jer. 38:22; 43:3), of a prophet enticing people to worship idols (Deut. 13:6), and of Satan inciting God to test Job (Job 2:3). With God as subject the word is used of His drawing an enemy away from Jehoshaphat (2 Chron 18:31) and of His wooing or attempting to lure people from destruction to blessing (Job 36:16). The word also appears in 2 Samuel 24:1, where God's anger caused Him to entice David to sin, and in the parallel text, 1 Chronicles 21:1, in which an adversary of Israel did the enticing. These texts are discussed later.

25 "May he accept" translates יָבִיחַ (a denominative Hiphil from בִּיחַ), which could be rendered more literally, "may he smell with pleasure" (cf. the use of this verb in Gen. 8:21; Ge 27:27). For another example of a מִנְחָה being an offering of appeasement see 1 Samuel 3:14.

26 See Henry P. Smith, A Critical and Exegetical Commentary on the Books of Samuel, International Critical Commentary (Edinburgh: Clark, 1899), 232

27 This spirit is called "an evil spirit from the Lord" (רוּחַ־רָעָה מֵאֵת יְהוָה), "an evil spirit of God" (רוּחַ־אֱלֹהִים רָעָה), "a spirit of God" (רוּחַ־אֱלֹהִים), "the evil spirit" (רוּחַ הַרָעָה), and "an evil spirit of the Lord" (רוּחַ יְהוָה רָעָה).

Norman Geisler - When Cultists Ask - 1 SAMUEL 26:19—Does this verse say that we should hate our enemies, as the Children of God cult teaches?

MISINTERPRETATION: Moses David, leader of the Children of God cult, appealed to this verse to justify hating his enemies. He wrote: "I'm sorry, I guess I'm not so loving as Jesus—I'm more like King David (1 Sam. 26:19). Jesus could forgive His enemies, but I curse my enemies. But God said David was a man after his own heart, so maybe I'm more like God, 'cause I want to curse them for hurting my little ones!" (David, 1977, GP No. 577, pp. 1, 2).

CORRECTING THE MISINTERPRETATION: Such a conclusion is farfetched and needs little response. Even in this passage David manifested his love for his enemy (Saul) by not killing him when he could have. David did not hate his enemies. Even in the so-called "cursing" Psalms he speaks of loving his enemies and praying for them. He wrote, "In return for my friendship they accuse me, but I am a man of prayer. They repay me evil for good, and hatred for my friendship" (Ps. 109:4–5).

Rather than take revenge on them, David committed his enemies to the justice of God, who renders to each according to his

1 Samuel 26:20 "Now then, do not let my blood fall to the ground away from the presence of the LORD; for the king of Israel has come out to search for a single flea, just as one hunts a partridge in the mountains."

BGT 1 Samuel 26:20 καὶ νῦν μὴ πσοιτὰ μού π τ ν γ ν ξ ναντας προσ που κυρ ου τι ξελ λυθεν βασιλε ς Ισραηλ ζητε ν τ ν ψυχ ν μου καθ ς καταδι κει νυκτικ ραξ ν το ς ρεσιν

LXE 1 Samuel 26:20 And now let not my blood fall to the ground before the Lord, for the king of Israel has come forth to seek thy life, as the night hawk pursues its prey in the mountains.

KJV 1 Samuel 26:20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

NET 1 Samuel 26:20 Now don't let my blood fall to the ground away from the LORD's presence, for the king of Israel has gone out to look for a flea the way one looks for a partridge in the hill country."

CSB 1 Samuel 26:20 So don't let my blood fall to the ground far from the LORD's presence, for the king of Israel has come out to search for a flea, like one who pursues a partridge in the mountains."

ESV 1 Samuel 26:20 Now therefore, let not my blood fall to the earth away from the presence of the LORD, for the king of Israel has come out to seek a single flea like one who hunts a partridge in the mountains."

NIV 1 Samuel 26:20 Now do not let my blood fall to the ground far from the presence of the LORD. The king of Israel has come out to look for a flea--as one hunts a partridge in the mountains."

NLT 1 Samuel 26:20 Must I die on foreign soil, far from the presence of the LORD? Why has the king of Israel come out to search for a single flea? Why does he hunt me down like a partridge on the mountains?"

NRS 1 Samuel 26:20 Now therefore, do not let my blood fall to the ground, away from the presence of the LORD; for the king of Israel has come out to seek a single flea, like one who hunts a partridge in the mountains."

NJB 1 Samuel 26:20 So I pray now that my blood shall not be shed on soil remote from Yahweh's presence, when the king of Israel has mounted an expedition to take my life, as one might hunt a partridge in the mountains!"

NAB 1 Samuel 26:20 Do not let my blood flow to the ground far from the presence of the LORD. For the king of Israel has come out to seek a single flea as if he were hunting partridge in the mountains."

GWN 1 Samuel 26:20 Don't let my blood fall to the ground, away from the LORD's presence. The king of Israel has come to search for one flea like someone hunting a partridge in the hills."

BBE 1 Samuel 26:20 Then do not let my blood be drained out on the earth away from the face of the Lord: for the king of Israel has come out to take my life, like one going after birds in the mountains.

- **do not let my blood fall** 1Sa 2:9 25:29
- **the king:** 1Sa 24:14 Mt 26:47,55
- **a flea:** {Parosh,} (in Arabic {borghooth,} Syriac, {poorthano,}) the well known little contemptible and troublesome insect, the flea, seems to be so called from its agility in leaping and skipping, from {para,} "free," and {raash,} "to leap, bound." David, by comparing himself to this insect, seems to import, that while it would cost Saul much pains to catch him, he would obtain but very little advantage from it.
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Partridge Not in a Pear Tree

Now then, do not let my blood fall to the ground away from the presence of the LORD - NLT = "Must I die on foreign soil, far from the presence of the LORD?"

For the king of Israel has come out to search for a single flea, just as one hunts a partridge in the mountains- NET = "for the king of Israel has gone out to look for a flea the way one looks for a partridge in the hill country." The picture of David as a flea congers up two thoughts (1) the insignificance and/or contemptible aspect of fleas and (2) the fact that they are difficult to catch. Partridges don't like to fly. They run from one cover to another, like David did.

Vannoy - David suggests that Saul is making a fool of himself in his fanatical pursuit of an innocent man who poses no threat to him. (Borrow [NIV Study Bible](#))

Davis points out, "David also likened Saul's pursuit to a partridge hunt in the mountains. It is appropriate that the illustration used here made reference to the partridge hunt in Palestine. The nature of the hunt paralleled quite accurately the situation of David. The common species of partridge in the Holy Land attempts to save itself by running rather than by flight. The bird is continually chased until it is fatigued. Then it is knocked down with sticks thrown along the ground. This in a very vivid way reflects the nature of Saul's pursuit. Even more interesting is the fact that David compared Saul's actions to a partridge hunt in the mountains, a very unlikely place." (Borrow [The Birth of a Kingdom : Studies in I-II Samuel and I Kings 1-11](#))

Bob Roe has an interesting comment on meaning of a **single flea...hunts a partridge** - That is an intriguing metaphor. Remember before when David said, "You have come out to look for a dead dog and a single flea." Of course, dead dogs won't bite. A single flea is ridiculous when you are infested with Philistines. So he makes Saul look ridiculous, "You come out here to look for one single flea." ([1 Samuel 26 Wilderness of Ziph, David Spares Saul Again](#))

Adam Clarke offers a slightly different take on **partridge** writing "It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till at last they can knock them down with their clubs. It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him."

Flea - David at the cave of Adullam thus addressed his persecutor Saul (1 Sa 24:14): "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea?" He thus speaks of himself as the poor, contemptible object of the monarch's pursuit, a "worthy object truly for an expedition of the king of Israel with his picked troops!" **This insect is in Eastern language the popular emblem of insignificance.**

G Campbell Morgan - Behold, I have played the fool.—1 Sam. 26.21

Saul said this in a moment of mental and spiritual illumination. Once again his life had been in the hands of David, and David had refused to slay him. Moreover, he had expostulated with Saul as to the unreasonableness and wickedness of his persistent persecution. Then suddenly the whole truth flamed out upon this man. He saw himself and his actions in the light of actual truth, and under the impulse of the revelation; he told the truth about himself as he said : "I have played the fool." In these words we have a perfect autobiography. In them, the complete life-story of this man is told. Their interpretation is found in the whole narrative, and the explanation of that narrative is contained in them. From the very beginning Saul had failed. To him there had been given the greatest of opportunities; and his way had been made easy for him by all the resources placed at his disposal. There had been given to him the Spirit of God, the friendship of Samuel, and the devotion of men whose hearts God had touched. He had so acted that the Spirit had departed from him: Samuel had been unable to help him; and the hearts of his people had been turned away from him. The whole secret was that he had leaned to his own understanding, had failed to obey, and so had become the evil-tempered man he was, mastered by hatred, and fighting against God. He verily had played the fool. And so every man plays the fool when he forgets that the fear of Jehovah is the beginning of wisdom. The very gifts of God are of no value, when they are not received and held in that holy cleansing fear. (Borrow [Life applications from every chapter of the Bible](#))

F B Meyer - 1 Samuel 26:21 Then said Saul, I have sinned.

The Apostle makes a great distinction, and rightly, between the sorrow of the world and the sorrow of a godly repentance which needeth not to be repented of. Certainly Saul's confession of sin belonged to the former; whilst the cry of the latter comes out in Psalm 51, extorted from David by the crimes of after years.

The difference between the two may be briefly summarized in this, that the one counts sin a folly and regrets its consequences; whilst the other regards sin as a crime done against the most Holy God, and regrets the pain given to Him. "Against Thee, Thee only, have I sinned, and done this evil in Thy sight."

Obviously Saul's confession was of the former description, "I have played the fool." He recognized the unkingliness of his behavior, and the futility of his efforts against David. But he stayed there, stopping short of a faithful recognition of his position in the sight of God, as weighed in the balances of eternal justice.

Many a time in Scripture do we meet with this confession. The Prodigal, Judas, Pharaoh, David, and Saul, uttered it; but in what differing tones, and with what differing motives! We need to winnow our words before God; not content with using the expressions of penitence, unless we are very sure that they bear the mint-mark of heaven, and deserve the Master's Beatitude, "Blessed are they

that mourn, for they shall be comforted."

When sin is humbly confessed, the Savior assures us: "Thy sins, which are many, are forgiven thee; go in peace." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 Samuel 26:21 Then Saul said, "I have sinned. Return, my son David, for I will not harm you again because my life was precious in your sight this day. Behold, I have played the fool and have committed a serious error."

BGT 1 Samuel 26:21 κα ε πεν Σαουλ μ ρτηκα π στρεφε τ κνον Δαυιδ τι ο κακοποι σω σε νθ ν νπιμος ψυχ μου ν φθαλμο ς σου ν τ σ μερον μεματα ωμαι κα γν ηκα πολλ σφ δρα

LXE 1 Samuel 26:21 And Saul said, I have sinned: turn, son David, for I will not hurt thee, because my life was precious in thine eyes; and to-day I have been foolish and have erred exceedingly.

KJV 1 Samuel 26:21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

NET 1 Samuel 26:21 Saul replied, "I have sinned. Come back, my son David. I won't harm you, for you treated my life with value this day. I have behaved foolishly and have made a very terrible mistake!"

CSB 1 Samuel 26:21 Saul responded, "I have sinned. Come back, my son David, I will never harm you again because today you considered my life precious. I have been a fool! I've committed a grave error."

ESV 1 Samuel 26:21 Then Saul said, "I have sinned. Return, my son David, for I will no more do you harm, because my life was precious in your eyes this day. Behold, I have acted foolishly, and have made a great mistake."

NIV 1 Samuel 26:21 Then Saul said, "I have sinned. Come back, David my son. Because you considered my life precious today, I will not try to harm you again. Surely I have acted like a fool and have erred greatly."

NLT 1 Samuel 26:21 Then Saul confessed, "I have sinned. Come back home, my son, and I will no longer try to harm you, for you valued my life today. I have been a fool and very, very wrong."

NRS 1 Samuel 26:21 Then Saul said, "I have done wrong; come back, my son David, for I will never harm you again, because my life was precious in your sight today; I have been a fool, and have made a great mistake."

NJB 1 Samuel 26:21 Saul replied, 'I have done wrong! Come back, my son David; I shall never harm you again, since today you have shown respect for my life. Yes, I have behaved like a fool, I have been profoundly in the wrong.'

NAB 1 Samuel 26:21 Then Saul said: "I have done wrong. Come back, my son David, I will not harm you again, because you have held my life precious today. Indeed, I have been a fool and have made a serious mistake."

YLT 1 Samuel 26:21 And Saul saith, 'I have sinned; turn back, my son David, for I do evil to thee no more, because that my soul hath been precious in thine eyes this day; lo, I have acted foolishly, and do err very greatly.'

GWN 1 Samuel 26:21 "My servant David," Saul said, "I have sinned. Come back. I will not harm you again, because you valued my life today. I've acted like a fool and made a terrible mistake."

BBE 1 Samuel 26:21 Then Saul said, I have done wrong: come back to me, David my son: I will do you no more wrong, because my life was dear to you today truly, I have been foolish and my error is very great.

- **I have sinned:** 1Sa 15:24,30 24:17 Ex 9:27 Nu 22:34 Mt 27:4
- **I will not:** 1Sa 27:4
- **my life:** 1Sa 26:24 18:30 Ps 49:8 116:15
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Samuel 24:16-21+ When David had finished speaking these words to Saul, Saul said, "Is this your voice, my

son David?" Then Saul lifted up his voice and wept. 17 He said to David, "You are more righteous than I; for you have dealt well with me, while I have dealt wickedly with you. 18 "You have declared today that you have done good to me, that the LORD delivered me into your hand and yet you did not kill me. 19 "For if a man finds his enemy, will he let him go away safely? May the LORD therefore reward you with good in return for what you have done to me this day. 20 "Now, behold, I know that you will surely be king, and that the kingdom of Israel will be established in your hand. 21 "So now swear to me by the LORD that you will not cut off my descendants after me and that you will not destroy my name from my father's household."

SAUL IS CONVICTED BY DAVID'S DEFENSE

Then Saul said - Saul makes several proclamations that reflect his worldly sorrow and not his genuine repentance.

Guzik adds that "The last time Saul was in this situation he was overcome with emotion. His feelings seemed right but his life was not changed (1 Samuel 24:16-21). This time there is something cold and mechanical about Saul's words. The words seem right but the feelings aren't there.

I have sinned - This is the third time Saul confesses his sin having twice spoken the same words to Samuel - "I have sinned." (1Sa 15:24,30+) Four men in the Bible said they had sinned. Would you like to know their names? Pharaoh (Ex 9:27), Balaam (Nu 22:34), Achan (Josh 7:20) and Judas (Mt 27:4). With Saul that makes five men who admitted they were sinners but there is no evidence any of them ever sought or received the Savior from sin!!!

God doesn't as much listen to our words,
As He looks at our hearts!

F B Meyer - "The Apostle ([see note](#)) makes a great distinction, and rightly, between the sorrow of the world and the sorrow of a godly repentance which needeth not to be repented of. Certainly Saul's confession of sin belonged to the former; while the cry of the latter comes out in Psalm 51, extorted from David by the crimes of after years."

Return, my son David, for I will not harm you again because my life was precious in your sight this day- Heb "my life was valuable in your eyes." Saul pleads for restoration and promises future security. Then in a roundabout way Saul acknowledges David's righteousness.

Alan Redpath, speaking on this speech of Saul's says, "But what a miserable picture Saul is. This man let passion and sin drive him right over the precipice until he seems almost beyond hope. What is the use of saying 'I have played the fool,' if he goes on playing the fool? What use are his tears and confession before David if he doesn't act upon his remorse? We sometimes see people streaming down the aisle in an evangelistic meeting with tear-stained faces. But what difference does emotion make if it does not lead to obedience? What profit is it that a heart has been stirred, unless from that moment the man lives in submission to the will of God. Indeed, it does make a difference, for if a man is emotionally upset as Saul was and awakens to his condition, but only weeps about it and still doesn't obey God, his second state is a thousand times worse than the first. Emotion that does not lead to action only leads deeper into sin and rebellion." ([The Making of a Man of God Life of David](#))

Behold ([hinneh](#); Lxx = [idou](#)), **I have played the fool** ([sakal](#); [mataioo](#)- become worthless or foolish, unable to think clearly or correctly) **and have committed a serious error** ([shagah](#)) - **GWN** - "made a terrible mistake" The English word "**serious**" is actually two Hebrew words (**rabah** = to be much, great + **meod** = adverb - exceedingly) to emphasize the magnitude of his error! Saul's correct self-diagnosis unfortunately leads to no corrective action on his part as subsequent chapters reveal! Indeed, Saul has **played the fool** in so many ways. He confesses the magnitude of his error.

Robert Vannoy - **I have acted like a fool**. The epitaph for Saul's life: He confesses that his behavior has been not only unwise but also ungodly (see notes on 1Sa 13:13; 25:2-44).

Brian Bell - He was a fool in the way he treated Jonathan, David, Samuel, his army, his nation, & his God. He lived like a fool, & he died like a fool. Pr 26:11 says "Like a dog that returns to its vomit Is a fool who repeats his folly." As a dog eats its vomit, so a fool cannot learn from experience. He returns to his habits even though they are disgusting. I have played the fool - There are 2 Saul's in the Bible, 1 in the OT, 1 in the NT. a) These 2 make a striking & instructive contrast: 1 2. 1 was the 1st king of Israel; the other became the apostle Paul. 3. 1 stood head & shoulders above others physically; the other stood head & shoulders above others spiritually. 4. 1 said at the end of his life, "I have played the fool"; the other died saying, "I have fought the good fight...finally there is laid up for me a crown of rt."

Morgan on played the fool - "In these words we have a perfect autobiography. In them the complete life-story of this man is told."

Gulston says, "Significant words, and the last he was ever to address to the person he had an obsession to destroy. Like Nabal, Saul's days were now numbered. Like a king who would later rule in Babylon, 'he was weighed in the balances and found wanting' (Daniel 5:27). His kingdom too, like that of Belshazzar, would be given to another, who would, as he had prophesied, do great things."

Brian Bell - A man plays the fool when...

1. When, he neglects his godly friends (Samuel, David)
2. When, he goes on enterprises for God before God has sent him.
3. When, he disobeys God even in seemingly small matters (Amalekites).
4. When, he tries to cover up his disobedience to God by religious excuses (they kept the animals for sacrifices).
5. When, he tries to persuade himself he is doing God's will when in his heart he knows otherwise.
6. When, he allows some jealousy or hatred to master & enslave & deprave him.
7. When, he knowingly fights against God, as Saul did in hunting David, to save his own face.
8. When, he turns from the God he has grieved, & seeks an alternative in traffic with spirits in the Beyond (ch.28)
9. He truly had, "played the fool!"

The contrast between OT Saul and NT Saul

1. With Saul of the OT there is a progressive downgrade; with Saul of the NT there is a progressive upgrade (for the prize of the upward calling of God in Christ Jesus).
2. With Saul of the OT "self" more & more gets the upper hand; with Saul of the NT there is a progressive displacement of self-ism in favor of monopoly by Christ.
3. Saul of the OT is egocentric; Saul of the NT is Christocentric.
4. Saul of the OT to live was "self"; Saul of the NT to live was "Christ".
5. Saul of the OT to die was "shame & gloom"; Saul of the NT to die was "gain & glory".
6. Saul's heart-rending requiem was, "I have played the fool"; Paul's martyrdom song was, "I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me a crown!"
7. Saul of the OT threw his crown away; Saul of the NT, who lived for Christ, gained a crown which will never lose its luster through all the ages! a) I guess the bummer in all this is...how often I look more like Saul of the OT! :(

John MacArthur - PLAYING THE FOOL "Behold, I have played the fool." 1 SAMUEL 26:21

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A Christian should not act like a fool.

In Deuteronomy 32:6 Moses looked out at the belligerent children of Israel who had failed God so many times and said, "Do you thus repay the Lord, O foolish and unwise people?" The children of Israel were playing the fool. Sadly, God's people today continue to play the fool.

One way they do so is through disbelief. On the road to Emmaus, Jesus appeared to two disciples who didn't believe that He had risen from the dead. Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!" (Luke 24:25). To disbelieve God and His Word is to play the fool.

Another way believers play the fool is through disobedience. In Galatians 3:1 the apostle Paul says, "You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?" And in verse 3 he says, "Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?" They started out well but were disobedient and got caught up in the works of the law.

Still another way Christians play the fool is through desire for the wrong things. First Timothy 6:9 says, “Those who want to get rich fall into temptation and a snare and many foolish and harmful desires.” If you desire the wrong things, you play the fool.

Finally, you can play the fool through doing the wrong things. James 3:13–17 says that there are two kinds of wisdom. Godly wisdom produces “good behavior” (v. 13), but foolish wisdom produces “jealousy and selfish ambition” (v. 16). A self-centered person plays the fool.

It’s sad to see so many Christians playing the fool. It doesn’t make any sense. Why should Christians live as blind, ignorant, foolish people when they have the wisdom of God?

Paul says at the end of Romans, “I want you to be wise in what is good, and innocent in what is evil” (16:19). If you have to be a fool at all, be a fool (unknowing, unacquainted) about evil.

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Suggestions for Prayer: Make Paul’s exhortation in Romans 16:19 your prayer.

For Further Study: Read Proverbs 2:1–22 as a reminder of what benefits you’ll receive from following true wisdom instead of playing the fool. (Borrow [Strength for today](#))

PLAYING THE FOOL - E F Hallock

TEXT: “Then said Saul, ... ‘I have played the fool, and have erred exceedingly’ ” (1 Sam. 26:21c ASV).

INTRODUCTION: Someone has said, “There’s no fool like an old fool.” King Saul was nearing seventy years of age when he spoke these words to David. Forty years before, Samuel had anointed Saul Israel’s first king. He was a physical giant, a real leader of men, a man with great potential for outstanding success.

I. How King Saul played the fool.

- A. He failed to await God’s appointed time (1 Sam. 13:8–15). Samuel said, “Thou hast done foolishly” (v. 13 ASV).
- B. He disobeyed the Lord’s command to destroy Amalek (1 Sam. 15:1–22). He substituted sacrifice for obedience.
- C. He became exceedingly jealous. He made enemies of both Samuel and David.
- D. He sought counsel from a witch (1 Sam. 28:3–20). He refused to go to the Lord in repentance.
- E. He committed suicide in battle (1 Chron. 10:13, 14).

II. How we play the fool.

- A. We say, “There is no God” (ASV). The atheist is a fool (Ps. 14:1 ASV).
- B. We “make a mock at sin” (Prov. 14:9 KJV). One who considers sin lightly—as the natural fruit of evolution, etc.—is a fool.
- C. We trust in our own minds. When we do, we are fools (Prov. 28:26).
- D. We commit adultery. When we do, we have “no sense” (Prov. 6:32).
- E. We substitute excuses for faith in Christ.
- F. We Christians do not “walk with the Lord in the light of His Word.” When we trust in our “own mind” or other men—“broken staffs”—we are fools.

CONCLUSION: The wise man is he who receives the Lord Jesus Christ into his heart and acquaints himself with the Lord by reading and doing His Word.

Played the fool (foolishly)(05528)([sakal](#) means to be a fool, to act foolishly. Having or showing a lack of good sense, judgment, or discretion. It means acting in an indefensible manner, without reason, in foolish haste (Ge 31:28); especially in disobeying God’s instructions (1Sa 13:13; 1Ch 21:8; 2Ch 16:9). Uses an idiom, Saul would later say “Behold, I have played the fool and have committed a serious error.” (1Sa 26:21).

Sakal - 8v - acted foolishly(2), acted...foolishly(1), done*(1), done...foolishly(1), foolishly(1), foolishness(2), make(1), played the fool(1). Gen. 31:28; 1 Sam. 13:13; 1 Sam. 26:21; 2 Sam. 15:31; 2 Sam. 24:10; 1 Chr. 21:8; 2 Chr. 16:9; Isa. 44:25

Committed...error (gone astray, erred)(07686) [shagah](#) means to go (lead) astray (Ezek 34:6), to err, to mislead (Dt 27:18, Pr 28:10), to be deceived (hold a mistaken belief (Pr 5:23; 20:1), to wander, to make a mistake. The primary emphasis in the root **shagah** is on sin done inadvertently (but that was not the case with Saul - his sin was conscious, volitionalThe Scripture pinpoints at least three causes for such wandering. The first is wine and strong drink (Isa 28:7; Pr 20:1). The second is the seductive strange woman (Pr 5:20, 23) versus the love of one’s wife, which ought to “captivate” one (Pr 5:19). The third is the inability to reject

evil instruction (Pr 19:27). Only Saul in the OT admits culpability at this point (1Sa 26:21).

1 Samuel 26:22 David replied, "Behold the spear of the king! Now let one of the young men come over and take it.

BGT 1 Samuel 26:22 κα περ θη Δαυιδ κα επεν δο τ δρυ το βασιλ ως διελθ τω ες τ ν παιδαρ ων κα λαβ τω α τ

LXE 1 Samuel 26:22 And David answered and said, Behold, the spear of the king: let one of the servants come over and take it.

KJV 1 Samuel 26:22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

NET 1 Samuel 26:22 David replied, "Here is the king's spear! Let one of your servants cross over and get it.

CSB 1 Samuel 26:22 David answered, "Here is the king's spear; have one of the young men come over and get it.

ESV 1 Samuel 26:22 And David answered and said, "Here is the spear, O king! Let one of the young men come over and take it.

NIV 1 Samuel 26:22 "Here is the king's spear," David answered. "Let one of your young men come over and get it.

NLT 1 Samuel 26:22 "Here is your spear, O king," David replied. "Let one of your young men come over and get it.

NRS 1 Samuel 26:22 David replied, "Here is the spear, O king! Let one of the young men come over and get it.

NJB 1 Samuel 26:22 In reply, David said, 'Here is the king's spear. Let one of the men come across and get it.

NAB 1 Samuel 26:22 But David answered: "Here is the king's spear. Let an attendant come over to get it.

YLT 1 Samuel 26:22 And David answereth and saith, 'Lo, the king's spear; and let one of the young men pass over, and receive it;

GWN 1 Samuel 26:22 David responded, "Here's the king's spear. One of the young men should come over and get it.

BBE 1 Samuel 26:22 Then David said, Here is the king's spear! let one of the young men come over and get it.

- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID IS CAUTIOUS AFTER SAUL'S SOFT WORDS!

David's response to Saul's confession is terse and to the point (pun intended)!

David replied, "Behold ([hinneh](#); Lxx = [idou](#)) the spear of the king! Now let one of the young men come over and take it- David was in no hurry to take Saul at his word and personally hustle over to return the spear. Note that David apparently retained the water jug!

1 Samuel 26:23 "The LORD will repay each man for his righteousness and his faithfulness; for the LORD delivered you into my hand today, but I refused to stretch out my hand against the LORD'S anointed.

BGT 1 Samuel 26:23 κα κριος πιστρ ψει κ στ τς δικαιοσ νας α το κα τ ν π στιν α το ς παρ δωκ ν σε κ κριος σ μερον ες χε ρ ς μου κα ο κ θ λησα πενεγκε ν χε ρ μου π χριστ ν κυρ ου

LXE 1 Samuel 26:23 And the Lord shall recompense each according to his righteousness and his truth, since the Lord delivered thee this day into my hands, and I would not lift my hand against the Lord's anointed.

KJV 1 Samuel 26:23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

NET 1 Samuel 26:23 The LORD rewards each man for his integrity and loyalty. Even though today the LORD delivered you into my hand, I was not willing to extend my hand against the LORD's chosen one.

CSB 1 Samuel 26:23 May the LORD repay every man for his righteousness and his loyalty. I wasn't willing to lift my hand against the LORD's anointed, even though the LORD handed you over to me today.

ESV 1 Samuel 26:23 The LORD rewards every man for his righteousness and his faithfulness, for the LORD gave you into my hand today, and I would not put out my hand against the LORD's anointed.

NIV 1 Samuel 26:23 The LORD rewards every man for his righteousness and faithfulness. The LORD delivered you into my hands today, but I would not lay a hand on the LORD's anointed.

NLT 1 Samuel 26:23 The LORD gives his own reward for doing good and for being loyal, and I refused to kill you even when the LORD placed you in my power, for you are the LORD's anointed one.

NRS 1 Samuel 26:23 The LORD rewards everyone for his righteousness and his faithfulness; for the LORD gave you into my hand today, but I would not raise my hand against the LORD's anointed.

NJB 1 Samuel 26:23 May Yahweh reward each as each has been upright and loyal. Today Yahweh put you in my power but I would not raise my hand against Yahweh's anointed.

NAB 1 Samuel 26:23 The LORD will reward each man for his justice and faithfulness. Today, though the LORD delivered you into my grasp, I would not harm the LORD'S anointed.

YLT 1 Samuel 26:23 and Jehovah doth turn back to each his righteousness and his faithfulness, in that Jehovah hath given thee to-day into my hand, and I have not been willing to put forth my hand against the anointed of Jehovah,

GWN 1 Samuel 26:23 The LORD will reward any person who is righteous and faithful. The LORD handed you over to me today, but I refused to attack the LORD's anointed king.

BBE 1 Samuel 26:23 And the Lord will give to every man the reward of his righteousness and his faith: because the Lord gave you into my hands today, and I would not put out my hand against the man who has been marked with the holy oil.

- **The LORD will repay:** 1Ki 8:32 Ne 13:14 Ps 7:8-9 Ps 18:20-26
- **I refused to stretch out my hand:** 1Sa 26:9,11 24:6,7
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

Related Passages:

Psalms 18:20-26 (DAVID WRITES) The LORD has **rewarded** me according to my righteousness; According to the cleanness of my hands He has **recompensed** me. 21 For I have kept the ways of the LORD, And have not wickedly departed from my God. 22 For all His ordinances were before me, And I did not put away His statutes from me. 23 I was also blameless with Him, And I kept myself from my iniquity. 24 Therefore the LORD has **recompensed** me according to my righteousness, According to the cleanness of my hands in His eyes. 25 With the kind You show Yourself kind; With the blameless You show Yourself blameless; 26 With the pure You show Yourself pure, And with the crooked You show Yourself astute. 27 For You save an afflicted people, But haughty eyes You abase.

Psalms 7:8 The LORD judges the peoples; Vindicate me, O LORD, according to my righteousness and my integrity that is in me.

LEAVE THE PAYDAY TO THE LORD

The LORD will repay each man for his righteousness and his faithfulness - Some versions like CSB see this as a wish "May the LORD repay every man for his righteousness and his loyalty." Others a statement of fact or truth about God as in NET version "The LORD rewards each man for his integrity and loyalty."

Behold, I am coming quickly, and My reward is with Me,

to render to every man according to what he has done.

-- Rev 22:12+

for the LORD delivered you into my hand today but I refused to stretch out my hand against the LORD'S anointed ([mashiach](#); Lxx = [Christos](#)) - [Guzik](#) explains "David trusted in God who blesses the righteous and the faithful. David knew the truth of Hebrews 6:10 before it was written: *For God is not unjust to forget your work and labor of love which you have shown toward His name.* i. David understood the principle Jesus spoke of in Matthew 7:2: *With the measure you use, it will be measured back to you* David wanted the large measure of God's mercy for himself, so David gave Saul the large measure of mercy. That generous measure of mercy will be a great blessing to David later in his life."

God's Payday

After serving for 40 years on the African mission field, Henry C. Morrison returned home by boat. On that same boat, returning from one of his big-game hunts in Africa, was Theodore Roosevelt. Upon docking in New York, President Roosevelt received a great fanfare. Bands were playing, crowds were excitedly trying to get a glimpse of the famous president, and reporters were there to take down his every word. No one, however, was there to meet Henry Morrison and his wife. As he left the docks, he felt quite dejected. After all, Morrison thought, I should get some recognition for forty years in the Lord's service. It was then that his wife reminded him, "But Henry, you're not home yet."

David knew that God someday will repay every man for his righteousness and his faithfulness. This realization prevented David from slaying Saul when he had the chance. He could have taken advantage of Saul's helplessness, but instead he did what was right. David chose the way of righteousness and faithfulness.

You can be sure that God is no man's debtor. When we walk in righteousness and faithfulness, we can be sure that God will repay. It may happen on earth, but most certainly our greatest rewards will be when we get to heaven. If we seek to do what is right in God's sight and to serve Him faithfully wherever He calls us, we can safely leave the rewards to Him. God will never disappoint us.

If you are discouraged by a lack of recognition or appreciation, remember that God will repay your righteousness and faithfulness. Even if He waits until you get to heaven, you can be confident that someday will be payday. Remember, you aren't home yet! (Back to the Bible) (**Ed**: Watch the classic sermon by Robert G Lee entitled [PayDay Someday](#))

God will have a payday someday.

1 Samuel 26:24 "Now behold, as your life was highly valued in my sight this day, so may my life be highly valued in the sight of the LORD, and may He deliver me from all distress."

BGT 1 Samuel 26:24 καὶ ὅς καθ' ὅς μεγάλην ψυχὴν σου σήμερον ἐν ταῖς ἐν ὀφθαλμοῖς μου ὅπως μεγάλυνθῃ ἡ ψυχὴ μου ἐπὶ τὸν κύριον καὶ σκεπταί με καὶ ἔλῃται με ἐκ πάντων τῶν πειρασμῶν

LXE 1 Samuel 26:24 And, behold, as thy life has been precious this very day in my eyes, so let my life be precious before the Lord, and may he protect me, and deliver me out of all affliction.

KJV 1 Samuel 26:24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

NET 1 Samuel 26:24 In the same way that I valued your life this day, may the LORD value my life and deliver me from all danger."

CSB 1 Samuel 26:24 Just as I considered your life valuable today, so may the LORD consider my life valuable and rescue me from all trouble."

ESV 1 Samuel 26:24 Behold, as your life was precious this day in my sight, so may my life be precious in the sight of the LORD, and may he deliver me out of all tribulation."

NIV 1 Samuel 26:24 As surely as I valued your life today, so may the LORD value my life and deliver me from all trouble."

NLT 1 Samuel 26:24 Now may the LORD value my life, even as I have valued yours today. May he rescue me from all my troubles."

NRS 1 Samuel 26:24 As your life was precious today in my sight, so may my life be precious in the sight of the LORD, and may he rescue me from all tribulation."

NJB 1 Samuel 26:24 As today I set great value by your life, so may Yahweh set great value by my life and deliver me from every tribulation!"

NAB 1 Samuel 26:24 As I valued your life highly today, so may the LORD value my life highly and deliver me from all difficulties."

YLT 1 Samuel 26:24 and lo, as thy soul hath been great this day in mine eyes, so is my soul great in the eyes of Jehovah, and He doth deliver me out of all distress.'

GWN 1 Samuel 26:24 As I placed great value on your life today, may the LORD place great value on my life and rescue me from all trouble."

BBE 1 Samuel 26:24 And so, as your life was dear to me today, may my life be dear to the Lord, and may he make me free from all my troubles.

- **as your life** : Ps 18:25 Mt 5:7 7:2
- **deliver**: Ge 48:16 Ps 18:1, Ps 18:48, Ps 34:17,18, Ps 144:2 Ac 14:22 2Co 1:9,10 2Th 3:2 Rev 7:14
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

DAVID MAKES HIS FINAL APPEAL TO THE LORD

Now **behold** ([hinneh](#); Lxx = [idou](#)), **as your life was highly valued in my sight this day so may my life be highly valued in the sight of the LORD** - Heb "your life was great this day in my eyes." **GWN** - "As I placed great value on your life today, may the LORD place great value on my life" David desires that his life be valued much in the eyes of the LORD.

And may He deliver me from all distress - David entrusts his life and his fate to the LORD. Notice David is not saying "Lord my life be distress free!" He knows distress will come as that is one of the primary courses in God's classroom to make us more like His Son.

Gene Getz - With these concluding words, David was saying he would never take Saul's life. However, he also was saying that the only one who could ultimately protect his life from Saul was the Lord. Never again would he trust the king. **PRINCIPLE** - When we've forgiven others and do not retaliate, it does not necessarily mean we can have a trusting relationship.

Distress (trouble, anguish, affliction) ([06869](#)) [tsarah](#) from **tsar** = literally a narrow, confining space, figuratively dire straits from which escape is difficult) is a noun which depicts tightness (figuratively trouble) and implies great strain or stress psychologically and spiritually (as in Ge 42:21). The root word deals with harassment and torment engendered by an enemy and thus speaks of adversity, affliction, tribulation, trouble. [Tsarah](#) is used to describe the cursing to Israel for disobedience (Dt 31:17, 21 = troubles). See also study on related verb [tsarar](#). One of most famous uses is the "time of Jacob's **distress**" (Je30:7KJV = the time of Jacob's trouble; Lxx = [thlipsis](#)). Both Jeremiah and Daniel are alluding to the last 3.5 yrs of Daniel's 70th week which will be for Israel (and the world) a "time of distress (trouble; Lxx = [thlipsis](#))"

The **Lxx** translates [tsarah](#) with [thlipsis](#) which literally means a pressing together and figuratively speaks of suffering brought on by outside circumstances. **Thlipsis** is a strong term which does not refer to minor inconveniences, but to real hardships. Medically **thlipsis** was used of the pulse (pressure). [Thlipsis](#) described the pressing together of grapes. It conveyed the idea of being squeezed or placed under pressure or crushed beneath a weight. When, according to the ancient law of England, those who willfully refused to plead guilty, had heavy weights placed on their breasts, and were pressed and crushed to death, this was literally [thlipsis](#). [Thlipsis](#) thus refers not to mild discomfort but to great difficulty. That is the "fruit" these men will reap for rejecting God's gracious gesture of stretching out His hand (Pr 1:24).

1 Samuel 26:25 Then Saul said to David, "Blessed are you, my son David; you will both accomplish much and surely prevail." So David went on his way, and Saul returned to his place.

BGT 1 Samuel 26:25 κα ε πεν Σαουλ πρ ς Δαυιδ ε λογημ νος σ τ κνον κα ποι ν ποι σεις κα δυν μενος
δυν σει κα π λθεν Δαυιδ ε ς τ ν δ ν α το κα Σαουλ ν στρεψεν ε ς τ ν τ πον α το

LXE 1 Samuel 26:25 And Saul said to David, Blessed be thou, my son; and thou shalt surely do valiantly, and

surely prevail. And David went on his way, and Saul returned to his place.

KJV 1 Samuel 26:25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

NET 1 Samuel 26:25 Saul replied to David, "May you be rewarded, my son David! You will without question be successful!" So David went on his way, and Saul returned to his place.

CSB 1 Samuel 26:25 Saul said to him, "You are blessed, my son David. You will certainly do great things and will also prevail." Then David went on his way, and Saul returned home.

ESV 1 Samuel 26:25 Then Saul said to David, "Blessed be you, my son David! You will do many things and will succeed in them." So David went his way, and Saul returned to his place.

NIV 1 Samuel 26:25 Then Saul said to David, "May you be blessed, my son David; you will do great things and surely triumph." So David went on his way, and Saul returned home.

NLT 1 Samuel 26:25 And Saul said to David, "Blessings on you, my son David. You will do many heroic deeds, and you will surely succeed." Then David went away, and Saul returned home.

NRS 1 Samuel 26:25 Then Saul said to David, "Blessed be you, my son David! You will do many things and will succeed in them." So David went his way, and Saul returned to his place.

NJB 1 Samuel 26:25 Saul then said, 'May you be blessed, my son David! In what you undertake, you will certainly succeed.' David then went on his way and Saul returned home.

NAB 1 Samuel 26:25 Then Saul said to David: "Blessed are you, my son David! You shall certainly succeed in whatever you undertake." David went his way, and Saul returned to his home.

YLT 1 Samuel 26:25 And Saul saith unto David, 'Blessed art thou, my son David, also working thou dost work, and also prevailing thou dost prevail.' And David goeth on his way, and Saul hath turned back to his place.

GWN 1 Samuel 26:25 Then Saul said, "Blessed are you, my servant David. You will accomplish many things and certainly will succeed." So David went his way, while Saul returned home.

BBE 1 Samuel 26:25 Then Saul said to David, May a blessing be on you, David, my son; you will do great things and without doubt you will overcome. Then David went on his way, and Saul went back to his place.

- **Blessed:** 1Sa 24:19 Nu 24:9,10
- **you will both accomplish much and surely prevail:** Ge 32:28 Isa 54:17 Ho 12:4 Ro 8:35,37
- **So David:** 1Sa 24:22 Pr 26:25
- 1 Samuel 26 Resources - Multiple Sermons and Commentaries

SAUL'S ACKNOWLEDGMENT THAT DAVID WOULD PREVAIL

Then Saul said to David, "Blessed are you, my son David; you will both accomplish much and surely prevail- Saul knowingly or unknowingly prophesies that David would succeed, the implication being he would be the next king and would be a good king unlike Saul.

So David went on his way, and Saul returned to his place - David was not about to take Saul up on his offer for David to return. He has seen Saul change like the wind and so he will part from Saul.

Sin separates and Saul's sins separated him from everything that is good and worthwhile, (1) from God Himself (1Sa 15:26+, 1Sa 16:14+), (2) from the man of God, God's prophet Samuel (1Sa 15:37+) and (3) from the man after God's own heart, David, for this would be the last time Saul would ever see David!

Matthew Poole rightly says "Knowing Saul's unstable and deceitful heart, he would not trust to any of his professions or promises, but kept out of his reach."

Don Anderson - This was the last time that David and Saul would speak to one another on earth. David hid from Saul for four more years, then Saul died in battle. (ED: NOT SURE WHERE HE GETS "FOUR MORE YEARS.")

Theodore Epp points out, "It was following this that David and Saul exchanged words for the last time on earth. Saul said to David, 'Blessed be thou, my son David. Thou shalt both do great things and also shall still prevail.' So David went in his way and Saul returned to his place. In another passage we are told that 'Saul sought him no more,' yet David hid from Saul for four more years, not

being sure when the king might seek his life again. At the end of that time, Saul died in battle.”