

1 Samuel 22 Commentary

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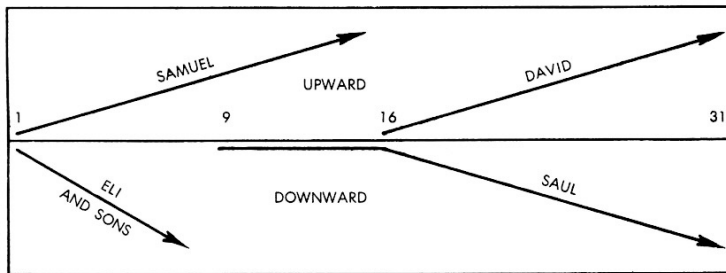
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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
1 Samuel Chart from Charles Swindoll

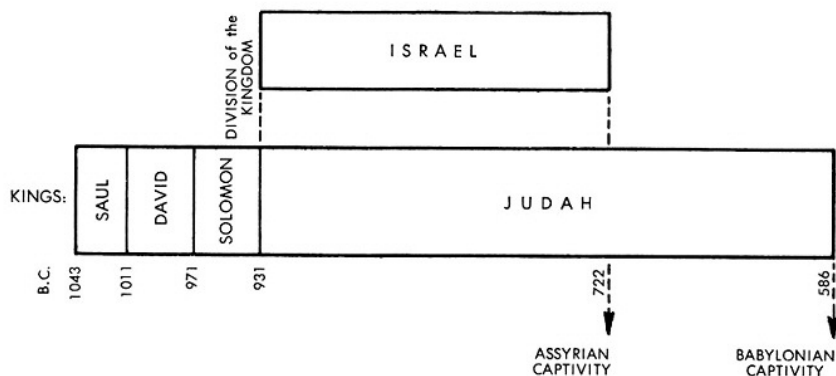
TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1 Chronicles 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		
Legend: B.C. dates 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.									

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Map on Left [ESV Global Study Bible](#), on right [Jensen's Survey of the OT](#)
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Overlappings in 1 Samuel



First Three Kings of Israel

1	9	16	31
SAMUEL —prophet, priest, judge	SAUL —man after man's heart	DAVID —man after God's heart	
—birth —childhood —judgeship	—choice —reign —rejection	—anointing —pursuit —exile	

Main Characters in 1 Samuel

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)

(16) Finally, David and his men sought refuge with Achish, the king of Gath (1Sa 27:1-12)

NIV 1 Samuel 22:1 David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went down to him there.

NLT 1 Samuel 22:1 So David left Gath and escaped to the cave of Adullam. Soon his brothers and all his other relatives joined him there.

NRS 1 Samuel 22:1 David left there and escaped to the cave of Adullam; when his brothers and all his father's house heard of it, they went down there to him.

NJB 1 Samuel 22:1 David left there and took refuge in the Cave of Adullam; his brothers and his father's whole family heard this and joined him there.

NAB 1 Samuel 22:1 David left Gath and escaped to the cave of Adullam. When his brothers and the rest of his family heard about it, they came down to him there.

YLT 1 Samuel 22:1 And David goeth thence, and is escaped unto the cave of Adullam, and his brethren hear, and all the house of his father, and go down unto him thither;

GWN 1 Samuel 22:1 So David escaped from that place and fled to the cave at Adullam. When his brothers and all the rest of his family heard about it, they went to him.

- **David:** 1Sa 21:10-15 Ps 34:1 Ps 57:1
- **the cave:** Jos 12:15 15:35 2Sa 23:13,14 1Ch 11:15 Ps 142:1 *title Mic 1:3,15 Heb 11:38
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Psalms 57:1 For the choir director; set to >Al-tashheth. A [Mikhtam](#) of David, **when he fled from Saul in the cave**. Be gracious to me, O God, be gracious to me, For my soul takes refuge in You; And in the shadow of Your wings I will take refuge Until destruction passes by.

Psalms 142:1 ([see below](#)) [Maskil](#) of David, **when he was in the cave** A Prayer. I cry aloud with my voice to the LORD; I make supplication with my voice to the LORD.

Pink - It is blessed to learn how David employed himself at this time; yet close searching has to be done before this can be ascertained. The Bible is no lazy man's book: much of its treasure, like the valuable minerals stored in the bowels of the earth, only yield up themselves to the diligent seeker. Compare Proverbs 2:1-5. By noting the superscriptions to the Psalms (which, with many others, we are satisfied are Divinely inspired), we discover that two of them were composed by "the sweet singer of Israel" at this time. Just as the 34th casts its welcome light upon the close of 1 Samuel 21, so Psalm 57 and 142 illuminate the opening verses of 1 Samuel 22. The underground asylum of David made an admirable closet for prayer, its very solitude being helpful for the exercise of devotion. Well did C. H. Spurgeon say, "Had David prayed as much in his palace as he did in his cave, he might never have fallen into the act which brought such misery upon his latter days." We trust the spiritual reader will, at this point, turn to and ponder Psalms 57 and 142. In them he will perceive something of the exercises of David's heart.

Hebrews 11:38 (men of whom the world was not worthy), **wandering in deserts and mountains and caves** and holes in the ground.

Pink - The high favorites of Heaven are sometimes to be located in queer and unexpected places. Joseph in prison, the descendants of Abraham laboring in the brick-kilns of Egypt, Daniel in the lions' den, Jonah in the great fish's belly, Paul clinging to a spar in the sea, forcibly illustrate this principle. Then let us not murmur because we do not now live in as fine a house as do some of the ungodly; our "mansions" are in Heaven!

David in Cave at Adullam

DAVID GOES FROM A COURT TO A CAVE

So - Term of conclusion - David's conclusion in light of Achish's reaction is to ["get out of dodge"](#)....quick!

David departed from there and escaped to the cave of Adullam ("justice of the people") - [See #6 on the map above](#), noting Adullam about 5-10 miles east of Gath. The cave must have been large, to be able to house 400 men (which would soon grow to 600 - 1Sa 23:13).

Don Anderson - In our lives there are many sacred spots, special places of memory where we have met with our Lord. I'm sure for David this cave proves to be a real turning point in his life, as he comes back to the Lord and gets his heart right with Him. During that time of back-sliding he doubted God, told lies and feared man. But that time is past. Now he is in fellowship with God once more. He had come clean with God and rested in Him with greater confidence and trust than ever before. David was God's anointed king in exile. These men gathered about him, recognizing him as God's chosen one.

Roe: "The cave of Adullam is about 10 miles back toward Bethlehem up the Valley of Elah which is pock-marked with caves. It is an ideal hiding place and is very close to the border of the Philistines, where David can again flee if he has to get across the border in a hurry. It is also reasonably close to Bethlehem, his home town. So, from his perspective, he is pretty centrally located. "

Spurgeon on Adullam - where he found huge caverns capable of affording shelter and concealment for large numbers of persons. There David was in his right position, and might look for prosperity. He was in the place of separation, where believers should be found:

Brian Bell - David must have felt like Noah's Dove as is told in Gen.8:9, But the dove could find no place to set its feet...; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark. 1. David unable to find rest, tossed on a sea of trials, ready to drop into the helpless waves. Then the ark presents itself, & a hand graciously reaches out & rescues! The Cave of Adullam has been discovered about 2 miles south of the scene of David's triumph over Goliath. At this place is a hill some 500' high pierced with numerous honeycombed caverns. Some of these caves are large enough to hold 200-300 men. 1. At least now he's in friendly territory. 15 miles from Bethlehem(hometown). We learn that being a person after God's own heart doesn't mean never experiencing the darkness of the cave. Rather it means being able to trust that God's light is there & that He is the God of all Hope. Here he composed Ps.142. Read all w/intro [note esp Ps 142:4 No one cares for my soul] But what happens is that this cave becomes David's Holy Tabernacle where faith could find shelter under the wings of the cherubim in the Holy of Holies. Ps.57:1 1. What looked like a cave to others was a divine sanctuary. a) David said in Ps.142:5 "You are my refuge & my portion".

and when his brothers and all his father's household heard of it, they went down there to him - Somehow David gets word to Bethlehem (about 12 miles from the cave) and his family flees, fully aware I am sure, of the irrational behavior that Saul was capable of. When jealousy and anger inflame a man's heart, the results are often disastrous and many are "burned!" Eliab, Abinadab, Shammah and sons 4, 5, 6, and 7, plus Jesse and the rest of the household, came down to the cave of Adullam to join David there.

The same brothers that stood ahead of David to receive Samuel's anointing, now lined up behind him, supporting him moment of his greatest need.

A W Pink - Ah, true love is unaffected by the outward circumstances of its object. Where the heart is genuinely knit to another, a change in his fortunes will not produce a change in its affections. David might be, in the eyes of the world, in disgrace; but that made no difference to those who loved him. He might be languishing in a cavern, but that was all the more reason why they should show their kindness and demonstrate their unswerving loyalty. Among other things, this painful trial enabled David to discover who were, and who were not, his real friends.

Paul Jorden points out, "In difficulty we don't give up but go forward because our strength is in God and not in ourselves. This is especially important when we have failed. The love and mercy of God are all-sufficient. Although we are unfaithful, God is never unfaithful. As children of the Almighty God, we can go forward with great confidence. Although life may not be all we want it to be, we know God can bring into our lives the things he wants us to experience."

Practical subjection unto to the Lord is only learned in the school of experience.

Pink states that "Though God's delays are trying to flesh and blood, nevertheless, they are ordered by perfect wisdom and infinite love. The underground asylum of David made an admirable closet for prayer, its very solitude being helpful for the exercise of devotion. Well did C. H. Spurgeon say, 'Had David prayed as much in his palace as he did in his cave, he might never have fallen into the act which brought such misery upon his latter days.' Slowly but surely our patriarch is learning to acquiesce to the appointments of God. Practical subjection unto to the Lord is only learned in the school of experience. The theory of it may be gathered from books but the actuality has to be hammered out on the anvil of our hearts. Of our glorious Head, it is declared, 'Thou He were a son, yet learned He obedience by the things which He suffered' (Hebrews 5:8). This word of David's also indicates that he was beginning to feel the need of waiting upon God for directions. How much sorrow and suffering would be avoided did we always do so."

Easton's Dictionary - Adullam - The Cave of Adullam has been discovered about 2 miles south of the scene of David's triumph, and about 13 miles west from Bethlehem. At this place is a hill some 500 feet high pierced with numerous caverns, in one of which David gathered together "every one that was in distress, and every one that was in debt, and every one that was discontented" (1

Sam. 22:2). Some of these caverns are large enough to hold 200 or 300 men. According to tradition this cave was at Wady Khureitun, between Bethlehem and the Dead Sea, but this view cannot be well maintained.

1 Samuel 22 Cave Man

David was stuck in a cave (Psalm 142). Some Bible commentators think this was when he was running from King Saul, who wanted to kill him (1 Samuel 22:1). Trouble and troublemakers hounded him. Hemmed in by his circumstances and smothered by danger, he turned to God for help.

David was frightened, so he poured out his complaint to God (1 Samuel 22:2).

He felt alone and uncared for, so he cried out to God (1 Samuel 22:1,4-5).

His situation was desperate, so he pleaded for rescue (1 Samuel 22:6).

David was trapped, so he begged for freedom (1 Samuel 22:7).

What cave surrounds you today? A cave of despair brought on by grief or illness? A cave of difficulties caused by your own poor decisions? Are you stuck in a cave of questions or doubts that rob you of joy and confidence?

Here's what David did when he was trapped in his cave: He asked God for mercy, he sought refuge in Him, and he promised to use his eventual freedom as a way to praise God. In the end, he looked forward to the comfort of fellow believers.

Complaint followed by faith. Desperation followed by praise. Loneliness followed by fellowship. We can learn a lot from a cave man.
—Dave Branon

When we experience suffering,
God's comfort will abound;
For tribulations teach us where
True comfort can be found.
—Sper

In every desert of calamity, God has an oasis of comfort.

Psalm 142

Note: David was in a cave while fleeing for his life on 2 occasions, here in 1Sa 22 in Adullam and in 1Sa 24:3 in Engedi. Expositors are divided as to the occasion to which this psalm refers.

1 Maskil of David, when he was in the cave. A Prayer.

I cry aloud with my voice to the LORD;

I make supplication with my voice to the LORD.

2 I pour out my complaint before Him;

I declare my trouble before Him.

3 When my spirit was overwhelmed within me,

You knew my path.

In the way where I walk

They have hidden a trap for me.

4 Look to the right and see;

For there is no one who regards me;

There is no escape for me;

No one cares for my soul.

5 I cried out to You, O LORD;

I said, "You are my refuge,

My portion in the land of the living.

6 "Give heed to my cry,

For I am brought very low;

Deliver me from my persecutors,

For they are too strong for me.

7 "Bring my soul out of prison,
So that I may give thanks to Your name;
The righteous will surround me,
For You will deal bountifully with me."

Spurgeon's Treasury of David

Psalm 142:1-7

NOTE - For all of the notes on Psalm 142 (Quaint Sayings, Hints for Preachers, etc) [click full commentary](#). The following focuses on Spurgeon's expository notes.

TITLE. Maschil of David. This Maschil is written for our instruction. It teaches us principally by example how to order our prayer in times of distress. Such instruction is among the most needful, practical, and effectual parts of our spiritual education. He who has learned how to pray has been taught the most useful of the arts and sciences. The disciples said unto the Son of David, "Lord, teach, us to pray"; and here David gives us a valuable lesson by recording his own experience as to supplication from beneath a cloud.

A Prayer when he was in the cave. He was in one of his many lurking places, either Engedi, Adullam, or some other lone cavern wherein he could conceal himself from Saul and his blood hounds. Caves make good closets for prayer; their gloom and solitude are helpful to the exercise of devotion. Had David prayed as much in his palace as he did in his cave, he might never have fallen into the act which brought such misery upon his later days.

SUBJECT. There can be little doubt that this song dates from the days when Saul was sorely persecuting David, and David himself was in soul trouble, probably produced by that weakness of faith which led him to associate with heathen princes. His fortunes were evidently at their lowest, and, what was worse, his reputation had fearfully fallen; yet he displayed a true faith in God, to whom he made known his pressing sorrows. The gloom of the cave is over the psalm, and yet as if standing at the mouth of it the prophet poet sees a bright light a little beyond.

EXPOSITION.

Psalm 142:1. I cried unto the LORD with my voice.

It was a cry of such anguish that he remembers it long after, and makes a record of it. In the loneliness of the cave he could use his voice as much as he pleased; and therefore he made its gloomy vaults echo with his appeals to heaven. When there was no soul in the cavern seeking his blood, David with all his soul was engaged in seeking his God. He felt it a relief to his heart to use his voice in his pleadings with Jehovah. There was a voice in his prayer when he used his voice for prayer: it was not *vox et praeterea nihil*. It was a prayer *vivo corde* as well as *vivâ voce*.

In his lonely wanderings he made the woods and caverns echo with his prayers.

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy kind bounty made
For those who worship thee."

A W Pink - A careful reading of the fifty-seventh Psalm will enable us to follow one who began it amid the gloomy shadows of the cavern, but from which he gradually emerged into the open daylight. So it often is in the experiences of the believer's soul.

Perhaps the Psalm 142 was composed by David before the Psalm 57: certainly it brings before us one who was in deeper anguish of soul. Blessed indeed is it to mark the striking contrast from what is here presented to us and what was before us as we passed through 1 Samuel 20. There we saw the worried fugitive turning to Jonathan, lying to Ahimelech, playing the madman at Gath. But vain was the hope of man. Yet how often we have to pass through these painful experiences and bitter disappointments before we thoroughly learn this lesson! Here we behold the son of Jesse turning to the only One who could do him any real good. "I cried unto the Lord with my voice I poured out my complaint before Him. I showed before Him my trouble" (vv. 1, 2). This is what we should do: thoroughly unburden our hearts unto Him with whom we have to do. Note how, at the close of this Psalm, after he had so freely poured out his woes, David exclaimed, "Thou shalt deal bountifully with me!"

With my voice unto the Lord did I make my supplication.

He dwells upon the fact that he spoke aloud in prayer; it was evidently well impressed upon his memory, hence he doubles the word and says, "with my voice; with my voice." It is well when our supplications are such that we find pleasure in looking back upon them. He that is cheered by the memory of his prayers will pray again. See how the good man's appeal was to Jehovah only: he did not go round about to men, but he ran straight forward to Jehovah, his God. What true wisdom is here! Consider how the Psalmist's prayer grew into shape as he proceeded with it. Its first poured out his natural longings, "I cried"; and then he gathered up all his wits and arranged his thoughts, "I made supplication." True prayers may differ in their diction, but not in their direction: an impromptu cry and a preconceived supplication must alike ascend towards the one prayer hearing God, and he will accept each of them with equal readiness. The intense personality of the prayer is noteworthy: no doubt the Psalmist was glad of the prayers of others, but he was not content to be silent himself. See how everything is in the first person, "*I* cried with *my* voice; with *my* voice did *I* make *my* supplication." It is good to pray in the plural "Our Father", but in times of trouble we shall feel forced to change our note into "Let this cup pass from *me*."

Psalm 142:2. I poured out my complaint before him.

His inward meditation filled his soul: the bitter water rose up to the brim; what was to be done? He must pour out the wormwood and the gall, he could not keep it in; he lets it run away as best it can, that so his heart may be emptied of the fermenting mixture. But he took care *where* he outpoured his complaint, lest he should do mischief, or receive an ill return. If he poured it out before man he might only receive contempt from the proud, hardheartedness from the careless, or pretended sympathy from the false; and therefore he resolved upon an outpouring before God alone, since *he* would pity and relieve. The word is Scarcely "complaint"; but even if it be so we may learn from this text that our complaint must never be of a kind that we dare not bring before God. We may complain *to* God, but not *of* God. When we complain it should not be before men, but before God alone.

I shewed before him my trouble.

He exhibited his griefs to one who could assuage them: he did not fall into the mistaken plan of so many who publish their sorrows to those who cannot help them. This verse is parallel with the first; David first pours out his complaint, letting it flow forth in a natural, spontaneous manner, and then afterwards he makes a more elaborate show of his affliction; just as in the former verse ([Psalms 141:1-10](#)) he began with crying, and went on to "make supplication." Praying men pray better as they proceed. Note that we do not show our trouble before the Lord that *he* may see *it*, but that *we* may see *him*. It is for *our* relief, and not for his information that we make plain statements concerning our woes: it does us much good to set out our sorrow in order, for much of it vanishes in the process, like a ghost which will not abide the light of day; and the rest loses much of its terror, because the veil of mystery is removed by a clear and deliberate stating of the trying facts. Pour out your thoughts and you will see what they are; show your trouble and the extent of it will be known to you: let all be done before the Lord, for in comparison with his great majesty of love the trouble will seem to be as nothing.

Psalm 142:3. When my spirit was overwhelmed within me, then thou knewest my path.

The bravest spirit is sometimes sorely put to it. A heavy fog settles down upon the mind, and the man seems drowned and smothered in it; covered with a cloud, crushed with a load, confused with difficulties, conquered by impossibilities. David was a hero, and yet his spirit sank: he could smite a giant down, but he could not keep himself up. He did not know his own path, nor feel able to bear his own burden. Observe his comfort: he looked away from his own condition to the ever observant, all knowing God: and solaced himself with the fact that all was known to his heavenly Friend. Truly it is well for us to know that God knows what we do not know. We lose our heads, but God never closes his eyes: our judgments lose their balance, but the eternal mind is always clear.

In the way wherein I walked have they privily laid a snare for me.

This the Lord knew at the time, and gave his servant warning of it. Looking back, the sweet singer is rejoiced that he had so gracious a Guardian, who kept him from unseen dangers. Nothing is hidden from God; no secret snare can hurt the man who dwells in the secret place of the Most High, for he shall abide under the shadow of the Almighty. The use of concealed traps is disgraceful to our enemies, but they care little to what tricks they resort for their evil purposes. Wicked men must find some exercise for their malice, and therefore when they dare not openly assail they will privately ensnare. They watch the gracious man to see where his

haunt is, and there they set their trap; but they do it with great caution, avoiding all observation, lest their victim being forewarned should escape their toils. This is a great trial, but the Lord is greater still, and makes us to walk safely in the midst of danger, for he knows us and our enemies, our way and the snare which is laid in it. Blessed be his name.

But since God knew his path, he was not taken in their snares. We owe eternal praises to the Lord for keeping us out of the hands of our enemies.

Psalm 142:4. I looked on my right hand, and beheld, but there was noman that would know me.

He did not miss a friend for want of looking for him, nor for want of looking in a likely place. Surely some helper would be found in the place of honour; some one would stand at his right hand to undertake his defence. He looked steadily, and saw all that could be seen, for he "beheld"; but his anxious gaze was not met by an answering smile. Strange to say, all were strange to David. He had known many, but none would know him. When a person is in ill odour it is wonderful how weak the memories of his former friends become: they quite forget, they refuse to know. This is a dire calamity. It is better to be opposed by foes than to be forsaken by friends, When friends look for us they affect to have known us from our birth, but when we look for friends it is wonderful how little we can make them remember: the fact is that in times of desertion it is not true that no man did know us, but no man *would* know us. Their ignorance is wilful.

Refuge failed me.

Where in happier days I found a ready harbour I now discovered none at all. My place of flight had taken to flight. My refuge gave me a refusal.

No man cared for my soul.

Whether I lived or died was no concern of anybody's. I was cast out as an outcast. No soul cared for my soul. I dwelt in No man's land, where none cared to have me, and none cared about me. This is an ill plightno place where to lay our head, and no head willing to find us a place. How pleased were his enemies to see the friend of God without a friend! How sad was he to be utterly deserted in his utmost need! Can we not picture David in the cave, complaining that even the cave was not a refuge for him, for Saul had come even there? Hopeless was his looking out, we shall soon see him looking up.

Psalm 142:5. I cried unto thee, O Lord.

As man would not regard him, David was driven to Jehovah, his God. Was not this a gain made out of a loss? Wealth gained by a failure? Anything which leads us to cry unto God is a blessing to us. This is the second time that in this short psalm we find the same record, "I cried unto thee, O LORD": the saintly man is evidently glad to remember his cry and its results. We hear often of the bitter cry of outcast London, here is another bitter cry, and it comes from an outcast, in wretched lodgings, forgotten by those who should have helped him.

I said, Thou art my refuge and my portion in the land of the living.

There is a sort of progressive repetition all through this sacred song; he *cried* first, but he *said* afterwards: his cry was bitter, but his saying was sweet; his cry was sharp and short, but his saying was fresh and full. It gives a believer great pleasure to remember his own believing speeches: he may well desire to bury his unbelieving murmurings in oblivion, but the triumphs of grace in working in him a living faith, he will not dream of forgetting. What a grand confession of faith was this! David spoke to God, and of God "*Thou* art my refuge." Not thou hast provided me a refuge, but thou, thyself, art my refuge. He fled to God alone; he hid himself beneath the wings of the Eternal. He not only believed this, but said it, and practised it. Nor was this all; for David, when banished from his portion in the promised land, and cut off from the portion of goods which he by right inherited, found his portion in God, yea, God *was* his portion. This was so not only in reference to a future state, but here among living men. It is sometimes easier to believe in a portion in heaven than in a portion upon earth: we could die more easily than live, at least we think so. But there is no living in the land of the living like living upon the living God. For the man of God to say these precious things in the hour of his dire distress was a grand attainment. It is easy to prate bravely when we dwell at ease, but to speak confidently in affliction is quite another matter.

Even in this one sentence we have two parts, the second rising far above the first. It is something to have Jehovah for our refuge, but it is everything to have him for our portion. If David had not *cried* he would not have *said*; and if the Lord had not been his *refuge* he would never have been his *portion*. The lower step is as needful as the higher; but it is not necessary always to stop on the first round of the ladder.

Psalm 142:6. Attend unto my cry.

Men of God look upon prayer as a reality, and they are not content without having an audience with God; moreover, they have such confidence in the Lord's condescending grace, that they hope he will even attend to that poor broken prayer which can only be described as a cry.

In the worst times all is well if we do not lose our faith in the Lord. No matter how powerful our enemies, we shall overcome if we cling to the divine arm

For I am brought very low, and therefore all the prayer I can raise is a mournful cry.

This is his argument with God: he is reduced to such a sad condition that if he be not rescued he will be ruined. Gracious men may not only be low, but very low; and this should not be a reason for their doubting the efficacy of their prayers, but rather a plea with the Lord why they should have special attention.

Deliver me from my persecutors.

If he did not get out of their hands, they would soon kill him out of hand, and as he could not himself effect an escape, he cried to God, "deliver me."

For they are stronger than I.

As he before found a plea in his sadness, so now in his feebleness: Saul and his courtiers were in power, and could command the aid of all who sought royal favour; but poor David was in the cave, and every Nabal girded at him. Saul was a monarch, and David a fugitive; Saul had all the forms of law on his side, while David was an outlaw: so that the prayer before us comes from the weak, who proverbially go to the wall, a good place to go to if they turn their faces to it in prayer, as Hezekiah did in his sickness. The Lord is wont to take the side of the oppressed, and to show his power by baffling tyrants; David's supplication was therefore sure to speed. In these sentences we see how explicitly the man of God described his case in his private communings with his Lord: in real earnest he poured out his complaint before him and showed before him his trouble.

Psalm 142:7. Bring my soul out of prison, that I may praise thy name.

That God may be glorified is another notable plea for a suppliant. Escaped prisoners are sure to speak well of those who give them liberty; Soul emancipation is the noblest form of liberation, and calls for the loudest praise: he who is delivered from the dungeons of despair is sure to magnify the name of the Lord. We are in such a prison that only God himself can bring us out of it, and when he does so he will put a new song into our mouths. The cave was not half such a dungeon to David's body as persecution and temptation made for his soul. To be exiled from the godly is worse than imprisonment, hence David makes it one point of his release that he would be restored to church fellowship

The righteous shall compass me about.

Saints gather around a child of God when his Father smiles upon him; they come to hear his joyful testimony, to rejoice with him, and to have their own faith encouraged. All the true believers in the twelve tribes were glad to rally to David's banner when the Lord enlarged his spirit; they glorified God for him and with him and through him. They congratulated him, consorted with him, crowned him, and championed him. This was a sweet experience for righteous David, who had for awhile come under the censure of the upright. He bore their smiting with patience, and now he welcomes their sanction with gratitude.

Very soon, good men and true mustered in great numbers under David's command, and he was no more left in utter loneliness, but became a powerful leader. The Lord can find us friends when we are friendless

For thou shalt deal bountifully with me.

God's bountiful dealing is sure to bring with it the sympathy and alliance of all the favourites of the Great King. What a change from looking for a friend and finding none to this enthusiastic concourse of allies around the man after God's own heart! When we can begin a psalm with crying, we may hope to close it with singing. The voice of prayer soon awakens the voice of praise.

Company of the Unfit - 1 Samuel 21:1-2

When Gen. George Washington gathered his armies to fight against the redcoats, they came from every conceivable walk of life.

Some were frontiersmen, while others were merchants, farmers and even slaves. But the overwhelming majority had one thing in common: they were not trained soldiers. Most of them had shot nothing bigger than wild game. Yet in spite of that glaring deficiency, they took on the disciplined regiments of British regulars, and after a seven-year struggle they won.

David's army also was a ragtag band of misfits. Those who were in trouble, in debt or simply discontented were drawn to him. A more motley group of outcasts would be hard to find—hardly a fit army for a would-be king. Yet despite their many shortcomings, God used them ultimately to bring David to the throne.

God delights in accomplishing His will through those the world considers unfit. He always has been attracted to people who will make themselves available and let Him do the rest. He took a schemer like Jacob and made him the father of Israel. He took an escaped fugitive like Moses and made him a fearless liberator. Therefore, it should come as no surprise that He was able to take a group of unlikely malcontents and debtors and use them to establish a shepherd boy like David as king over Israel. Imagine what He can do with you and me.

Are you ill-equipped for the task that God has called you to? Then rejoice, because that means you have the primary qualification God is looking for. If you are willing to be used, God will do the rest. ([Courtesy of Back to the Bible](#))

God can make the unfit fit for His plans.

James Smith - DAVID IN ADULLAM.1 Samuel 22:1, 2; 23.

"When God afflicts thee, think He hews a rugged stone,
Which must be shaped, or else aside as useless thrown!"
—Trench.

In the closing verses of the previous chapter we have recorded what was perhaps the darkest passage in the experience of David. What a melancholy sight—the Lord's anointed one feigning himself mad through the fear of man. Even anointed ones will be constrained to play the fool when they put their trust in the arm of flesh instead of in the living God (chap. 21:10). As soon as David lost faith in God he changed his behaviour, and took to "scribbling on the doors of the gate" like a lunatic. There is a very vital connection between our creed and our conduct; a change of faith will certainly lead to a change of behaviour. Through fear of King Achish David fled to the cave of Adullam. Solitude with God is better than the friendship of the world. This act of separation was richly rewarded, for "his brethren and all his father's house went down thither to him" (see chap. 17:28). There came also many others.

I. The Character of those who came to David.

1. THE DISTRESSED. It was one thing to hear about David, and perhaps to sympathise with him in his cause; it was quite another thing to be driven to him by the force of sheer necessity. We are not told what they were distressed about. The cause may have been the sufferings of David or the unsettled condition of the country, or some personal affliction and loss. In any case, it is a blessed distress that constrains us to seek the help and share the fortunes of the Lord's anointed. The self-satisfied heed not the claims of the rejected One (Rev. 3:20). It was distress that brought the prodigal home to his father (Luke 15:18).

2. THE DEBTORS. "Every one that was in debt." In fleeing to David, and espousing his cause, those bankrupts found a way of escape out of all their liabilities under the rule of a God-rejected Saul. Under the law we are insolvent debtors, but Christ rescues such sinners, and is willing to bear their blame for ever (Luke 7:42).

3. THE DISCONTENTED. Those whose souls were embittered through disappointment and harassing circumstances—thirsty, restless, and unsatisfied lives. Oh, how many are smitten with this plague! Yet how few seek refuge in the presence of Him who alone can satisfy (Psa. 23:5). Around the world's self-made broken cisterns there are great multitudes of such wretched folk who are more inclined to talk of their complaints than to go to the heavenly David, who is the Fountain of Life (Jer. 2:13). Contentment is learned here (Phil. 4:11).

II. Why they came to David.

1. THEY CAME BECAUSE THEY BELIEVED IN HIM. They believed that David was God's appointed king, and his was the right to reign over them. They had in fact got converted to David. Faith cometh by hearing. Have we so believed in Jesus Christ as the divinely-appointed and highly exalted King over all?

2. THEY CAME BECAUSE THEY WERE DECIDED FOR HIM. Their belief led them to take definite action. They not only heard the sayings, but did them, according to the ways of the wise (Matt. 7:24). It is one thing to believe about Christ, as the anointed Saviour and King; it is quite another to take our stand with Him and for Him (John 9:27). In deciding for David, they, like us, had to go forth

unto him, without the camp, bearing his reproach (Heb. 13:13). Decision for Christ means separation from the world.

3. THEY CAME BECAUSE THEY WERE PREPARED TO SUBMIT TO HIM. Having claimed him as their king, they yielded themselves into his hands, for the honour of his name and the advancement of his kingdom. How can we claim to have acknowledged Christ as our King if we have not surrendered ourselves to Him? Is not this our reasonable service? (Rom. 12:1).

III. What David became to Them. "He became a captain over them." As soon as they took their place as followers David assumed his right and power to lead. They would thus therefore look to him—

1. FOR GUIDANCE. Their attitude to David now is, "Not my will, but thine be done;" what wilt thou have me to do? Is this the attitude of our heart to Him who hath received us in our dire need, having redeemed us with His Blood? One is your Master, even Christ. He guides by the unerring eye of His Word (Psa. 32:8). "Lead thou me on."

2. FOR PROTECTION. Having become the disciples of David, they exposed themselves to the wrath and enmity of the followers of Saul. They who obey the god of this world will always be at war in their heart with the followers of the Lord's anointed. But greater is He that is with us than he that is with them. God is for us, therefore we shall not be moved. David said, "Abide with me, fear not; for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard" (v. 23). "He is able to keep that which I have committed unto Him."

3. FOR REWARD. The cause of David was no forlorn hope. It was the cause of God, therefore its ultimate triumph was sure. They who suffered with him in the days of his national rejection would, no doubt, be honoured with him in the day of his exaltation. "If we suffer with Him, we shall also be glorified together" (Rom. 8:17). The day is coming when this despised One shall be crowned Lord of All, and those who have followed Him in the rejection will be abundantly rewarded when they enter into the "Joy of the Lord" (Matt. 25:21). He shall divide the spoil with the strong (Isa. 53:12).

A W Pink - AT the close of the preceding chapter, we saw the backslider restored to communion with God. As David then wrote, "Many are the afflictions of the righteous"—most of them brought upon themselves through sinful folly—"but the Lord delivereth him out of them all" (Ps. 34:19). Yet, in His own good time. The hour had not yet arrived for our patriarch to ascend the throne. It would have been a simple matter for God to have put forth His power, destroyed Saul, and given His servant rest from all his foes. And this, no doubt, is what the energetic nature of David had much preferred. But there were other counsels of God to be unfolded before He was ready for the son of Jesse to wield the scepter. Though we are impulsive and impetuous, God is never in a hurry; the sooner we learn this lesson, the better for our own peace of mind, and the sooner shall we "Rest in the Lord, and wait patiently for Him" (Ps. 37:7).

"God had designs other than the mere exaltation of David. He intended to allow the evil of Saul and of Israel to exhibit itself. He intended to give to David some apprehension of the character of his own heart, and to cause him to learn subjection to a greater wisdom than his own. He intended also to prove the hearts of His own people Israel; and to try how many among them would discern that the Cave of Adullam was the only true place of excellency and honour in Israel" (B. W. Newton). Further discipline was needed by David, if he was to learn deeper lessons of dependency upon God. Learn from this, dear reader, that though God's delays are trying to flesh and blood, nevertheless they are ordered by perfect wisdom and infinite love. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come" (Hab. 2:3). (Life of David)

Theodore Epp - Rejected but Strong 1 Samuel 22:1-5; Psalm 34:8-22

We find in 1 Samuel 22 that David has stopped hiding among his enemies and has returned to his own land. It was during this period in his experience that he wrote psalms 34, 57 and 142.

David was God's anointed king in exile. These men gathered around him, recognizing him as God's chosen one. They were willing to wait for God's time with him and were willing to suffer with him if necessary.

They did for David what we are admonished to do for Christ in Hebrews 13:13: "Let us go forth therefore unto him without the camp, bearing his reproach."

Paul reminded us in Romans 8:17 that we are "heirs of God, and joint-heirs with Christ; if so be that we suffer with him."

Our Lord is now rejected but is gathering together a group to reign with Him. This is only a small army. They are equipped to fight, not with carnal weapons but with the spiritual weapons that are mighty through God. With Christ as Captain this army will conquer.

We can only do great things in the future as we learn to do the right things now. We learn from Ephesians 2:6 that God has "raised us up together, and made us sit together in heavenly places in Christ Jesus."

This is something that is true of us now. We are being trained by our Lord now and can learn to say as Paul did, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

"Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:24).

1 Samuel 22:2 Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them. Now there were about four hundred men with him.

σαν μετ α το ς τετρακ σιοι νδρες

LXE 1 Samuel 22:2 And there gathered to him every one that was in distress, and every one that was in debt, and every one that was troubled in mind; and he was a leader over them, and there were with him about four hundred men.

KJV 1 Samuel 22:2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

NET 1 Samuel 22:2 All those who were in trouble or owed someone money or were discontented gathered around him, and he became their leader. He had about four hundred men with him.

CSB 1 Samuel 22:2 In addition, every man who was desperate, in debt, or discontented rallied around him, and he became their leader. About 400 men were with him.

ESV 1 Samuel 22:2 And everyone who was in distress, and everyone who was in debt, and everyone who was bitter in soul, gathered to him. And he became commander over them. And there were with him about four hundred men.

NIV 1 Samuel 22:2 All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him.

NLT 1 Samuel 22:2 Then others began coming-- men who were in trouble or in debt or who were just discontented-- until David was the captain of about 400 men.

NRS 1 Samuel 22:2 Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them. Those who were with him numbered about four hundred.

NJB 1 Samuel 22:2 All those in distress, all those in debt, all those who had a grievance, gathered round him and he became their leader. There were about four hundred men with him.

NAB 1 Samuel 22:2 He was joined by all those who were in difficulties or in debt, or who were embittered, and he became their leader. About four hundred men were with him.

YLT 1 Samuel 22:2 and gather themselves unto him do every man in distress, and every man who hath an exactor, and every man bitter in soul, and he is over them for head, and there are with him about four hundred men.

GWN 1 Samuel 22:2 Then everyone who was in trouble, in debt, or bitter about life joined him, and he became their commander. There were about four hundred men with him.

RSV 1 Samuel 22:2 And every one who was in distress, and every one who was in debt, and every one who was discontented, gathered to him; and he became captain over them. And there were with him about four hundred men.

NKJ 1 Samuel 22:2 And everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them. And there were about four hundred men with him.

ASV 1 Samuel 22:2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them: and there were with him about four hundred men.

DBY 1 Samuel 22:2 And every one in distress, and every one that was in debt, and every one of embittered

spirit collected round him; and he became a captain over them; and there were with him about four hundred men.

BBE 1 Samuel 22:2 And everyone who was in trouble, and everyone who was in debt, and everyone who was bitter in soul, came together to him, and he became captain over them: about four hundred men were joined to him.

BHT 1 Samuel 22:2 wayyilṭqaBBücû ʿēlāyw Kol-ʾîš măcôq wūkôl-ʾîš ʾāšer-lô nôšeʿ wūkôl-ʾîš mar-neʿpeš wayūhî ʾâlêhem lûSār wayyihyû ʾimmô KûʾarBa` měʾôt ʾîš

NIRV 1 Samuel 22:2 Everyone who was in trouble or owed money or was unhappy gathered around him. He became their leader. About 400 men were with him.

RWB 1 Samuel 22:2 And every one that was in distress, and every one that was in debt, and every one that was discontented, resorted to him; and he became a captain over them: and there were with him about four hundred men.

WEB 1 Samuel 22:2 And every one {that was} in distress, and every one that {was} in debt, and every one {that was} discontented, resorted to him; and he became a captain over them: and there were with him about four hundred men.

NAS 1 Samuel 22:2 And everyone who was in distress, and everyone who was in debt, and everyone who was discontented, gathered to him; and he became captain over them. Now there were about four hundred men with him.

- **distress:** Jdg 11:3 Mt 11:12,28
- **was in debt:** Heb. had a creditor, Mt 18:25-34
- **discontented:** Heb. bitter of soul, 1Sa 1:10 30:6 Jdg 18:25 2Sa 17:8 Pr 31:6 *margins
- **a captain:** 1Sa 9:16 25:15,16 30:22-24 2Sa 5:2 2Ki 20:5 1Ch 11:15-19 Ps 72:12-14 Mt 9:12,13 Heb 2:10
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

David Leader/Teacher of a Motley Crew

THE 3 "D'S" DESCEND ON DAVID! (MOTLEY CREW > MIGHTY MEN)

Everyone who was in distress ([matsoq](#); Lxx = [anagke](#) - state of distress or trouble, calamity, pressure), **and everyone who was in debt** (Lit = had a creditor), **and everyone who was discontented** ([mar](#) + nephesh = bitter of soul) **gathered to him; and he became captain** (sar = leader; Lxx = [hegeomai](#) = leader = making a decision after weighing the facts or circumstances) **over them** - David became captain over a band of men united by the fact that in some way they all had experienced adversity. He was a leader, which describes one who rules, guides, or inspires others! David fulfilled all these functions. In Psalm 34:11 David writes "Come, you children, listen to me; I will teach you the fear of the LORD." Surely that is part of the crash course cave curriculum of the 300 "hardluck hooligans" (Swindoll)!

THOUGHT - I love this list of David's [motley](#) (incongruously varied in appearance or character) **crew**! If you can't find yourself somewhere in this triad of terms (at least some of the times in your life), then you must be glorified (in Heaven)! Most of us, if we are honest, can identify with one or more of this group (yes, they were men, but they were representative of women also, and so they apply to both sexes). [Motley](#) **yes, but leaderless no!** They had a man after God's own heart (Acts 13:22+) who molded [motley](#) men into [mighty](#) men of David. We too have a leader, **the greater David**, the **Son of David**, Who seeks to mold us (transform us) into **mighty men and women of Christ Jesus**! Let us take heart and be encouraged for we are HIS workmanship (Ep 2:10+, see "Poiema - His Masterpiece), "works of the Master's hand" in progress (Play Wayne Watson's "[The Touch of the Master's Hand](#)"). May we all seek to be mind malleable, soul supple, heart tender, and spirit humble, so that His Spirit and Word might continually transform us from glory to glory into His image (2Co 3:18+). Wherever you are in this process of progressive sanctification, we can be confident and fully assured of God's promise "that He who began a good work in you will perfect it until the day of Christ Jesus." Amen and Amen. (Php 1:6+).

God gives special attention
to cries when they come out of caves
-- Chuck Swindoll

Anderson - It was DISTRESS that drove the Prodigal Son home to his father. It is when we are in distress that we cry out to God and are driven to the side of our Lord. The second group were those who were in DEBT. God's laws show us our sin and how bankrupt we are to meet God's judgment. The third type of man who came to David was DISCONTENTED. Maybe this means they were embittered, disappointed, frustrated, restless. How many people are discontented today? They came to David because they believed David was God's anointed king and had a right to rule over them. They were converted from Saul to David. They also decided for him with action. It is one thing to believe in the coming kingdom of Christ; it's another to take your stand for him and to identify yourself with him. He became their leader, and they yielded to him in all things. They stood with him in exile and suffering so that one day they might share with him the kingdom. They looked to David for training

Wiersbe - What a motley group gathered around the exiled king (1 Cor. 1:26–30)! A. W. Tozer used to say, "Don't follow any leader until you see the mark of the oil on his forehead." David had the anointing of God, and he represented the future in Israel. Yes, he made mistakes and was sometimes discouraged, but he was God's man and God used him. (Borrow [With the Word](#))

Now there were about four hundred men with him - We might call them David's **motley crew** who would grow under David's leadership into David's **mighty men** (cf 2Sa 10:7)

Spurgeon - In this he became a type of our Lord Jesus, of whom it was said, "This man receiveth sinners and eateth with them." David's followers had been rendered desperate by the oppressions of Saul, but though they were bold and warlike men, they do not appear to have been evil in character; rather from their sympathy with David, and their general conduct, we may believe them to have been the best men in the kingdom, who, from that very cause, had been impoverished by Saul's spiteful treatment. Those who side with Jesus must expect to be treated as he was, and if this drives us into closer fellowship with our despised and rejected Lord, so much the better.

It was at this time that some of his boldest followers joined him.

Brian Bell - 400 men who looked to David for leadership. His own little Tea Party Movement! 2. Distress - some were staggering under great pressures & stresses. a) Spiritually no self-satisfied man ever comes to Christ. Matter of fact in Rev.3 Jesus stands outside the door of the church that saw themselves as rich, increased w/ goods, & in need of nothing. It was sheer distress that drove the prodigal son back to his father. 3. Debt - others were drowning in debt due to Saul's heavy taxation. a) Spiritually we also are bankrupt wretched people, & apart from grace we find ourselves bankrupt, insolvent, desperately in debt & helpless to meet God's judgment. Therefore, our only hope is to fly to the wounded side of the Lord. 4. Discontented - still others sought out the national hero who had been similarly abused. a) Spiritually today many are embittered, disappointed, frustrated, & restless yet instead of running to Christ they gather around the world's broken cisterns trying to satisfy their thirst for they know not what. Yet, if any man thirst, let him come to Jesus & drink, then out of his life shall flow rivers of cool living water. b) Well, David welcomed these men & provided the godly leadership they needed. c) He said, Come, my children, listen to me; I will teach you the fear of the Lord. Ps 34:11 God may not bring 400 people to your doorstep, but he may bring someone who is in a similar situation to say, "I understand". 1. As...Cancer patients find a new reason to live by reaching out to other cancer patients; Alcoholics, the strength to stay sober by helping other recovering alcoholics; Victims of abuse, the hope to endure by ministering to other victims of abuse. (Swindoll) In David's darkest hour, God gave him a ministry of helping men like him who had been worn down by injustice! 1. Their spirits could have easily soured like rotten milk, fermenting into calls for a violent revolution. 2. But David kept his eyes on God & instilled character & direction in their lives. He trained them to be mighty warriors (1 Chron. 11:10-47) & their # increased from 400 to 600 strong. W. Wait! How did this take place? - From lonely desperation to God-entrusted leadership? 1. 3 Psalms clue us in: Ps. 142, 57, 34 reveal the attitude that made change possible. Key: David is now undergoing a most essential part of his training, which will qualify him to pass on to us cave dwellers... "Oh, taste and see that the Lord is good; Blessed is the man who trusts/takes refuge in him." Maybe you find yourself in the Cave of Adullam; Maybe you find yourself in Distress, or in debt, or discontent. Oh, taste & see that the Lord is good; Blessed is the man who trusts/takes refuge in him

Distress ([04689](#))(**matsoq** from **tsuq** = to constrain, bring into straits, press upon, great external pressure) means **anguish** (= agonizing physical or mental pain; torment, misery), distress, stress, straits. Note in 4 of the 6 uses **matsoq** clearly refers to hardships and anxiety especially brought on from disobeying the Lord (Deut. 28:53, 55, 57; Jer. 19:9). **THOUGHT** - Oh to hear this truth and heed this truth, so that the next time we are tempted to commit flagrant, willful disobedience, we recall **matsoq** to our minds!!! But praise God for Ps 119:143 where the psalmist was in anguish (makes you think this was David writing Ps 119), but was relieved by delighting in God's commandments! The NLT paraphrases it "As pressure and stress bear down on me, I find joy in your commands." Amen and amen!

Gilbrant - The masculine noun, **mātsôq**, is derived from **tsûq**, "to press upon." The verb has a number of cognates which connote "narrow," "tight." The KJV, therefore, often translates **mātsôq** as "straits" or "straitness," referring to a place of great distress. Mothers would be forced to eat their own children if they disobey and forsake his commands. In a time of "distress" that enemies would bring Israel when they found

themselves under God's curse, such atrocities would occur (Deut. 28:53-59). When David hid from King Saul in the cave of Adullam, 1 Sam. 22:2 states that men who were in distress joined forces with him. ([Complete Biblical Library](#))

Matsoq - 6v - anguish(1), distress(5). Deut. 28:53; Deut. 28:55; Deut. 28:57; 1 Sam. 22:2; Ps. 119:143; Jer. 19:9

Deuteronomy 28:53+ "Then you shall eat the offspring of your own body, the flesh of your sons and of your daughters whom the LORD your God has given you, during the siege and the **distress** (Lxx - [stenochoria](#) = narrow place, figuratively, as the restrictiveness and pressures brought on by inner or outer problems) by which your enemy will oppress you.

Deuteronomy 28:55+ so that he will not give even one of them any of the flesh of his children which he will eat, since he has nothing else left, during the siege and the **distress** Lxx - [stenochoria](#) = narrow place, figuratively, as the restrictiveness and pressures brought on by inner or outer problems) by which your enemy will oppress you in all your towns.

Deuteronomy 28:57+ and toward her afterbirth which issues from between her legs and toward her children whom she bears; for she will eat them secretly for lack of anything else, during the siege and the **distress** Lxx - [stenochoria](#) = narrow place, figuratively, as the restrictiveness and pressures brought on by inner or outer problems) by which your enemy will oppress you in your towns.

Psalms 119:143 (see commentary) Trouble and **anguish** have come upon me, yet Your commandments are my delight.

Jeremiah 19:9 "I will make them eat the flesh of their sons and the flesh of their daughters, and they will eat one another's flesh in the siege and in the **distress** with which their enemies and those who seek their life will distress them."

Discontent (bitter) ([04751](#)) **mar** is an adjective most often used figuratively to express the emotional response to a destructive, heart-crushing situation. It is used in a literal sense - bitter grape clusters (Dt. 32:32); bitter water (Ex 15:23); food in general (Pr 27:7). Although an adjective, mar can function alone as the noun bitterness (Isa. 38:15, 17) or as an adverb, bitterly (Isa 33:7, Ezek 27:30, Zeph 1:14). Mar can describe results of continued fighting (2 Sa 2:26). Figuratively modifies Esau's cry (Ge 27:34; Esther 4:1; Ezek 27:30); bitterness of death (1 Sa 15:32); or to describe a person discontented (1 Sa 22:2); provoked (2 Sa 17:8); anguished (Ezek. 27:31); ruthless (Hab. 1:6). Naomi's name for herself (Ru 1:20). **Victor Hamilton** gives a good survey of the figurative uses - Some of these situations are: (1) in the case of a woman, barrenness and sterility, 1 Samuel 1:10; (2) an unfulfilled death-wish, Job 3:20; (3) family turmoil, Genesis 27:34; (4) the exploitation and deprivation of minority peoples, Esther 4:1; (5) personal suffering and hardship, Job 7:11; Job 10:1; Isaiah 38:15; (6) a hostile and precarious situation, Psalm 64:3 [H 4]; grief over the apostasy of believers, Jeremiah 2:19; (7) the Lord's judgment on unbelievers, Zeph. 1:14; (8) discontentment with lacklustre leadership, 1 Samuel 22:2; (9) the thought of death, 1 Samuel 15:32; (10) the crumbling of dreams and aspiration, Ezekiel 27:30, 31. . ([TWOT](#) online version)

THE CRY FROM THE CAVE - 1 Samuel 22:2 - Charles Swindoll (Borrow [Starting Over](#) page 42) points out that "The cave of Adullam was no Holiday Inn. It was a wicked refuge camp, a dark vault on the side of a cliff that reached deeply into a hill. Huddled in this clammy cavern were 400 losers, a mob of miserable humanity--the original Mafia. They all had one thing in common--**a bad record**. The place smelled like the Rams' locker room and sounded like an army barracks. You can bet not one of those guys ever heard Gothard's Principles on Handling Irritations. They were so tough, they'd make Al Capone sleep with a night light. They were gross. **Except for David--that's right, David. It became his responsibility to turn that mob into an organized, well-disciplined fighting force, mighty men of valor.** Talk about a challenge. These weren't the Filthy Five nor the Nasty Nine, nor the Dirty Dozen. Remember, there were 400 of these hardluck hooligans. Soon they became 600 and David was the den mother for these desperadoes. He was general, master sergeant and chaplain all rolled into one. David, "the sweet psalmist of Israel" became David the drill instructor. Needles to say, his battalion of 600 is not to be confused with the 600 who "rode into the valley of death" in Tennyson's Charge of the Light Brigade. The only place these guys had ridden was out of town, chased by their creditors...which turned David's men into predators. Did he pull it off? Could a shepherd from Bethlehem assume command of such a nefarious band of ne'er-do-wells? Did he meet the challenge? INDEED! In a brief period of time he had the troops in shape -- combat ready. Incredible as it seems, he was doing battle against the enemy forces using strategic maneuvers before the year was up. These were the very men who fought loyally by his side and gave him strong support when he became the king of Israel. They were called "the mighty men" and many of their names are listed in the Bible for heroism and dedication.

All of us face a challenge. For some of you, it's a business that has all the earmarks of disaster. For others, it's the challenge of schooling without adequate money, or a houseful of young lives to shape, or a wounded relationship, or a prolonged illness that

lingers and hurts. Still others of you find yourself in leadership over a group of people who need constant direction and encouragement...and you're tired of the demands. Some of you endure employment in a company that lacks a lot.

Be encouraged. If David could handle that cave full of malcontents, you can tighten your belt and take on the challenge in your cave. Do you need strength? Peace? Wisdom? Direction? Discipline? Ask for it! God will hear you. He gives special attention to cries when they come out of caves."

Henry Blackaby - Attractive People

Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them. Now there were about four hundred men with him. 1 Samuel 22:2 (NASB)

The dictionary describes an attractive person as "pleasing, charming, having the power to attract others." Attractiveness goes much deeper than our physical features. We've all known some beautiful people who had personalities like rattlesnakes. They were either abrasive, obnoxious, self-centered, shallow, or all of the above. They may attract us initially with their good looks, but we are soon repelled by their personalities.

David was a handsome man, but that wasn't what attracted people to him. He had a large circle of close and loyal friends because of his personality. He was like a magnet for hurting people because he understood their situation. He had been mistreated and misunderstood enough himself that he was able to sympathize with others. He was kind and thoughtful of others, so they wanted to be around him. Hundreds of men followed his leadership willingly because they knew he cared about them. No doubt David could have been as ugly as a can of worms, and he would have attracted the same people.

Do you have a personality like David's? Do people know that if they are hurting you will listen to them and sympathize with them? Or are you unknowingly giving off the message that you have time only for those who can help you? If you've been more of a taker than a giver lately, ask God to soften your heart and make you aware of ways to be a friend to someone today. More than likely, you'll receive a blessing in the process! (Borrow [The experience : a devotional and journal : day by day with God](#))

Robert Hawker - MY soul, was not this thy case when thou first sought after Jesus? Thou wert, indeed, in debt, under an heavy load of insolvency. Distress and discontent sadly marked thy whole frame. Unconscious where to go, or to whom to seek, and no man cared for thy soul. Oh! what a precious thought it was, and which none but God the Holy Ghost could have put into thine heart,—Go unto Jesus! And when I came, and thou didst graciously condescend to be my Captain, from that hour how hath my soul been revived. My insolvency thou hast taken away; for thou hast more than paid the whole demands of the law; for thou hast magnified it and made it honourable. My distress under the apprehension of divine justice thou hast removed; for God's justice, by thee, is not only satisfied, but glorified. My discontent can have no further cause for exercise, since thou hast so graciously provided for all my wants, in grace here, and glory hereafter. Hail! thou great and glorious Captain of my salvation! In thee I see that Leader and Commander which Jehovah, thy Father, promised to give to the people. Thou art indeed, blessed Jesus! truly commissioned by thy Father to this very purpose, that every one that is in soul-distress, by reason of sin, and debtors to the broken law of God, may come unto thee, and take thee for their Captain. And truly, Lord, thy little army, like David's, is composed of none originally but distressed souls. None would take thee for his Captain whose spiritual circumstances are not desperate. None but the man whose heart hath felt distress, by reason of sin, and is sinking under the heavy load of guilt, will come under thy banner. Oh! the condescension of Jesus to receive such, and be gracious unto them. Oh! that I had the power of persuasion, I would say to every poor sinner, every insolvent debtor, every one who feels and knows the plague of his heart—Would to God you were with the Captain of my salvation, he would recover you from all your sorrow. Go to him, my brother, as I have done; he will take away your distress by taking away your sin. He will liberate you from all your debt by paying it himself. He will banish all discontent from the mind, in giving you peace with God by his blood. Yes! blessed, almighty Captain! thou art indeed over thy people, as well as a Captain to thy people. By the sword of thy spirit, which is the word of God, thou workest conviction in our hearts; thou makest all thine enemies fall under thee; thou leadest thy people on to victory, and makest them more than conquerors through thy grace supporting them. Lord, put on the military garments of salvation on my soul, and the whole armour of God, that under thy banner, I may be found in life, in death, and for evermore.

Michael Andrus - Sometimes in the wilderness you meet weird people, people who are either escaping reality or running from responsibility. The men who gather around David at the Cave of Adullam include those who are oppressed, in debt, or otherwise bitter at the cards they have been dealt. I imagine David said to himself more than once, "What did I do to earn friends like these? I can hardly feed myself and my family, and then 400 needy people of every sort find their way to my cave." I suspect he wanted to say, "Buzz off!" But he didn't. David seemed to have a unique ability to face a situation with the attitude, "Well, I'm not sure what God has in mind here, but he brought these people around me, so I'm going to make the best of it." And David begins to introduce

some discipline and responsibility into this rag-tag group. Before long he has a band of loyal fighters who are willing to lay down their lives for him—a personal army that becomes an important ingredient throughout his rule over Israel.

Every one of us will enter the wilderness of difficult relationships from time to time. We may encounter what are sometimes called VDP's—very draining people, individuals who are emotionally needy and tend to drain every ounce of energy from us. We can blow them off, or we can tell them off, or we can say, "OK, God, I don't know why you brought this person into my life, but I'm going to make the best of it. Show me how to love these people well, as you do."

I know that I personally tend to give up on people too soon. I value hard work, discipline, and competency; I disdain laziness and carelessness. But what I have had to learn over the years (and I'm still learning it) is that these values of mine have a lot to do with the fact that I tend to be a perfectionist and a workaholic, and these are not necessarily godly characteristics. I have to give people a lot more leeway to be who God created them to be. If they don't measure up to my standards, they may yet measure up to God's, and that's more important.

There is another Psalm of David whose superscription tells us it was written "at the time David fled from Saul into the cave"—Psalm 57. We cannot be certain this is the Cave of Adullam, because David lived in several caves, but there is much here that fits the Adullam experience. Look particularly at Ps 57:4:

I am in the midst of lions; I lie among ravenous beasts—
men whose teeth are spears and arrows, whose tongues are sharp swords.

I have a feeling that David is not talking about the enemies who drove him to the cave in the wilderness, but rather about the motley crew that has gathered around him. And what is his response to being surrounded by these troubled relationships? He says in Ps 57:1:

Have mercy on me, O God, have mercy on me,
for in you my soul takes refuge.
I will take refuge in the shadow of your wings.

When surrounded by difficult relationships, David takes refuge in the mercy of God. He also finds strength in praise. Twice, in verse 5 and again in verse 11, he says: "Be exalted, O God, above the heavens; let your glory be over all the earth." I think that's still the wisest approach for us to take when facing troubled relationships—appeal to God's mercy and find strength in praise.

G Campbell Morgan - 1 Sam. 22. 2. (Borrow [Life applications from every chapter of the Bible](#))

The story of Adullam is a great story. Thither David went when he left Achish. Whether his going there was the final act of his fear, or the return to faith perhaps, it is hard to decide. In any case, he had now abandoned the attempt to seek safety among the enemies of his people. The cave became a rallying ground, and the result is found later in the character of the mighty men who were gathered about him. In many ways it was a sorry crowd that went down to join him there. Men in distress, in debt, and discontented, gathered about him. From the view-point of Saul they were the unfit men, who were a menace to the existing order of things. The probability is that they were what they were as a result of the chaotic condition of the kingdom; their distress resulting from the false method of government; their debt due to oppressive taxation; their discontent a righteous discontent with the prevailing wrongs. The true kingliness of David is seen in the effect he produced upon these men. They became an orderly company of mighty men, filled with the high heroic spirit which is capable of splendid loyalty and glorious deeds. It is almost impossible to escape from the parabolic value of this story. Our King is still rejected of men, though appointed by God. rejected His rejection He is gathering about Him those in distress, in debt, discontented; and He is changing them by His rule into the men of might, who will stand by Him until the day of His earthly coronation. The phrase "cave of Adullam" has become the description of all sorts of associations of discontented men. Well, if these men are gathering about God's King, their discontent is being made the dynamic of human deliverance.

1 Samuel 22:3 And David went from there to Mizpah of Moab; and he said to the king of Moab, "Please let my father and my mother come and stay with you until I know what God will do for me."

BGT 1 Samuel 22:3 κα π λθεν Δαυιδ κεθεν ες Μασσηφα τς Μωαβ κα επεν πρς βασιλ α Μωαβ
γιν σθωσαν δ πατ ρ μου κα μητηρ μου παρ σο ως του γν τ ποι σει μοι θες

LXE 1 Samuel 22:3 And David departed thence to Massepath of Moab, and said to the king of Moab, Let, I pray thee, my father and my mother be with thee, until I know what God will do to me.

KJV 1 Samuel 22:3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my

father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

NET 1 Samuel 22:3 Then David went from there to Mizpah in Moab, where he said to the king of Moab, "Please let my father and mother stay with you until I know what God is going to do for me."

CSB 1 Samuel 22:3 From there David went to Mizpeh of Moab where he said to the king of Moab, "Please let my father and mother stay with you until I know what God will do for me."

ESV 1 Samuel 22:3 And David went from there to Mizpeh of Moab. And he said to the king of Moab, "Please let my father and my mother stay with you, till I know what God will do for me."

NIV 1 Samuel 22:3 From there David went to Mizpah in Moab and said to the king of Moab, "Would you let my father and mother come and stay with you until I learn what God will do for me?"

NLT 1 Samuel 22:3 Later David went to Mizpeh in Moab, where he asked the king, "Please allow my father and mother to live here with you until I know what God is going to do for me."

NRS 1 Samuel 22:3 David went from there to Mizpeh of Moab. He said to the king of Moab, "Please let my father and mother come to you, until I know what God will do for me."

NJB 1 Samuel 22:3 From there David went to Mizpah in Moab and said to the king of Moab, 'Allow my father and mother to stay with you until I know what God intends to do for me.'

NAB 1 Samuel 22:3 From there David went to Mizpeh of Moab and said to the king of Moab, "Let my father and mother stay with you, until I learn what God will do for me."

YLT 1 Samuel 22:3 And David goeth thence to Mizpeh of Moab, and saith unto the king of Moab, 'Let, I pray thee, my father and my mother go out with you, till that I know what God doth for me;'

GWN 1 Samuel 22:3 From there David went to Mizpah in Moab. He asked the king of Moab, "Please let my father and mother stay with you until I know what God is going to do for me."

- Mizpeh: Jdg 11:29
- the king: 1Sa 14:47 Ru 1:1-4 4:10,17
- Let my father: Ge 47:11 Ex 20:12 Mt 15:4-6 1Ti 5:4
- till I know: 1Sa 3:18 2Sa 15:25,26 Php 2:23,24
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

DAVID SHUTTLES FAMILY TO SAFETY IN MOAB

And David went from there to Mizpah of Moab - This would be a journey of about 70 miles (see journey from #6 Adullam to #7 Mizpah) Here we see David going to a second enemy of Israel (cf 1Sa 14:47 = Saul "fought against all his enemies on every side, against Moab"). David however does have a Moabite tie, for his great-grandmother Ruth was a Moabitess.

The king of Moab was surely an enemy of Saul (see passage above), so that the principle of ["the enemy of my enemy is my friend"](#) comes into play.

Vos says it well, "Next David went east to the Dead Sea, into the territory of Moab, possibly because he had Moabite blood in his veins. His great-grandmother was Ruth. More likely however, he went there because he could expect protection as an opponent of a neighboring ruler. But it is entirely possible that David found a welcome for his parents in the court of the King of Moab because of the Moabite kinship. The words, 'Till I know what God will do for me' show David's sense of God's sovereign control over his life and his resignation to the will of God." (Borrow [1, 2 Samuel : Bible study commentary](#))

and he said to the king of Moab, "Please let my father and my mother come and stay with you until I know what God will do for me" - David's short back sliding is now reversed and he is seeking the will of God.

Mackintosh says, "If the moving of his finger would have set him on the throne, he would not have taken advantage of it. David waited simply upon God. Here was his strength, his elevation, his entire dependence. He could say, 'My soul, wait thou only upon God, for my expectation is from Him.' He was prepared to wait for God's time, being assured that it was the best and wisest time. He could say, 'My times are in Thy hand. Father, I wish for them to be there.' "

We shall never get to the end of all that God will do for us, if only we perfectly give ourselves up to Him. David had a very imperfect vision of all that was in God's plan for him; he had an inkling, but that was all. And we have still less. Yet let us recapitulate some of the things which God will do for us.

He waits to give us the spirit of Sonship: so that we may ever be conscious of His Fatherhood, and look up into His face in the garden of Gethsemane, and on the Mount of Transfiguration alike, calling Him Abba, Father.

He longs to lead us to full consecration; to lead us into such close association with Jesus in His redeeming purpose, that we may become His willing bond-servants, with no other purpose and aim in life than His service and glory.

He desires to deliver us from all known sin: that we may be blameless and harmless, His children without rebuke in this sinful world, who walk before Him in holiness and righteousness all our days.

He wants to anoint us with the Holy Spirit: so that our ministry to men may have more of the savor of Christ; may plough deeper furrows in human hearts; may have more abiding results.

He desires us to come into partnership with His Son— here in His redemptive purpose, yonder in His throne. To this indeed He calls us.

Who can know all that God waits to do, not here only, but yonder, when life has entered upon its eternal stage! "Now are we children of God; and it is not yet made manifest what we shall be" (1 John 3:2, R. V.).

1 Samuel 22:4 Then he left them with the king of Moab; and they stayed with him all the time that David was in the stronghold.

BGT 1 Samuel 22:4 κα παρέκλεσεν τὸ πρῶτον τὸ βασιλὸς Μωαβ καὶ κατέκουν μετὰ τοὺς πατέρας τοῦ Δαυὶδ ἐν τῇ περιοχῇ

LXE 1 Samuel 22:4 And he persuaded the King of Moab, and they dwell with him continually, while David was in the hold.

KJV 1 Samuel 22:4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

NET 1 Samuel 22:4 So he had them stay with the king of Moab; they stayed with him the whole time that David was in the stronghold.

CSB 1 Samuel 22:4 So he left them in the care of the king of Moab, and they stayed with him the whole time David was in the stronghold.

ESV 1 Samuel 22:4 And he left them with the king of Moab, and they stayed with him all the time that David was in the stronghold.

NIV 1 Samuel 22:4 So he left them with the king of Moab, and they stayed with him as long as David was in the stronghold.

NLT 1 Samuel 22:4 So David's parents stayed in Moab with the king during the entire time David was living in his stronghold.

NRS 1 Samuel 22:4 He left them with the king of Moab, and they stayed with him all the time that David was in the stronghold.

NJB 1 Samuel 22:4 He left them with the king of Moab and there they stayed all the time that David was in the stronghold.

NAB 1 Samuel 22:4 He left them with the king of Moab, and they stayed with him as long as David remained in the refuge.

YLT 1 Samuel 22:4 and he leadeth them before the king of Moab, and they dwell with him all the days of David's being in the fortress.

GWN 1 Samuel 22:4 He brought them to the king of Moab, and they stayed with him as long as David was living in his fortified camp.

- in the hold: 2Sa 23:13,14 1Ch 12:16, Gad, 2Sa 24:11 1Ch 21:9 29:29 2Ch 29:25, depart, 1Sa 23:1-6 Ne 6:11 Ps 11:1 Isa 8:12-14, David departed, Mt 10:23
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 Chronicles 12:8-18 From the Gadites there came over to David in the stronghold ([metsad](#)) in the wilderness ([midbār](#)), mighty ([gibbor](#)) men of valor ([chayil](#)), men trained for war, who could handle shield and spear, and whose faces were like the faces of lions, and they were as swift as the gazelles on the mountains. 9 Ezer was the first, Obadiah the second, Eliab the third, 10 Mishmannah the fourth, Jeremiah the fifth, 11 Attai the sixth, Eliel the seventh, 12 Johanan the eighth, Elzabad the ninth, 13 Jeremiah the tenth, Machbannai the eleventh. 14 These of the sons of Gad were captains of the army; he who was least was equal to a hundred and the greatest to a thousand. 15 These are the ones who crossed the Jordan in the first month when it was overflowing all its banks and they put to flight all those in the valleys, both to the east and to the west. 16 Then some of the sons of Benjamin and Judah came to the stronghold to David. 17 David went out to meet them, and said to them, "If you come peacefully to me to help me, my heart shall be united with you; but if to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers look on it and decide." 18 Then the Spirit came upon Amasai, who was the chief of the thirty, and he said, "We are yours, O David, And with you, O son of Jesse! Peace, peace to you, And peace to him who helps you; Indeed, your God helps you!" Then David received them and made them captains of the band.

PARENTS REMAIN IN MOAB FOR THE DURATION

Then - Marks progression in the narrative.

he left them with the king of Moab; and they stayed with him all the time that David was in the stronghold ([mesudah/mesuda](#)) - Presumably they remained in Moab for the 10-12 years David was a fugitive from Saul, for they certainly would not have been safe while Saul was still living and reigning.

Laney has an interesting that "Returning from Moab, David spent some time at the stronghold transliterated [Mesudah](#)' (**ED**: HEBREW FOR "STRONGHOLD" = [Metsudah](#)) This may refer to Masada, the mountain fortress towering 1,320 feet above the shores of the Dead Sea." (Borrow [First and Second Samuel](#))

F. B. Meyer speaks of this act of David by saying, "We need now enlarge on David's filial love which traversed the entire distance from Adullam to Moab to secure an asylum for his father and mother who are probably too aged to stand the hardships and dangers of his fugitive life. Suffice it to say, that his petition was readily granted by the king of Moab, perhaps on account of some pride in the Moabite blood that flowed in the veins of the young Hebrew warrior. But that double journey, first to secure the shelter, and then to escort the aged couple thither, evinces a pleasing trait in David's character. There was no lack of obedience to the first commandment with promise. It is, however, with the cave and the more motley group of his adherents that we have now to do."

Stronghold (fortress) ([04686](#)) ([mesudah/mesuda](#) from **tsud** = to hunt) means a fastness, stronghold. Mesudah (mesuda) refers to a wilderness or mountainous places for hiding, defense, and gathering supplies for battle (1Sa 22:4, 5; 24:22) especially David's city when he captured the "stronghold of Zion" (2Sa 5:7, 9). Job 39:28 gives us a good word picture of the meaning of this word describing the home of the eagle "On the cliff he dwells and lodges, Upon the rocky crag, an **inaccessible place** (mesudah)."

John Hartley adds "Apparently related to mešād which means "mountain-height" or "summit"; then "fortress, castle" (Arabic mašādun) so [Masada](#), the fortress-palace plateau of Herod near the Dead Sea. In the rocky crag the eagle makes his stronghold (Job 39:28). But man erects his fortress out of stone or brick to protect himself from external dangers. Nevertheless with great strategy a stronghold may be taken; e.g. David captured the stronghold of Zion (2 Samuel 5:7). For the believer, especially David, God himself was the stronghold in whom he trusted throughout his trials (Psalm 18:2 [H 3]; Psalm 91:2)." (online [TWOT](#))

Gilbrant - Related to the more common masculine noun, māsōdh "net," "snare," this feminine noun is derived from the verb tsūdh, "to hunt." It is used figuratively to depict the judgment of the Lord in Ezekiel (Ezek 12:13; 17:20). The word is also translated "prey," i.e., that which has been taken by the net. In ch. 13, the Lord brings a strong rebuke through Ezekiel to the false prophets of Israel. Ezek 13:20 says, "I am against your pillows, wherewith you there hunt the souls to make them fly." The promise follows, "They will no longer fall prey to your power. Then you will know that I am the Lord" (Ezek 13:21NIV). ([Complete Biblical Library](#))

Metsudah - 17x - fortress(6), inaccessible place(1), stronghold(10). 1 Sam. 22:4; 1 Sam. 22:5; 1 Sam. 24:22; 2 Sam. 5:7; 2 Sam. 5:9; 2 Sam. 5:17; 2 Sam. 22:2; 2 Sam. 23:14; 1 Chr. 11:5; 1 Chr. 11:16; Job 19:6; Job 39:28; Ps. 18:2; Ps. 31:2; Ps. 31:3; Ps. 66:11; Ps. 71:3; Ps. 91:2; Ps. 144:2; Ezek. 12:13; Ezek. 13:21; Ezek. 17:20

1 Samuel 22:5 The prophet Gad said to David, "Do not stay in the stronghold;depart, and go into the land of Judah." So David departed and went into the forest of Hereth.

BGT 1 Samuel 22:5 κα ε πεν Γαδ προφ της πρ ς Δαυιδ μ κ θου ν τ περιοχ πορε ου κα ξεις ε ς γ ν Ιουδα κα πορε θη Δαυιδ κα λθεν κα κ θισεν ν π λει Σαριχ

LXE 1 Samuel 22:5 And Gad the prophet said to David, Dwell not in the hold: go, and thou shalt enter the land of Juda. So David went, and came and dwelt in the city of Saric.

KJV 1 Samuel 22:5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

NET 1 Samuel 22:5 Then Gad the prophet said to David, "Don't stay in the stronghold. Go to the land of Judah." So David left and went to the forest of Hereth.

CSB 1 Samuel 22:5 Then the prophet Gad said to David, "Don't stay in the stronghold. Leave and return to the land of Judah." So David left and went to the forest of Hereth.

ESV 1 Samuel 22:5 Then the prophet Gad said to David, "Do not remain in the stronghold; depart, and go into the land of Judah." So David departed and went into the forest of Hereth.

NIV 1 Samuel 22:5 But the prophet Gad said to David, "Do not stay in the stronghold. Go into the land of Judah." So David left and went to the forest of Hereth.

NLT 1 Samuel 22:5 One day the prophet Gad told David, "Leave the stronghold and return to the land of Judah." So David went to the forest of Hereth.

NRS 1 Samuel 22:5 Then the prophet Gad said to David, "Do not remain in the stronghold; leave, and go into the land of Judah." So David left, and went into the forest of Hereth.

NJB 1 Samuel 22:5 The prophet Gad, however, said to David, 'Do not stay in the stronghold; leave and make your way into the territory of Judah.' David then left and went to the forest of Hereth.

NAB 1 Samuel 22:5 But the prophet Gad said to David: "Do not remain in the refuge. Leave, and go to the land of Judah." And so David left and went to the forest of Hereth.

YLT 1 Samuel 22:5 And Gad the prophet saith unto David, 'Thou dost not abide in a fortress, go, and thou hast entered for thee the land of Judah;' and David goeth and entereth the forest of Hareth.

GWN 1 Samuel 22:5 "Don't live in your fortified camp," the prophet Gad told David. "Go to the land of Judah." So David went to the forest of Hereth.

- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

GOD'S MAN GOD GIVES DAVID ADVICE

The prophet Gad said to David, "Do not stay in the stronghold;depart, and go into the land of Judah." - In 2Sa 24:11 Gad is call "David's seer" and probably functioned as David's prophet.

Roe: How will David ever learn to trust God with all his heart, to be a man after God's own heart, if he is safe in his stronghold at Adullam where his safety is tied to a physical relationship of hiding in a cave with his 400 men instead of a spiritual one of simply trusting God in time of danger? So, God deliberately sends him back into Judah where there is risk. The Christian life is a life of risk taking. It is called "faith." Faith is when you step out and act like you believe that what God says is true, even when you do not see how it is ever going to work out. So, David is called to go back into Judah and become a man of faith.

John Davis - In this hour of flight and confusion, David was approached by the prophet Gad, who must have been a welcome sight.

It is entirely possible that Samuel had sent this prophet to join David and to give him spiritual counsel. This prophet had a long career with David (2 Sam. 24:11, 19), and along with Nathan, the prophet, was one of the compilers of David's biography (1Ch 29:29). (Borrow [The Birth of a Kingdom : Studies in I-II Samuel and I Kings 1-11](#))

Winter asks the question, "Who was the prophet Gad? The prophet had probably come to David from Samuel's school of the prophets, but whether he remained with David from that time forward to assist him with his counsel in his undertakings cannot be determined. In the last year of David's reign, he announced to him the punishment which would fall upon him from God on account of his sin in numbering the people; and he also wrote the acts of David (1 Chron. 29:29)."

So David departed and went into the forest of Hereth - See [#9 on map](#) for Hereth's possible location northwest of Hebron on the edge of the mountain district.. Gad spoke for God and to obey Gad was to obey God.

NAVES Topic - Gad

- A prophet of David, 2 Sam. 24:11.
- Bids David leave Adullam, 1 Sam. 22:5.
- Bears the divine message to David offering choice between three evils, for his presumption in numbering Israel, 2 Sam. 24:11-14; 1 Chr. 21:9-13.
- Bids David build an altar on threshing floor of Ornan, 2 Sam. 24:18, 19; 1 Chr. 21:18, 19.
- Assists David in arranging temple service, 2 Chr. 29:25.
- Writings of, 1 Chr. 29:29.

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.

BGT 1 Samuel 22:6 κα̣κουσεν Σαουλ τι̣ γνωσται̣ Δαυιδ̣ κα̣ ο̣ ν̣δρες̣ ο̣ μετ̣ α̣το̣ κα̣ Σαουλ̣ κ̣θητο̣ ν̣ τ̣
βουν̣ π̣ τ̣ν̣ ρουραν̣ τ̣ν̣ ν̣ Ραμα̣ κα̣ τ̣ δ̣ ρυ̣ ν̣ τ̣ χειρ̣ α̣το̣ κα̣ π̣ ντες̣ ο̣ πα̣δες̣ α̣το̣ παρειστ̣ κεισαν̣ α̣ τ̣

LXE 1 Samuel 22:6 And Saul heard that David was discovered, and his men with him: now Saul dwelt in the hill below the field that is in Rama, and his spear was in his hand, and all his servants stood near him.

KJV 1 Samuel 22:6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;)

NET 1 Samuel 22:6 But Saul found out the whereabouts of David and the men who were with him. Now Saul was sitting at Gibeah under the tamarisk tree at an elevated location with his spear in hand and all his servants stationed around him.

CSB 1 Samuel 22:6 Saul heard that David and his men had been discovered. At that time Saul was in Gibeah, sitting under the tamarisk tree at the high place. His spear was in his hand, and all his servants were standing around him.

ESV 1 Samuel 22:6 Now Saul heard that David was discovered, and the men who were with him. Saul was sitting at Gibeah under the tamarisk tree on the height with his spear in his hand, and all his servants were standing about him.

NIV 1 Samuel 22:6 Now Saul heard that David and his men had been discovered. And Saul, spear in hand, was seated under the tamarisk tree on the hill at Gibeah, with all his officials standing around him.

NLT 1 Samuel 22:6 The news of his arrival in Judah soon reached Saul. At the time, the king was sitting beneath the tamarisk tree on the hill at Gibeah, holding his spear and surrounded by his officers.

NRS 1 Samuel 22:6 Saul heard that David and those who were with him had been located. Saul was sitting at Gibeah, under the tamarisk tree on the height, with his spear in his hand, and all his servants were standing around him.

NJB 1 Samuel 22:6 When Saul heard that David and the men with him had been discovered, Saul was at Gibeah, seated under the tamarisk on the high place, spear in hand, with all his staff standing round him.

NAB 1 Samuel 22:6 Now Saul heard that David and his men had been located. At the time he was sitting in Gibeah under a tamarisk tree on the high place, holding his spear, while all his servants were standing by.

YLT 1 Samuel 22:6 And Saul heareth that David hath become known, and the men who are with him, and Saul is abiding in Gibeah, under the grove in Ramah, and his spear is in his hand, and all his servants standing by him.

GWN 1 Samuel 22:6 Saul heard that David and his men had been found. Saul was staying in Gibeah under the tamarisk tree at the worship site with his spear in his hand and all his officials standing around him.

- spear: 1Sa 18:10 19:9 20:33
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

SAUL RECEIVES REPORT OF A "DAVID SPOTTING"

Then Saul heard that David and the men who were with him had been discovered - Saul surely has spies throughout the land and here he receives a report of a David spotting.

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 - Think about this picture of Saul. Relaxing but NOT! It would be difficult to relax with a spear in your hand (not just by his side). This man is insecure, paranoid and worried.

Brian Bell - When you can't challenge your men to a holy cause, you resort to: Worry(6); Bribery(7); Sympathy(8); Spying(9); even Murder(11-19) just to let people know you're in charge! Worry is like a rocking chair, it gives you something to do, but doesn't get you anywhere. (1) Worry pulls tomorrow's cloud over today's sunshine. (2) Worry is wasting today's time, to clutter up tomorrow's opportunities, with yesterday's troubles. (3) Worry often gives a small thing a big shadow. - Swedish proverb (4) God is a help in trouble. In worry...you're on your own! **Illustration:** There is a fable of an eagle which could outfly another, and the other didn't like it. The latter saw a sportsman one day, and said to him: "I wish you would bring down that eagle." The sportsman replied that he would if he only had some feathers to put into the arrow. So the eagle pulled 1 out of his wing. The arrow was shot, but didn't quite reach the rival eagle; it was flying too high. The envious eagle pulled out more feathers, and kept pulling them out until he lost so many that he couldn't fly, and then the sportsman turned around and killed him. The moral lesson: If you are jealous, the only man you can hurt is yourself!

1 Samuel 22:7 Saul said to his servants who stood around him, "Hear now, O Benjamites! Will the son of Jesse also give to all of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds?"

BGT 1 Samuel 22:7 κα ε πεν Σαουλ πρ ς το ς πα δας α το το ς παρεστηκ τας α τ κα ε πεν α το ς κο σατε δ υ ο Βενιαμιν ε ληθ ς π σιν μ ν δ σει υ ς ιεσσαι γρο ς κα μπελ νας κα π ντας μ ς τ ξει κατοντ ρχους κα χιλι ρχους

LXE 1 Samuel 22:7 And Saul said to his servants that stood by him, Hear now, ye sons of Benjamin, will the son of Jessae indeed give all of you fields and vineyards, and will he make you all captains of hundreds and captains of thousands?

KJV 1 Samuel 22:7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

NET 1 Samuel 22:7 Saul said to his servants who were stationed around him, "Listen up, you Benjaminites! Is Jesse's son giving fields and vineyards to all of you? Or is he making all of you commanders and officers?"

CSB 1 Samuel 22:7 Saul said to his servants, "Listen, men of Benjamin: Is Jesse's son going to give all of you fields and vineyards? Do you think he'll make all of you commanders of thousands and commanders of hundreds?"

ESV 1 Samuel 22:7 And Saul said to his servants who stood about him, "Hear now, people of Benjamin; will the son of Jesse give every one of you fields and vineyards, will he make you all commanders of thousands and commanders of hundreds,

NIV 1 Samuel 22:7 Saul said to them, "Listen, men of Benjamin! Will the son of Jesse give all of you fields and vineyards? Will he make all of you commanders of thousands and commanders of hundreds?"

NLT 1 Samuel 22:7 "Listen here, you men of Benjamin!" Saul shouted to his officers when he heard the news. "Has that son of Jesse promised every one of you fields and vineyards? Has he promised to make you all generals and captains in his army?"

NRS 1 Samuel 22:7 Saul said to his servants who stood around him, "Hear now, you Benjaminites; will the son of Jesse give every one of you fields and vineyards, will he make you all commanders of thousands and commanders of hundreds?"

NJB 1 Samuel 22:7 'Listen, Benjaminites!' said Saul to them, 'Is the son of Jesse going to give you all fields and vineyards and make all of you commanders of thousands and commanders of hundreds'?

NAB 1 Samuel 22:7 So he said to them: "Listen, men of Benjamin! Will the son of Jesse give all of you fields and vineyards? Will he make each of you an officer over a thousand or a hundred men,

YLT 1 Samuel 22:7 And Saul saith to his servants who are standing by him, 'Hear, I pray you, ye Benjamites; also to all of you doth the son of Jesse give fields and vineyards! all of you he doth appoint heads of thousands and heads of hundreds!

- **the son of Jesse:** 1Sa 22:9,13 18:14 20:27,30 25:10 2Sa 20:1 1Ki 12:16 Isa 11:1,10
- **give:** 1Sa 8:14,15
- **captains:** 1Sa 8:11,12
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

SAUL PLAYING POLITICS WITH THE PEOPLE

Saul said to his servants who stood around him, "Hear now, O Benjamites! Will the son of Jesse also give to all of you fields and vineyards?" - Saul doesn't even use David's name showing his disdain.

MacArthur - Saul asked those of his own tribe whether associating themselves with David would provide for them more possessions and privileges than they already had from Saul.

Will he make you all commanders of thousands and commanders of hundreds - What is Saul doing? In essence he is "bribing" them.

Wiersbe - Contrast Saul's approach to leadership. He could not challenge his men to a holy cause, so he tried to bribe them (v. 7) and play on their sympathy (v. 8). He depended on spies like Doeg, and he was not afraid to murder innocent priests just to let people know who was in charge. Saul was unwilling to kill the wicked Amalekites, but he murdered God's priests. Saul was fighting a losing battle, and he was desperate. (Borrow [With the Word](#))

Brian Bell - Bribery (7) - You Benjamites!...speaking to his high ranking officials. a) Saul reminded the men he was king & therefore the only one who could reward them for their faithful service. b) David attracted men who were willing to risk their lives for him, but Saul had to use bribery & fear to keep his forces together.

1 Samuel 22:8 "For all of you have conspired against me so that there is no one who discloses to me when my son makes a covenant with the son of Jesse, and there is none of you who is sorry for me or discloses to me that my son has stirred up my servant against me to lie in ambush, as it is this day."

BGT 1 Samuel 22:8 τι σ γκεισθε π ντες με ς π μ κα ο κ στιν ποκαλ πτων τ τον μου ν τ διαθ σθαι τ ν υ ν μου διαθ κην μετ το υ ο Ιεσσαϊ κα ο κ στιν πον ν περ μο ξ μ ν κα ποκαλ πτων τ τον μου τι π γειρεν υ ς μου τ ν δο λ ν μου π μ ε ς χθρ ν ς μ ρ α τη

LXE 1 Samuel 22:8 That ye are conspiring against me, and there is no one that informs me, whereas my son has made a covenant with the son of Jessae, and there is no one of you that is sorry for me, or informs me, that my son has stirred up my servant against me for an enemy, as it is this day?

KJV 1 Samuel 22:8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

NET 1 Samuel 22:8 For all of you have conspired against me! No one informs me when my own son makes an agreement with this son of Jesse! Not one of you feels sorry for me or informs me that my own son has commissioned my own servant to hide in ambush against me, as is the case today!"

CSB 1 Samuel 22:8 That's why all of you have conspired against me! Nobody tells me when my own son makes a covenant with Jesse's son. None of you cares about me or tells me that my son has stirred up my own servant to wait in ambush for me, as is the case today."

ESV 1 Samuel 22:8 that all of you have conspired against me? No one discloses to me when my son makes a covenant with the son of Jesse. None of you is sorry for me or discloses to me that my son has stirred up my servant against me, to lie in wait, as at this day."

NIV 1 Samuel 22:8 Is that why you have all conspired against me? No one tells me when my son makes a covenant with the son of Jesse. None of you is concerned about me or tells me that my son has incited my servant to lie in wait for me, as he does today."

NLT 1 Samuel 22:8 Is that why you have conspired against me? For not one of you told me when my own son made a solemn pact with the son of Jesse. You're not even sorry for me. Think of it! My own son--encouraging him to kill me, as he is trying to do this very day!"

NRS 1 Samuel 22:8 Is that why all of you have conspired against me? No one discloses to me when my son makes a league with the son of Jesse, none of you is sorry for me or discloses to me that my son has stirred up my servant against me, to lie in wait, as he is doing today."

NJB 1 Samuel 22:8 that you all conspire against me? No one warned me when my son made a pact with the son of Jesse; none of you felt sorry for me or warned me when my son incited my servant to become my enemy, as he is now.'

NAB 1 Samuel 22:8 that you have all conspired against me and no one tells me that my son has made an agreement with the son of Jesse? None of you shows sympathy for me or discloses to me that my son has stirred up my servant to be an enemy against me, as is the case today."

YLT 1 Samuel 22:8 for ye have conspired all of you against me, and there is none uncovering mine ear about my son's covenanting with the son of Jesse, and there is none of you grieving for me, and uncovering mine ear, that my son hath raised up my servant against me, to lie in wait as at this day.'

GWN 1 Samuel 22:8 All of you are plotting against me, and no one informed me when my son entered into a loyalty pledge with Jesse's son. No one felt sorry for me and informed me that my son has encouraged my servant David to ambush me, as he's doing now."

- **no one who discloses to me:** Heb. uncovereth mine ear, 1Sa 20:2 Job 33:16
- **my son:** 1Sa 18:3 20:8,13-17,30-34,42 23:16-18
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

SAUL'S PARANOID PITY PARTY

For all of you have conspired against me so that there is no one who discloses to me when my son makes a covenant with the son of Jesse, And there is none of you who is sorry for me - Saul blames all of his servants for conspiring against him! In addition Saul is having a pity party, which describes an instance of feeling sorry for oneself or seeking pity from other people. He is singing the old song "[It's my party, and I'll cry if I want to...](#)".

Deffinbaugh: comments that "the conspiracy theory goes even further. Not only does Saul accuse Jonathan and David of conspiring against him, he also accuses his servants -- all of them! Saul is surrounded by his servants as he sits under the tamarisk tree near his home in Gibeah (verse 6). He begins by reminding his servants about the nature of politics and the spoils of political victory and power. As a reward for their loyalty to Saul, these Benjamites have been given property and positions of authority as political spoils. Do they think that if David becomes king they will enjoy the same spoils? They most certainly will not. And so Saul reminds his servants that they owe him -- big time. And now he wants a payback -- by having them inform him of David's whereabouts. Saul tells his servants that by keeping silent about David and withholding any information about him and his whereabouts, they are joining David in his conspiracy against Saul. D ([Saul Loses His Grip](#))

Or discloses to me that my son has stirred up my servant against me to lie in ambush, as it is this day - This is a paranoid

delusion as Jonathan had not stirred David to ambush his own father. As we see in the following chapters, the last thing in David's heart is to seek revenge against Saul or to seek to do him harm.

1 Samuel 22:9 Then Doeg the Edomite, who was standing by the servants of Saul, said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

BGT 1 Samuel 22:9 καὶ ἀποκρίνεται Δωὺκ ὁ Συρὸς καθέστης πρὸς τοὺς παῖδας τοῦ Σαουλ καὶ εἶπεν· ὅρα τὸν υἱὸν Ἰεσσαὶ παραγίνετον ἐν Νόμῃ πρὸς Ἀβιμελὲχ υἱὸν Ἀχίτωβ τοῦ ἱερέως.

LXE 1 Samuel 22:9 And Doeg the Syrian who was over the mules of Saul answered and said, I saw the son of Jessae as he came to Nomba to Abimelech son of Achitob the priest.

KJV 1 Samuel 22:9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

NET 1 Samuel 22:9 But Doeg the Edomite, who had stationed himself with the servants of Saul, replied, "I saw this son of Jesse come to Ahimelech son of Ahitub at Nob.

CSB 1 Samuel 22:9 Then Doeg the Edomite, who was in charge of Saul's servants, answered: "I saw Jesse's son come to Ahimelech son of Ahitub at Nob.

ESV 1 Samuel 22:9 Then answered Doeg the Edomite, who stood by the servants of Saul, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub,

NIV 1 Samuel 22:9 But Doeg the Edomite, who was standing with Saul's officials, said, "I saw the son of Jesse come to Ahimelech son of Ahitub at Nob.

NLT 1 Samuel 22:9 Then Doeg the Edomite, who was standing there with Saul's men, spoke up. "When I was at Nob," he said, "I saw the son of Jesse talking to the priest, Ahimelech son of Ahitub.

NRS 1 Samuel 22:9 Doeg the Edomite, who was in charge of Saul's servants, answered, "I saw the son of Jesse coming to Nob, to Ahimelech son of Ahitub;

NJB 1 Samuel 22:9 Then, up spoke Doeg the Edomite, who was in command of Saul's staff, 'I saw the son of Jesse coming to Nob, to Ahimelech son of Ahitub.

NAB 1 Samuel 22:9 Then Doeg the Edomite, who was standing with the officers of Saul, spoke up: "I saw the son of Jesse come to Ahimelech, son of Ahitub, in Nob.

YLT 1 Samuel 22:9 And answer doth Doeg the Edomite, who is set over the servants of Saul, and saith, 'I have seen the son of Jesse coming in to Nob, unto Ahimelech son of Ahitub,

GWN 1 Samuel 22:9 Then Doeg from Edom, standing with Saul's officials, answered him, "I saw Jesse's son when he came to Ahimelech, Ahitub's son, in Nob.

- **Doeg:** 1Sa 21:7 Ps 52:1 *title Ps 52:1-5 Pr 19:5 29:12 Eze 22:9 Mt 26:59-61
- **Ahimelech:** 1Sa 21:1-15
- **Ahitub:** 1Sa 14:3
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

Related Passage:

Psalms 52:1 For the choir director. A Maskil of David, when **Doeg the Edomite** came and told Saul and said to him, "David has come to the house of Ahimelech."

Proverbs 18:21 Death and life are in the power of the tongue, And those who love it will eat its fruit.

ENTER THE VILLAIN DOEG

Then Doeg the Edomite, who was standing by the servants of Saul, said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub - Doeg picks up on Saul's calling David the son of Jesse.

1 Samuel 22:10 "He inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine."

BGT 1 Samuel 22:10 κα ρ τα α τ δι το θεο κα πισπισμ ν δωκεν α τ κα τ ν ομφα αν Γολιαδ το λοφ λου
δωκεν α τ

LXE 1 Samuel 22:10 And the priest enquired of God for him, and gave him provision, and gave him the sword of Goliath the Philistine.

KJV 1 Samuel 22:10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

NET 1 Samuel 22:10 He inquired of the LORD for him and gave him provisions. He also gave him the sword of Goliath the Philistine."

CSB 1 Samuel 22:10 Ahimelech inquired of the LORD for him and gave him provisions. He also gave him the sword of Goliath the Philistine."

ESV 1 Samuel 22:10 and he inquired of the LORD for him and gave him provisions and gave him the sword of Goliath the Philistine."

NIV 1 Samuel 22:10 Ahimelech inquired of the LORD for him; he also gave him provisions and the sword of Goliath the Philistine."

NLT 1 Samuel 22:10 Ahimelech consulted the LORD for him. Then he gave him food and the sword of Goliath the Philistine."

NRS 1 Samuel 22:10 he inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine."

NJB 1 Samuel 22:10 That man consulted Yahweh on his behalf, gave him provisions and also the sword of Goliath the Philistine.'

NAB 1 Samuel 22:10 He consulted the LORD for him and gave him supplies, and the sword of Goliath the Philistine as well."

YLT 1 Samuel 22:10 and he asketh for him at Jehovah, and provision hath given to him, and the sword of Goliath the Philistine hath given to him.

GWN 1 Samuel 22:10 Ahimelech prayed to the LORD for David and gave him food and the sword of Goliath the Philistine."

- **he inquired:** 1Sa 22:13,15 23:2,4,12 30:8 Nu 27:21
- **gave him provisions:** 1Sa 21:6-9
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

DOEG'S DEADLY REPORT

He inquired of the LORD for him, gave him provisions, and gave him the sword of Goliath the Philistine- Doeg [spills the beans](#) on David and the priest. Doeg states that Ahimelech did three things, 3 charges which Ahimelech could not deny (unless he lied).

1 Samuel 22:11 Then the king sent someone to summon Ahimelech the priest, the son of Ahitub, and all his father's household, the priests who were in Nob; and all of them came to the king.

BGT 1 Samuel 22:11 κα π στειλεν βασιλε ς καλ σαι τ ν Αβιμελεχ υ ν Αχιτωβ κα π ντας το ς υ ο ς το πατρ ς α το το ς ερε ς το ς ν Νομβα κα παρεγ νοντο π ντες πρ ς τ ν βασιλ α

LXE 1 Samuel 22:11 And the king sent to call Abimelech son of Achitob and all his father's sons, the priests that were in Nomba; and they all came to the king.

KJV 1 Samuel 22:11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's

house, the priests that were in Nob: and they came all of them to the king.

NET 1 Samuel 22:11 Then the king arranged for a meeting with the priest Ahimelech son of Ahitub and all the priests of his father's house who were at Nob. They all came to the king.

CSB 1 Samuel 22:11 The king sent messengers to summon Ahimelech the priest, son of Ahitub, and his father's whole family, who were priests in Nob. All of them came to the king.

ESV 1 Samuel 22:11 Then the king sent to summon Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were at Nob, and all of them came to the king.

NIV 1 Samuel 22:11 Then the king sent for the priest Ahimelech son of Ahitub and his father's whole family, who were the priests at Nob, and they all came to the king.

NLT 1 Samuel 22:11 King Saul immediately sent for Ahimelech and all his family, who served as priests at Nob.

NRS 1 Samuel 22:11 The king sent for the priest Ahimelech son of Ahitub and for all his father's house, the priests who were at Nob; and all of them came to the king.

NJB 1 Samuel 22:11 The king then sent for the priest Ahimelech son of Ahitub and his whole family, the priests of Nob; they all came to the king.

NAB 1 Samuel 22:11 At this the king sent a summons to Ahimelech the priest, son of Ahitub, and to all his family who were priests in Nob; and they all came to the king.

YLT 1 Samuel 22:11 And the king sendeth to call Ahimelech son of Ahitub, the priest, and all the house of his father, the priests, who are in Nob, and they come all of them unto the king;

GWN 1 Samuel 22:11 Then the king sent for the priest Ahimelech, who was Ahitub's son, and his entire family who were the priests in Nob. All of them came to the king.

- sent to call: Ro 3:15
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

SAUL GATHERS THE PRIESTS FROM NOB

Then the king sent someone to summon Ahimelech the priest, the son of [Ahitub](#), and all his father's household, the priests who were in Nob; and all of them came to the king - There is no record of Ahimelech's reaction but this is when he should have truly been trembling!

[Anderson](#) proposes that "It is so sad to see all of this because if David had stayed with Samuel at Ramah, he would have still had the divine protection and never gotten the priest Ahimelech involved in the situation."

[Ahitub](#) - The brother of Ichabod and son of Phinehas the son of Eli (1 Sam 14:3; 22:9,11,12,20), According to 1 Ch 24 he and his line were descended from Aaron through Ithamar. The record implies that he was born while his father and grandfather were priests at Shiloh, and it says that he was the father and grandfather of priests; but it is silent as to his own exercise of the priestly office. We have no information concerning the office from the time when the Philistines captured the ark till Saul became king.

[Ahimelech](#) - High priest of the Jews and the son of Ahitub (1 Sam. 22:11) and father of [Abiathar](#) (1Sa 22:20); he was probably the same as [Ahijah](#) (which see). He was a descendant of the line of [Ithamar](#) through [Eli](#) (1Ch 24:3, 6; Josephus Ant. 5.11.5; 8.1.3). When David fled from Saul (about 1010 B.C.) he went to Nob, where the Tabernacle then was. His unexpected appearance alarmed Ahimelech, whose anxious inquiry was answered by David's falsehood, "The king has commissioned me with a matter" (1Sa 21:2). Under this pretext Ahimelech was induced to give him bread and the sword of Goliath (1Sa 21:3-9). A servant of Saul, Doeg, an Edomite, witnessed the transaction, and informed King Saul, who immediately sent for Ahimelech and the other priests then at Nob, and charged them with treason. But they declared their ignorance of any hostile designs on the part of David. This, however, availed them nothing, for the king ordered his guards to slay them. Upon their refusing to do so he commanded Doeg, who slew the priests, eighty-five in number. He then marched to Nob and put to the sword everything it contained (1Sa 22:9-20). The only priest that escaped was Abiathar, Ahimelech's son, who fled to David, and who afterward became high priest (1Sa 23:6; 30:7). The names in 2Sa 8:17 and 1Ch 24:6 are commonly regarded as having been transposed by a copyist. (Borrow [The New Unger's Bible Dictionary](#))

1 Samuel 22:12 Saul said, "**Listen** now, son of Ahitub." And he answered, "Here I am, my lord."

BGT 1 Samuel 22:12 κα ε πεν Σαουλ κουε δ υ Αχιτωβ κα ε πεν δο γ λ λει κ ριε

LXE 1 Samuel 22:12 And Saul said, Hear now, thou son of Achitob. And he said, Lo! I am here, speak, my lord.

KJV 1 Samuel 22:12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord.

NET 1 Samuel 22:12 Then Saul said, "Listen, son of Ahitub." He replied, "Here I am, my lord."

CSB 1 Samuel 22:12 Then Saul said, "Listen, son of Ahitub!" "I'm at your service, my lord," he said.

ESV 1 Samuel 22:12 And Saul said, "Hear now, son of Ahitub." And he answered, "Here I am, my lord."

NIV 1 Samuel 22:12 Saul said, "Listen now, son of Ahitub." "Yes, my lord," he answered.

NLT 1 Samuel 22:12 When they arrived, Saul shouted at him, "Listen to me, you son of Ahitub!" "What is it, my king?" Ahimelech asked.

NRS 1 Samuel 22:12 Saul said, "Listen now, son of Ahitub." He answered, "Here I am, my lord."

NJB 1 Samuel 22:12 Saul said, 'Now listen, son of Ahitub!' He replied, 'Here I am, my lord.'

NAB 1 Samuel 22:12 Then Saul said, "Listen, son of Ahitub!" He replied, "Yes, my lord."

YLT 1 Samuel 22:12 and Saul saith, 'Hear, I pray thee, son of Ahitub;' and he saith, 'Here am I, my lord.'

GWN 1 Samuel 22:12 Saul said, "Listen here, son of Ahitub!" "Yes, sir?" he responded.

- son: 1Sa 22:7,13
- **Here I am:** Heb. Behold me, 2Sa 9:6 Isa 65:1
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

SAUL COMMANDS AHIMELECH'S ATTENTION

Saul said, "**Listen** now, son of Ahitub." And he answered, "**Here I am, my lord**" - Ahimelech is submissive to Saul (**my lord**), but Saul is not fazed by his submissive attitude and soon will show him no pity.

1 Samuel 22:13 Saul then said to him, "Why have you and the son of Jesse conspired against me, in that you have given him bread and a sword and have inquired of God for him, so that he would rise up against me by lying in ambush as it is this day?"

BGT 1 Samuel 22:13 κα ε πεν ατ Σαουλ νατ συν θου κατ μο σ κα υ ρ ιεσσαι δο να σε ατ ρτον κα ομφαν κα ρωτ ν ατ δι το θεο θ σθαι ατ ν π μ ε ρ χθ ρ ν ρ μ ρ α τ η

LXE 1 Samuel 22:13 And Saul said to him, Why have thou and the son of Jessae conspired against me, that thou shouldest give him bread and a sword, and shouldest enquire of God for him, to raise him up against me as an enemy, as he is this day?

KJV 1 Samuel 22:13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

NET 1 Samuel 22:13 Saul said to him, "Why have you conspired against me, you and this son of Jesse? You gave him bread and a sword and inquired of God on his behalf, so that he opposes me and waits in ambush, as is the case today!"

CSB 1 Samuel 22:13 Saul asked him, "Why did you and Jesse's son conspire against me? You gave him bread and a sword and inquired of God for him, so he could rise up against me and wait in ambush, as is the case today."

ESV 1 Samuel 22:13 And Saul said to him, "Why have you conspired against me, you and the son of Jesse,

in that you have given him bread and a sword and have inquired of God for him, so that he has risen against me, to lie in wait, as at this day?"

NIV 1 Samuel 22:13 Saul said to him, "Why have you conspired against me, you and the son of Jesse, giving him bread and a sword and inquiring of God for him, so that he has rebelled against me and lies in wait for me, as he does today?"

NLT 1 Samuel 22:13 "Why have you and the son of Jesse conspired against me?" Saul demanded. "Why did you give him food and a sword? Why have you consulted God for him? Why have you encouraged him to kill me, as he is trying to do this very day?"

NRS 1 Samuel 22:13 Saul said to him, "Why have you conspired against me, you and the son of Jesse, by giving him bread and a sword, and by inquiring of God for him, so that he has risen against me, to lie in wait, as he is doing today?"

NJB 1 Samuel 22:13 'Why have you conspired against me,' said Saul, 'you and the son of Jesse, giving him bread and a sword and consulting God on his behalf, for him to rebel against me as is now the case?'

NAB 1 Samuel 22:13 Saul asked him, "Why did you conspire against me with the son of Jesse by giving him food and a sword and by consulting God for him, that he might rebel against me and become my enemy, as is the case today?"

YLT 1 Samuel 22:13 And Saul saith unto him, 'Why have ye conspired against me, thou and the son of Jesse, by thy giving to him bread and a sword, and to ask for him at God, to rise against me, to lie in wait, as at this day?'

GWN 1 Samuel 22:13 Saul asked him, "Why did you and Jesse's son plot against me? You gave him bread and a sword and prayed to God for him so that he can rise up against me and ambush me, as he's doing now."

- Why have: 1Sa 22:8 Ps 119:69 Am 7:10 Lu 23:2-5
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Deuteronomy 17:6+ "On the evidence of **two witnesses or three witnesses**, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

SAUL ACCUSES AHIMELECH OF A CONSPIRACY

Saul then said to him, "Why have you and the son of Jesse (note avoids David's name) **conspired** ([qashar](#)) **against me** - In continuing paranoia, Saul accuses the priest of conspiracy to assassinate Saul. He assumes guilty verdict. He does not call for a second witness which was specified by the Mosaic Law. Interesting that conspired is same verb describing knitting of Jonathan and David's heart!

in that you have given him bread and a sword and have inquired of God for him - The 3 accusations of Doeg were stated as if there was no doubt in Saul's mind.

so that he would rise up against me by lying in ambush as it is this day- Saul adds that these acts by the priests were for the purpose of enabling David to ambush him! He is extrapolating the charges to now accuse them in essence of attempt to murder him.

Conspired ([07194](#)) [qashar](#) essentially means binding or tying something to something else and could be used of binding men. Literally = binding or tying something up (Ge 38:28; Josh. 2:18, 21; Jer.51:63). Figuratively attacking or fastening something on (Isa. 49:18); "bind the chains of the Pleiades" constellation (Job 38:31). Connect a wall (Neh. 4:6, 8). Figuratively of Jacob's soul bound with Benjamin (Ge. 44:30); of Jonathan's soul bound to David's (1Sa 18:1); of forming a conspiracy (translated conspired 19x, conspirators 2x) or an alliance against someone (1Ki. 15:27; 1Ki 16:20; 2Ki. 9:14). Binding of moral or spiritual teachings to oneself (Dt. 6:8; 11:18; Pr. 3:3; 6:21; 7:3). ([The Complete Word Study Dictionary – Old Testament](#))

1 Samuel 22:14 Then Ahimelech answered the king and said, "And who among all your servants is as faithful as David,

BGT 1 Samuel 22:14 καὶ περὶ τὴν βασιλεῖα καὶ ἐπὶ τὰς νῦν πρὸς τοὺς δούλους σου ὁ Δαυὶδ πιστὸς καὶ γὰρ ὅτι ὁ βασιλεὺς καὶ ὅλων πάντων παραγγέλματα σου καὶ νόμος ἐστὶν οὗ σου

LXE 1 Samuel 22:14 And he answered the king, and said, And who is there among all thy servants faithful as David, and he is a son-in-law of the king, and he is executor of all thy commands, and is honourable in thy house?

KJV 1 Samuel 22:14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

NET 1 Samuel 22:14 Ahimelech replied to the king, "Who among all your servants is faithful like David? He is the king's son-in-law, the leader of your bodyguard, and honored in your house!

CSB 1 Samuel 22:14 Ahimelech replied to the king: "Who among all your servants is as faithful as David? He is the king's son-in-law, captain of your bodyguard, and honored in your house.

ESV 1 Samuel 22:14 Then Ahimelech answered the king, "And who among all your servants is so faithful as David, who is the king's son-in-law, and captain over your bodyguard, and honored in your house?

NIV 1 Samuel 22:14 Ahimelech answered the king, "Who of all your servants is as loyal as David, the king's son-in-law, captain of your bodyguard and highly respected in your household?

NLT 1 Samuel 22:14 "But sir," Ahimelech replied, "is anyone among all your servants as faithful as David, your son-in-law? Why, he is the captain of your bodyguard and a highly honored member of your household!

NRS 1 Samuel 22:14 Then Ahimelech answered the king, "Who among all your servants is so faithful as David? He is the king's son-in-law, and is quick to do your bidding, and is honored in your house.

NJB 1 Samuel 22:14 Ahimelech replied to the king, 'Of all those in your service, who is more loyal than David son-in-law to the king, captain of your bodyguard, honoured in your household?

NAB 1 Samuel 22:14 Ahimelech answered the king: "And who among all your servants is as loyal as David, the king's son-in-law, captain of your bodyguard, and honored in your own house?

YLT 1 Samuel 22:14 And Ahimelech answereth the king and saith, 'And who among all thy servants is as David -- faithful, and son-in-law of the king, and hath turned aside unto thy council, and is honoured in thy house?

GWN 1 Samuel 22:14 Ahimelech asked the king, "But whom among all your officials can you trust like David? Your Majesty, he's your son-in-law, the commander of your bodyguard. He's honored in your own household.

- And who: 1Sa 19:4,5 20:32 24:11 26:23 2Sa 22:23-25 Pr 24:11,12 31:8,9
- the king's: 1Sa 22:13 17:25 18:27
- goeth: 1Sa 18:13 21:2
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

AHIMELECH'S TESTIMONY TO DAVID'S FAITHFULNESS

Then - Marks progression in the narrative.

Ahimelech answered the king and said, "And who among all your servants is as faithful as David, even the king's son-in-law, who is captain over your guard, and is honored in your house - Clearly Ahimelech is as we say "clueless" as he defends the name and reputation of David to his jealous enemy Saul! This is the proverbial picture of opening mouth and inserting foot! This statement likely signed his death warrant before this paranoid king.

He cites three things about David: 1. The king's son-in-law 2. Captain of your bodyguard 3. Highly respected in your household

1 Samuel 22:15 "Did I just begin to inquire of God for him today? Far be it from me! Do not let the king impute anything to his servant or to any of the household of my father, for your servant knows nothing at all of this whole affair."

BGT 1 Samuel 22:15 σ μερον ργμα ρωτ ν ατ δι το θεο μηδαμ ς μ δτω βασιλε ς κατ το δο λου ατο λ γον κα φ λον τ ν ο κον το πατρ ς μου τι ο κ δει δο λος ς ς ν π σιν το τοι ς μα μικρ ν μ γα

LXE 1 Samuel 22:15 Have I begun to-day to enquire of God for him? By no means: let not the king bring a charge against his servant, and against thee whole of my father's house; for thy servant knew not in all these matters anything great or small.

KJV 1 Samuel 22:15 Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.

NET 1 Samuel 22:15 Was it just today that I began to inquire of God on his behalf? Far be it from me! The king should not accuse his servant or any of my father's house. For your servant is not aware of all this— not in whole or in part!"

CSB 1 Samuel 22:15 Was today the first time I inquired of God for him? Of course not! Please don't let the king make an accusation against your servant or any of my father's household, for your servant didn't have any idea about all this."

ESV 1 Samuel 22:15 Is today the first time that I have inquired of God for him? No! Let not the king impute anything to his servant or to all the house of my father, for your servant has known nothing of all this, much or little."

NIV 1 Samuel 22:15 Was that day the first time I inquired of God for him? Of course not! Let not the king accuse your servant or any of his father's family, for your servant knows nothing at all about this whole affair."

NLT 1 Samuel 22:15 This was certainly not the first time I had consulted God for him! May the king not accuse me and my family in this matter, for I knew nothing at all of any plot against you."

NRS 1 Samuel 22:15 Is today the first time that I have inquired of God for him? By no means! Do not let the king impute anything to his servant or to any member of my father's house; for your servant has known nothing of all this, much or little."

NJB 1 Samuel 22:15 Was today the first time I ever consulted God on his behalf? Indeed it was not! The king has no grounds for bringing any charge against his servant or against his whole family, for your servant knew nothing whatever about all this.'

NAB 1 Samuel 22:15 Is this the first time I have consulted God for him? No indeed! Let not the king accuse his servant or anyone in my family of such a thing. Your servant knows nothing at all, great or small, about the whole matter."

YLT 1 Samuel 22:15 To-day have I begun to ask for him at God? far be it from me! let not the king lay anything against his servant, against any of the house of my father, for thy servant hath known nothing of all this, less or more.'

GWN 1 Samuel 22:15 Is this the first time I have prayed to God for him? Not at all! You shouldn't blame me or anyone in my family for this. I knew nothing at all about this."

- **Did I:** Ge 20:5,6 2Sa 15:11 2Co 1:12 1Pe 3:16,17
- **your servant knows nothing at all of this whole affair,** 1Sa 25:36
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

AHIMELECH PLEADS HIS INNOCENCE

Did I just begin to inquire of God for him today? Far be it from me!- NLT = "This was certainly not the first time I had consulted God for him!"

Do not let the king impute anything to his servant or to any of the household of my father, for your servant knows nothing at all of this whole affair - **CSB** - "Please don't let the king make an accusation against your servant or any of my father's household, for your servant didn't have any idea about all this." Here Ahimelech is caught in the cross fire. He is being blamed unjustly for something that he did not know. David had lied to him that he was going on a secret mission for the king, and so Ahimelech acted accordingly.

TSK - He seems to intimate, that his enquiring now for David was no new thing, having often done so before, without ever being

informed it was wrong in itself or displeasing to the king

1 Samuel 22:16 But the king said, "You shall surely die, Ahimelech, you and all your father's household!"

BGT 1 Samuel 22:16 κα ε πεν βασιλε ς Σαουλ θαν τ ποθαν Αβιμελεχ σ κα π ς ο κος το πατρ ς σου

LXE 1 Samuel 22:16 And king Saul said, Thou shalt surely die, Abimelech, thou, and all thy father's house.

KJV 1 Samuel 22:16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

NET 1 Samuel 22:16 But the king said, "You will surely die, Ahimelech, you and all your father's house!

CSB 1 Samuel 22:16 But the king said, "You will die, Ahimelech-- you and your father's whole family!"

ESV 1 Samuel 22:16 And the king said, "You shall surely die, Ahimelech, you and all your father's house."

NIV 1 Samuel 22:16 But the king said, "You will surely die, Ahimelech, you and your father's whole family."

NLT 1 Samuel 22:16 "You will surely die, Ahimelech, along with your entire family!" the king shouted.

NRS 1 Samuel 22:16 The king said, "You shall surely die, Ahimelech, you and all your father's house."

NJB 1 Samuel 22:16 The king retorted, 'You must die, Ahimelech, you and your whole family.'

NAB 1 Samuel 22:16 But the king said, "You shall die, Ahimelech, with all your family."

YLT 1 Samuel 22:16 And the king saith, 'Thou dost surely die, Ahimelech, thou, and all the house of thy father.'

GWN 1 Samuel 22:16 Saul said, "Ahimelech, you and your entire family are going to die."

- **shall surely die:** 1Sa 14:44 20:31 1Ki 18:4 19:2 Pr 28:15 Da 2:5,12 3:19,20 Ac 12:19
- **and:** De 24:16 Es 3:6 Mt 2:16
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

SAUL PRONOUNCES THE DEATH SENTENCE

But - A tragic term of contrast. Ahimelech's plea of innocence is dismissed without any consideration by evil Saul.

the king said, "You shall surely die, Ahimelech, you and all your father's household - Saul in his irrational state does not just condemn the priests but all his household. [Guilt by association](#)! Saul is totally unwilling to listen to reason, and he has no scruples with regard to the sacred. He has lost all sense of holy things. He is demonstrating that he himself is wholly unholy. Are these the actions of a saved individual?

1 Samuel 22:17 And the king said to the guards who were attending him, "Turn around and put the priests of the LORD to death, because their hand also is with David and because they knew that he was fleeing and did not reveal it to me." But the servants of the king were not willing to put forth their hands to attack the priests of the LORD.

BGT 1 Samuel 22:17 κα ε πεν βασιλε ς το ς παρατρ χουσιν το ς φεστηκ σιν π ατν προσαγ γετε κα θανατο τε το ς ερε ς το κυρ ου τι χερ ατν μετ Δαυιδ κα τι γνωσαν τι φεγει ατς κα ο κ πεκ λυψαν τ τον μου κα ο κ βουλ θησαν ο παδες το βασιλ ως πενεγκε ν τ ς χε ρας ατν παντσαι ε ς το ς ερε ς κυρ ου

LXE 1 Samuel 22:17 And the king said to the footmen that attended on him, Draw nigh and slay the priests of the Lord, because their hand is with David, and because they knew that he fled, and they did not inform me. But the servants of the king would not lift their hands to fall upon the priest of the Lord.

KJV 1 Samuel 22:17 And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

NET 1 Samuel 22:17 Then the king said to the messengers who were stationed beside him, "Turn and kill the priests of the LORD, for they too have sided with David! They knew he was fleeing, but they did not inform me." But the king's servants refused to harm the priests of the LORD.

CSB 1 Samuel 22:17 Then the king ordered the guards standing by him, "Turn and kill the priests of the LORD because they sided with David. For they knew he was fleeing, but they didn't tell me." But the king's servants would not lift a hand to execute the priests of the LORD.

ESV 1 Samuel 22:17 And the king said to the guard who stood about him, "Turn and kill the priests of the LORD, because their hand also is with David, and they knew that he fled and did not disclose it to me." But the servants of the king would not put out their hand to strike the priests of the LORD.

NIV 1 Samuel 22:17 Then the king ordered the guards at his side: "Turn and kill the priests of the LORD, because they too have sided with David. They knew he was fleeing, yet they did not tell me." But the king's officials were not willing to raise a hand to strike the priests of the LORD.

NLT 1 Samuel 22:17 And he ordered his bodyguards, "Kill these priests of the LORD, for they are allies and conspirators with David! They knew he was running away from me, but they didn't tell me!" But Saul's men refused to kill the LORD's priests.

NRS 1 Samuel 22:17 The king said to the guard who stood around him, "Turn and kill the priests of the LORD, because their hand also is with David; they knew that he fled, and did not disclose it to me." But the servants of the king would not raise their hand to attack the priests of the LORD.

NJB 1 Samuel 22:17 The king said to the scouts who were standing round him, 'Forward! and put the priests of Yahweh to death, for they too are on David's side, they knew that he was escaping, yet did not warn me of it.' The king's professional soldiers, however, would not lift a hand to strike the priests of Yahweh.

NAB 1 Samuel 22:17 The king then commanded his henchmen standing by: "Make the rounds and kill the priests of the LORD, for they assisted David. They knew he was a fugitive and yet failed to inform me." But the king's servants refused to lift a hand to strike the priests of the LORD.

YLT 1 Samuel 22:17 And the king saith to runners, those standing by him, 'Turn round, and put to death the priests of Jehovah, because their hand also is with David, and because they have known that he is fleeing, and have not uncovered mine ear;' and the servants of the king have not been willing to put forth their hand to come against the priests of Jehovah.

GWN 1 Samuel 22:17 "Turn and kill the LORD's priests because they support David," the king said to the runners standing around him. "When they knew David was fleeing, they didn't inform me." But the king's men refused to attack the LORD's priests.

- **guards**, 1Sa 8:11 2Sa 15:1 1Ki 1:5
- **put to death**: 1Sa 22:13 20:33 25:17 1Ki 18:4
- **not willing**: 1Sa 14:45 Ex 1:17 2Ki 1:13,14 Ac 4:19
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

SAUL'S SERVANTS DISOBEY TWO CLEAR COMMANDS

And the king said to the guards who were attending him, **"Turn around and put the priests of the LORD (Jehovah - Yahweh) to death, because their hand also is with David and because they knew that he was fleeing and did not reveal it to me."** - Saul does not just say slay the priests but has the godless audacity to add **'of the LORD!'** Saul orders the execution of the priests based on the false supposition that they have sided with David. His second reason is also a false assumption for the priests did not know David was fleeing from Saul.

But the servants of the king were not willing to put forth their hands to attack the priests of the LORD- The servants apparently still have some holy fear of the LORD, so refuse to obey Saul. Frankly, they did so at the risk of their lives, for Saul could have easily have them slain claiming insubordination!

[Anderson](#) - Saul is acting just like HITLER here in barking out signals that involve the death of many precious people. Ahimelech was not conscious of any crime since David had come to him with a false pretext. And probably knowing little of what had transpired at the court, he answered calmly and worthily. In his consciousness of innocence he prayed that no guilt be laid to the charge of

himself or the priests. That they were under suspicion is manifest from their being summoned before the king.

Winter does not mince words commenting that "Nothing is holy to a man who has sold his soul to Satan. Most men would stop short of killing God's anointed people. When Saul ordered his men to slay the priests, there was none at first to do his infamous will. Finally, one who was a stranger to the commonwealth of Israel, and evidently a mercenary in Saul's army, fulfilled the mad king's order. **It is hard to imagine anyone falling lower than Saul fell as he slew the priests. But when man sells his soul to Satan, he falls to unbelievable depths.**"

1 Samuel 22:18 Then the king said to Doeg, "You turn around and attack the priests." And Doeg the Edomite turned around and attacked the priests, and he killed that day eighty-five men who wore the linen ephod.

BGT 1 Samuel 22:18 κα ε πεν βασιλε ς τ Δωηκ πιστρ φου σ κα π ντα ε ς το ς ερε ς κα πεστρ φη Δωηκ
Σ ρος κα θαν τωσεν το ς ερε ς κυρ ου ν τ μ ρ κε ν τριακοσ ους κα π ντε νδρας π ντας α ροντας εφουδ

LXE 1 Samuel 22:18 And the king said to Doec, Turn thou, and fall upon the priests: and Doec the Syrian turned, and slew the priests of the Lord in that day, three hundred and five men, all wearing an ephod.

KJV 1 Samuel 22:18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

NET 1 Samuel 22:18 Then the king said to Doeg, "You turn and strike down the priests!" So Doeg the Edomite turned and struck down the priests. He killed on that day eighty-five men who wore the linen ephod.

CSB 1 Samuel 22:18 So the king said to Doeg, "Go and execute the priests!" So Doeg the Edomite went and executed the priests himself. On that day, he killed 85 men who wore linen ephods.

ESV 1 Samuel 22:18 Then the king said to Doeg, "You turn and strike the priests." And Doeg the Edomite turned and struck down the priests, and he killed on that day eighty-five persons who wore the linen ephod.

NIV 1 Samuel 22:18 The king then ordered Doeg, "You turn and strike down the priests." So Doeg the Edomite turned and struck them down. That day he killed eighty-five men who wore the linen ephod.

NLT 1 Samuel 22:18 Then the king said to Doeg, "You do it." So Doeg the Edomite turned on them and killed them that day, eighty-five priests in all, still wearing their priestly garments.

NRS 1 Samuel 22:18 Then the king said to Doeg, "You, Doeg, turn and attack the priests." Doeg the Edomite turned and attacked the priests; on that day he killed eighty-five who wore the linen ephod.

NJB 1 Samuel 22:18 The king then said to Doeg, 'Forward, you! Fall on the priests!' Doeg the Edomite stepped forward and fell on the priests, himself that day killing eighty-five men who wore the linen ephod.

NAB 1 Samuel 22:18 The king therefore commanded Doeg, "You make the rounds and kill the priests!" So Doeg the Edomite went from one to the next and killed the priests himself, slaying on that day eighty-five who wore the linen ephod.

YLT 1 Samuel 22:18 And the king saith to Doeg, 'Turn round thou, and come against the priests;' and Doeg the Edomite turneth round, and cometh himself against the priests, and putteth to death in that day eighty and five men bearing a linen ephod,

GWN 1 Samuel 22:18 So the king said to Doeg, "You turn and attack the priests." Doeg from Edom turned and attacked the priests, and that day he killed 85 men wearing the linen priestly ephod.

- **Doeg:** 1Sa 22:9
- **attacked:** 2Ch 24:21 Ho 5:11 7:3 Mic 6:16 Zep 3:3 Ac 26:10,11
- **85 men:** 1Sa 2:30-33,36 3:12-14
- **linen ephod:** 1Sa 2:28 Ex 28:40
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

**SAUL CHARGES DOEG
TO DESTROY THE PRIESTS**

Then the king said to Doeg, "You turn around and attack the priests."

And Doeg the Edomite turned around and attacked the priests, and he killed that day eighty-five men who wore the linen ephod ([epod](#)) - This holy bloodbath is a horrible stain on Saul's reign demonstrating that he has lost all sense of right and wrong, blatantly committing an unjust act. As recorded in the Greek translation the number killed was 305 which (if true) implies Doeg slew the priests and their wives and children! Perhaps this includes those in the city of Nob which Doeg exterminated.

Recall the curse from the man of God on Eli's posterity in 1Sa 2:31+ declaring "**Behold**, the days are coming when I will break your strength and the strength of your father's house so that **there will not be an old man in your house**" The one exception at this time was Abiathar, but even he was later "terminated" by King Solomon (1Ki 2:26-29).

TSK - The LXX. read, [tria kosious kai pente andras,] "three hundred and five men;" and Josephus, "three hundred and eighty-five men." Probably the eighty-five were priests and the three hundred the families of the priests; three hundred and eighty-five being the whole population of Nob.

1 Samuel 22:19 And he struck Nob the city of the priests with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep he struck with the edge of the sword.

BGT 1 Samuel 22:19 κα τ ν Νομβά τ ν π λιν τ ν ερ ων π τάξεν ν στ ματι ομφα ας π νδρ ς ως γυναικ ς π νηπ ου ως θηλ ζοντος κα μ σχου κα νου κα προβ του

LXE 1 Samuel 22:19 And he smote Nomba the city of the priest with the edge of the sword, both man, and woman, infant and suckling, and calf, and ox, and sheep.

KJV 1 Samuel 22:19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

NET 1 Samuel 22:19 As for Nob, the city of the priests, he struck down with the sword men and women, children and infants, oxen, donkeys, and sheep-- all with the sword.

CSB 1 Samuel 22:19 He also struck down Nob, the city of the priests, with the sword-- both men and women, children and infants, oxen, donkeys, and sheep.

ESV 1 Samuel 22:19 And Nob, the city of the priests, he put to the sword; both man and woman, child and infant, ox, donkey and sheep, he put to the sword.

NIV 1 Samuel 22:19 He also put to the sword Nob, the town of the priests, with its men and women, its children and infants, and its cattle, donkeys and sheep.

NLT 1 Samuel 22:19 Then he went to Nob, the town of the priests, and killed the priests' families-- men and women, children and babies-- and all the cattle, donkeys, sheep, and goats.

NRS 1 Samuel 22:19 Nob, the city of the priests, he put to the sword; men and women, children and infants, oxen, donkeys, and sheep, he put to the sword.

NJB 1 Samuel 22:19 Nob, the town of the priests, Saul put to the sword: men and women, children and infants, cattle, donkeys and sheep.

NAB 1 Samuel 22:19 Saul also put the priestly city of Nob to the sword, including men and women, children and infants, and oxen, asses and sheep.

YLT 1 Samuel 22:19 and Nob, the city of the priests, he hath smitten by the mouth of the sword, from man even unto woman, from infant even unto suckling, and ox, and ass, and sheep, by the mouth of the sword.

GWN 1 Samuel 22:19 He also killed the people of Nob, the city of the priests. Using his sword, he killed men and women, children and infants, cows, donkeys, and sheep.

- Nob: 1Sa 22:9,11 21:1 Ne 11:32 Isa 10:32
- men: 1Sa 15:3,9 Jos 6:17,21 Ho 10:14 Jas 2:13
- with the edge: This is one of the worst acts of Saul's life: his malice was implacable, and his wrath cruel; and there is no motive of justice or policy by which such a barbarous massacre can be justified.
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

DOEG EXTERMINATES ENTIRE CITY OF NOB

And - This copulative conjunction links the preceding slaying by Doeg of the priests at Gibeah to the extermination of the entire city of Nob.

He (Doeg) **struck Nob the city of the priests with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep he struck with the edge of the sword** - How tragic that Saul instructs an Edomite to utterly destroy an entire city, the very thing he was unwilling to do to the Amalekites! At this juncture it is very difficult to say that Saul was a saved soul! The larger number of 305 in the Septuagint rendering could include those killed in the city of Nob.

[Anderson](#) - When things like this happen and are recorded in Scripture, we often are prone to say, "O God, why?"

1 Samuel 22:20 But one son of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.

BGT 1 Samuel 22:20 κα διασ ζεται υ ς ε ς τ Αβιμελεχ υ Αχιτωβ κα νομα ατ Αβιαθαρ κα φυγεν π σω Δαυιδ

LXE 1 Samuel 22:20 And one son of Abimelech son of Achitob escapes, and his name was Abiathar, and he fled after David.

KJV 1 Samuel 22:20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

NET 1 Samuel 22:20 But one of the sons of Ahimelech son of Ahitub escaped and fled to David. His name was Abiathar.

CSB 1 Samuel 22:20 However, one of the sons of Ahimelech son of Ahitub escaped. His name was Abiathar, and he fled to David.

ESV 1 Samuel 22:20 But one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.

NIV 1 Samuel 22:20 But Abiathar, a son of Ahimelech son of Ahitub, escaped and fled to join David.

NLT 1 Samuel 22:20 Only Abiathar, one of the sons of Ahimelech, escaped and fled to David.

NRS 1 Samuel 22:20 But one of the sons of Ahimelech son of Ahitub, named Abiathar, escaped and fled after David.

NJB 1 Samuel 22:20 One son of Ahimelech son of Ahitub alone escaped. His name was Abiathar, and he fled away to join David.

NAB 1 Samuel 22:20 One son of Ahimelech, son of Ahitub, named Abiathar, escaped and fled to David.

YLT 1 Samuel 22:20 And there escapeth one son of Ahimelech, son of Ahitub, and his name is Abiathar, and he fleeth after David,

GWN 1 Samuel 22:20 But Ahimelech, Ahitub's son, had one son who escaped. His name was Abiathar. He fled to David.

- **one:** 1Sa 23:6 30:7 2Sa 20:25 1Ki 2:26,27
- **escaped:** 1Sa 2:33 4:12 Job 1:15-17,19
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

ABIATHAR ESCAPES & FLEES TO DAVID

But one son of Ahimelech the son of Ahitub, named [Abiathar](#) ("the father is excellent"), **escaped and fled after David** - God is sovereign even over the Nob massacre and allows one priest to escape to David's stronghold. The term "high priest" is not actually used throughout the narrative concerning Abiathar, but it is clear that Abiathar and Zadok were in effect joint high priests when

David brought the Ark to Jerusalem (1Ch 15:11f.). This situation continued through David's reign, as the references to the two men during Absalom's rebellion indicate (e.g., 2 Sam 15:24, 27, 29). Abiathar did not, however, give the same loyalty to Solomon, but associated himself with the cause of Adonijah, the eldest surviving son of David (1 Kings 1:7, 19, 25). When Adonijah was executed on suspicion of plotting a coup, Abiathar was banished by King Solomon from Jerusalem (1Ki 2:22–27). This terminated the joint priesthood of Zadok and Abiathar, as referred to in 1Ki 4:4, and fulfilled the prediction, made 150 years earlier, of the end of the priestly rule of the house of Eli (1Sa 2:31–35).

Winter points out, "Only one son of Ahimelech escaped, and his only refuge was with David. David assured the young priest that he would protect him as one of his own men. It was in this manner that David secured not only the services of Gad the prophet, but also the services of Abiathar the priest."

QUESTION - [Who was Abiathar in the Bible?](#)

ANSWER - Along with [Zadok](#), Abiathar served as one of the chief priests during David's reign as king. Abiathar's name means "father of excellence" or "father of abundance" in Hebrew.

Abiathar was the son of Ahimelech, who served as a priest at Nob (1 Samuel 21:1; Mark 2:26) until he and the other priests were murdered by King Saul (1 Samuel 21:1–19). Being the only son of Ahimelech to escape the massacre at Nob, Abiathar fled to David and was promised protection by the future king (1 Samuel 21:20–23).

Because Abiathar served David and acted as priest for all of David's men in hiding, he was made high priest along with Zadok once David began his reign as king (1 Chronicles 15:11). This was a natural role for him to take on, as he had kept the ephod and administered the [Urim and Thummin](#) when David sought direction from the Lord (1 Samuel 23:6; 30:7).

When [Absalom](#) rebelled against his father and attempted to usurp the throne, Abiathar remained loyal to David. Abiathar was among those who fled the capital city with David (2 Samuel 15:24). Zadok and the Levites carried the ark of the covenant, "and Abiathar offered sacrifices until all the people had finished leaving the city" (2 Samuel 15:24). Although David admired the loyalty and faithfulness of the priests, he ordered them to return to the city with the ark. This proved helpful because they were then able to send word to David about Absalom's plans (2 Samuel 15:27–29; 17:15–16). David was restored to his throne and Abiathar to his priestly office.

Things changed as David's son [Solomon](#) took the throne. Abiathar was not loyal to the new king. [Adonijah](#), another one of David's sons, put himself forward as king with the help of [Joab](#) (one of David's nephews) and Abiathar (1 Kings 1:5, 7). Once the threat from Adonijah was neutralized, King Solomon dealt with the conspirators. One of Solomon's actions was to remove Abiathar from the priestly office. This fulfilled the Lord's word of judgment over Eli and his descendants, which impacted Abiathar since he was related to Eli (1 Samuel 3:12–14; 1 Kings 2:27). It was only because of the priest's loyal service to David that Solomon did not kill him. Solomon told Abiathar, "Go back to your fields in Anathoth. You deserve to die, but I will not put you to death now, because you carried the ark of the Sovereign LORD before my father David and shared all my father's hardships" (1 Kings 2:26). Zadok replaced Abiathar as priest under Solomon (1 Kings 2:35).

Abiathar lived most of his life in faithful service to the Lord, but he did not finish well. Instead of siding with the rightful king of Israel (2 Samuel 7:12; 1 Kings 1:17), Abiathar assisted one of David's rebellious sons who desired to rule. He allowed earthly matters to become his focus, which cost him the priestly office. Like Abiathar, we can easily get caught up in worldly schemes and lose sight of God's plan. Rather than seeking our own way or chasing what seems politically expedient, we should seek to faithfully follow God. Then, when our time on earth is done, we can state with the apostle Paul, "I have fought the good fight, I have finished the race, and I have remained faithful" (2 Timothy 4:7NLT). [GotQuestions.org](#)

1 Samuel 22:21 Abiathar told David that Saul had killed the priests of the LORD.

BGT 1 Samuel 22:21 καὶ πγγειλεν Αβιαθαρ τ Δαυιδ τι θαν τωσεν Σαουλ π ντας το ς ερε ς το κυρ ου

LXE 1 Samuel 22:21 And Abiathar told David that Saul had slain all the priests of the Lord.

KJV 1 Samuel 22:21 And Abiathar shewed David that Saul had slain the LORD'S priests.

NET 1 Samuel 22:21 Abiathar told David that Saul had killed the priests of the LORD.

CSB 1 Samuel 22:21 Abiathar told David that Saul had killed the priests of the LORD.

ESV 1 Samuel 22:21 And Abiathar told David that Saul had killed the priests of the LORD.

NIV 1 Samuel 22:21 He told David that Saul had killed the priests of the LORD.

NLT 1 Samuel 22:21 When he told David that Saul had killed the priests of the LORD,

NRS 1 Samuel 22:21 Abiathar told David that Saul had killed the priests of the LORD.

NJB 1 Samuel 22:21 When Abiathar told David that Saul had slaughtered the priests of Yahweh,

NAB 1 Samuel 22:21 When Abiathar told David that Saul had slain the priests of the LORD,

YLT 1 Samuel 22:21 and Abiathar declareth to David that Saul hath slain the priests of Jehovah.

GWN 1 Samuel 22:21 Abiathar told David that Saul had killed the LORD's priests.

- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

ABIATHAR'S REPORT OF THE TRAGEDY AT NOB

Abiathar told David that Saul had killed the priests of the LORD - David receives the report of one of the most brutal massacres of innocent people in the history of the nation, rivaling the almost complete annihilation of the tribe of Benjamin in the book of Judges.

Safe Refuge 1 Samuel 22:21-23

In 1939 the Nazis began their program of Jewish extermination in Poland. In the midst of the destruction, [Oskar Schindler](#), a most unlikely hero, opened his Emalia factory in Krakow, which produced enamel goods and munitions to supply the German front. As the Nazis began in earnest the removal of Jews to death camps, Schindler was able to rescue 1,300 Jewish men and women to work in his factory. By designating their skills as "essential" and paying off the local authorities, Schindler provided a haven that kept these refugees alive through the Holocaust.

David provided this kind of refuge for Abiathar, son of the high priest Ahimelech. After Saul discovered that the priests of the city of Nob had given assistance to David, he killed not only them but also all the men, women, children and even the animals of the city. Abiathar himself would have been killed if Saul could have found him. In return for his father's kindness, David offered Abiathar a place of refuge. With David and his army, Abiathar found safety.

Satan's purpose for the human race includes the destruction of every living being, regardless of their age or gender. Only those who find a place of refuge can hope to survive. Like Schindler, like David, God provides such a place (Ps. 91:1-2). It's in His Son, Jesus Christ. When we receive Him as our Savior, we are safe from the ravages of the evil one.

Are you safe in Christ? If so, give thanks to Him who provides such a refuge from the destruction brought by Satan. If not, trust Christ Jesus today and become secure in Him forever. In the midst of destruction, Jesus is a place of safety. ([Courtesy of Back to the Bible](#))

There is safety only in Jesus.

1 Samuel 22:22 Then David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have brought about the death of every person in your father's household."

BGT 1 Samuel 22:22 κα ε πεν Δαυιδ τ Αβιαθαρ ιδειν ν τ μ ρ κε ν τι Δωηκ Σ ρος τι παγγ λλων παγγελε τ Σαουλ γ ε μι α πιος τ ν ψυχ ν ο κου το πατρ ς σου

LXE 1 Samuel 22:22 And David said to Abiathar, I knew it in that day, that Doec the Syrian would surely tell Saul: I am guilty of the death of the house of thy father.

KJV 1 Samuel 22:22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

NET 1 Samuel 22:22 Then David said to Abiathar, "I knew that day when Doeg the Edomite was there that he would certainly tell Saul! I am guilty of all the deaths in your father's house!

CSB 1 Samuel 22:22 Then David said to Abiathar, "I knew that Doeg the Edomite was there that day and that

he was sure to report to Saul. I myself am responsible for the lives of everyone in your father's family.

ESV 1 Samuel 22:22 And David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have occasioned the death of all the persons of your father's house.

NIV 1 Samuel 22:22 Then David said to Abiathar: "That day, when Doeg the Edomite was there, I knew he would be sure to tell Saul. I am responsible for the death of your father's whole family.

NLT 1 Samuel 22:22 David exclaimed, "I knew it! When I saw Doeg the Edomite there that day, I knew he was sure to tell Saul. Now I have caused the death of all your father's family.

NRS 1 Samuel 22:22 David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I am responsible for the lives of all your father's house.

NJB 1 Samuel 22:22 David said to Abiathar, 'I knew, that day when Doeg the Edomite was there, that he would be sure to inform Saul. I am responsible for the death of all your kinsmen.

NAB 1 Samuel 22:22 David said to him: "I knew that day, when Doeg the Edomite was there, that he would surely tell Saul. I am responsible for the death of all your family.

YLT 1 Samuel 22:22 And David saith to Abiathar, 'I have known on that day when Doeg the Edomite is there, that he doth certainly declare it to Saul; I have brought it round to every person of the house of thy father;

GWN 1 Samuel 22:22 David told Abiathar, "I knew that day when Doeg from Edom was there that he would be certain to tell Saul. I am the one responsible for all the lives of your family.

- I have occasioned: 1Sa 21:1-9 Ps 44:22
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Proverbs 18:21 Death and life are in the power of the tongue, And those who love it will eat its fruit.

DAVID ACKNOWLEDGES HIS ROLE IN THE TRAGEDY

Then David said to Abiathar, "I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I have brought about the death of every person in your father's household - David's lie to the priest, cost the lives of the priest and the entire town of Nob. David does not try to rationalize or deny but accepts his responsibility in the tragedy. In a word he is confessing. The man after God's own heart is returning to the highway of holiness after veering to the left and the right in his recent actions!

THOUGHT- All of us have veered off of the "highway of holiness," like David, but praise God that He did not discard David, but forgave his sins and enabled him to press on toward the goal for the prize of the upward call of God in Christ Jesus. Father, by Your Spirit, may you enable us to not "be sluggish ([nothros](#)), but be imitators ([mimetes](#)) of those (like DAVID) who through faith and patience ([makrothumia](#)) inherit the promises ("precious and magnificent promises" - 2Pe 1:4+)." (Hebrews 6:12+) In Jesus' Name. Amen.

David would have sadly agreed with this little diddy...

Sin will take you further than you ever wanted to stray!
Cost you more than you ever dreamed you would pay!
Keep you longer than you ever thought you would stay!

[Anderson](#) - Just a little act of deception--but oh how it has devastated all of these who are involved in this situation. Someone said, "I reckon the best way to get learnt is you have ta get burnt."

Blaikie: "There is one thing in David, when he received the information, that we cannot but admire – his readiness to take to himself his full share of blame ... Nor did he excuse himself on the ground that the massacre was the fulfillment of the longstanding sentence on Eli's house (1Sa 2:31-32). He knew well that that circumstance in no degree lessened his own guilt, or the guilt of Doeg and Saul. Though God may use men's wicked passions to bring about His purposes, that in no degree lessens the guilt of these passions. "

1 Samuel 22:23 "Stay with me; do not be afraid, for he who seeks my life seeks your life, for you are safe with me."

BGT 1 Samuel 22:23 κ θου μετ μο μ φοβο πι ο ν ζητ τ ψυχ μου τ πον ζητ σω κα τ ψυχ σου τι πεφ λαξι σ παρ μο

LXE 1 Samuel 22:23 Dwell with me; fear not, for wherever I shall seek a place of safety for my life, I will also seek a place for thy life, for thou art safely guarded while with me.

KJV 1 Samuel 22:23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

NET 1 Samuel 22:23 Stay with me. Don't be afraid! Whoever seeks my life is seeking your life as well. You are secure with me."

CSB 1 Samuel 22:23 Stay with me. Don't be afraid, for the one who wants to take my life wants to take your life. You will be safe with me."

ESV 1 Samuel 22:23 Stay with me; do not be afraid, for he who seeks my life seeks your life. With me you shall be in safekeeping."

NIV 1 Samuel 22:23 Stay with me; don't be afraid; the man who is seeking your life is seeking mine also. You will be safe with me."

NLT 1 Samuel 22:23 Stay here with me, and don't be afraid. I will protect you with my own life, for the same person wants to kill us both."

NRS 1 Samuel 22:23 Stay with me, and do not be afraid; for the one who seeks my life seeks your life; you will be safe with me."

NJB 1 Samuel 22:23 Stay with me, do not be afraid, for he who seeks your life seeks mine; you will be safe with me.'

NAB 1 Samuel 22:23 Stay with me. Fear nothing; he that seeks your life must seek my life also. You are under my protection."

YLT 1 Samuel 22:23 dwell with me; fear not; for he who seeketh my life seeketh thy life; for a charge art thou with me.'

GWN 1 Samuel 22:23 Stay with me. Don't be afraid. The one who is seeking my life is also seeking your life. However, you will be under my protection."

- **seeks:** 1Ki 2:26 Mt 24:9 Joh 15:20 16:2,3 Heb 12:1-3
- **safe with me:** Joh 10:28-30 17:12 18:9
- [1 Samuel 22 Resources](#) - Multiple Sermons and Commentaries

DAVID ASSURES ABIATHAR'S SAFETY

Stay with me; do not be afraid, for he who seeks my life seeks your life, for you are safe with me - David essentially assures Abiathar that Saul cannot get to him without going through David. Abiathar served as priest to David for the remainder of David's life (1Sa 23:6, 9; 1Sa 30:7; 2Sa 8:17).

Wiersbe - God in His providence gave David two great gifts: the ephod (1Sa 23:6) and a priest. He could always seek the will of the Lord as he planned his strategy. You have the Word of God and an interceding High Priest in heaven. Do you seek the mind of the Lord as you make decisions? (Borrow [With the Word](#))

James Smith - THE INFALLIBLE SAFEGUARD

"Abide thou with me, fear not; for he that seeketh my life seeketh thy life, but with me thou shalt be in safeguard" (1 Sam. 22:23). Observe that—

1. David is a type of Christ. Chosen of God and anointed for his work, but just now rejected and despised as a king.
2. With him implies suffering. "He that seeketh my life seeketh thy life." Identifying ourselves with the rejected Christ means suffering with Him; we have the same enemies to oppose. If any man live godly he must suffer.

3. With him implies safety. "With me thou shalt be in safeguard." I flee to Thee to hide me. God in Christ is our refuge. With Him we are in safeguard from the—

1. WRATH TO COME (1 Tim. 1:10). He is the shadow of a great rock. He bore our sins.
2. CURSE OF THE LAW. "He was made a curse for us." Now no condemnation.
3. POWER OF SIN. With Him, abiding in Him, sin shall not have dominion over you; by His indwelling Spirit He breaks the power of it.
4. FEAR OF MAN. With Him, in His love, all fear is cast out. If God be for us, who can be against us?
5. WORRIES OF LIFE. Abiding with Him, His peace will rule (garrison) the heart. "My God shall supply all your need." "Take no thought for your life," "with ME thou shalt be in safeguard."
6. DREAD OF DEATH. With Him we can shout "O death, where is thy sting? Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." Are you with Him? He invites you, "Come unto Me, and I will give you rest" (Matt. 11:28).