

1 Samuel 30 Commentary

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

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

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.

The Ryrie Study Bible

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1 Samuel 30:1 Then it happened when David and his men came to Ziklag on the third day, that the Amalekites had made a raid on the Negev and on Ziklag, and had overthrown Ziklag and burned it with fire;

- **came to Ziklag:** 1Sa 29:11 2Sa 1:2
- **the Amalekites:** 1Sa 15:7 27:8-10 Ge 24:62 Jos 11:6
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

Ziklag Burning

THE CHICKENS HAVE COME HOME TO ROOST!

The chickens come home to roost means that one's previous actions will eventually have consequences. That is to say the bad things that one has done in the past will come back to "bite" the individual, just as a chicken returns to its nest to lay an egg!

Then it happened when David and his men came to Ziklag on the third day- This timing appears to be the third day after David had separated from the Philistine army at Aphek.

that the Amalekites had made a raid on the Negev and on Ziklag, and had overthrown Ziklag and burned it with fire- What is sad is that David was actually reaping the consequences of Saul's failure to eradicate the Amalekites! Of course David's raids against them had stirred the hornet's nest and brought out a revenge raid. And finally David was also reaping the consequences of compromising and going in league with Israel's mortal enemy, the Philistines!

Ray Pritchard - David has been flirting with disaster for a long, long time. What started out as a simple case of discouragement has now led to something inconceivable. When he first came to the Philistines, he only meant to relieve the pressure. He never meant for anything like this to happen. And all this time, God has been trying to get his attention but David won't listen. Finally, disaster strikes and David is totally unprepared....Ziklag is burning and it's all David's fault. What started with **discouragement** led to **desperation** which led to **defection** which led to **disobedience** which culminated in **disaster**. Now God is beginning to get David's attention. Sometimes the Lord has to do that in order to get through to us. Disaster comes and we stand in the blackened, smoking ruins of a part of our life. And at last we come to our senses. After 16 months of compromise and disobedience, David finally begins to look up. The tragedy is that it took so long and hurt so many people. ([Ziklag is Burning](#))

James Smith - Handfuls of Purpose - DAVID RECOVERING ALL 1 Samuel 30

"Is God less God, that thou art left undone?

Rise, worship, bless HIM, in this sackcloth spun,

As in the purple!"—E. B. BROWNING.

It is not so easy for us to praise God when our circumstances are to us as a covering of sackcloth and ashes as when they are as the royal robe of unbroken favour and success. Yet the discipline of the one may be as fruitful of blessing as the other if we are found abiding in the will of God. But the wilful prodigal will certainly suffer loss. David's alliance with the Philistines brought him into sore trouble, as all such unholy connections are sure to do. See here—

I. A Crushing Disappointment. "David and his men came to the city, and behold it was burned with fire" (vv. 3, 5). While seeking to help the ungodly he suffers the loss of all that he had. It is the old story in another form of the prodigal son in the far country beginning to be in want. "They lifted up their voice and wept," and David was "greatly distressed" (v. 6). In attempting to watch the vineyard of others David failed to keep his own. The enemy's fire is often needed to waken us up to a true sense of our position in the sight of God.

II. A Work of Faith. "But David encouraged himself in the Lord his God" (vv. 6–8). Wives, sons, daughters, cattle, houses, all gone; and the people "spake of stoning him." David now comes to himself, and turns to the Lord as unto a friend in the time of need, for who in such circumstances could encourage himself in a stranger. The spirit of faith again sits on the throne of David's heart, as when he faced Goliath, and he is at once another man. Having remembered the Lord his God in affliction, he rises up, like a giant refreshed with new wine, to the dignity of his high calling. Yes. "What time I am afraid I will trust in Thee" (Psa. 56:3, 4). "He inquired at the Lord" (v. 8). We cannot encourage ourselves much in Him unless we are prepared to submit our way to Him (1 Sam. 28:6).

III. An Assuring Promise. "Pursue, for thou shalt without fail recover all" (v. 8). This precious word of the Lord sets every fear at rest. Although as yet there is no change in the calamitous circumstances, his heart finds peace. All will be well, for the mouth of the Lord hath spoken it. It is no vain thing, in the day of distress, to encourage yourself in God. Be of good courage, and He shall strengthen thine heart.

IV. A Providential Hap. "They found an Egyptian in the field" (vv. 11, 16). David had the promise of God that all would be recovered. But how was it to be done? Where were now those invading Amalekites? Who will guide them to their rendezvous? This poor unfortunate youth, who had to drop out of the ranks of the Amalekites because of sickness, and was left by his heartless master to perish by the roadside, is the divinely-appointed means to the fulfilment of the God-given promise. The means are in His hand as well as the end; and the things that God chooses are "weak and despised" in the eyes of the ungodly, like this dying Egyptian, but mighty to the pulling down of the strongholds of Satan (1 Cor. 1:27, 28). This little episode, by the way, has a halo of glory about it. Our heavenly David is not ashamed to pick up the world's sick and half-dead castaways, to nourish them into life and health, to engage them as His servants, and to use them for the furtherance of His cause and kingdom, having slain the enmity by the power of His kindness (vv. 11, 12). Such were some of us.

V. A Complete Victory. "David recovered all" (vv. 16–20). Who else could? He had yielded himself to God for this purpose, and having His promise he went in His Name, and proved the faithfulness of His Word. What a prefiguring of Him who was David's Lord, and who encouraged Himself in His God, and came forth to recover all that was lost through the sinful failure of the first Adam. His journey was short and the struggle was severe, but the victory was glorious, for Jehovah had laid help upon one that was mighty—mighty in sympathy and compassion, mighty in patience and in wisdom, mighty in meekness and in power, mighty in dying and in rising again, mighty to forgive and to save, mighty to burst the gates of death and to open the gates of glory, mighty to RECOVER ALL and to keep and guard all that is recovered.

VI. A Gracious Offer. "Behold a present for you" (v. 26). The word "present" is rendered blessing in the margin. He who "recovered all" now offers a blessing to all his friends. Those who were not able to go down to the battle, but who faithfully tarried by the stuff, shall in no way lose their reward (v. 24). He who hath redeemed (bought back) the lost inheritance has the alone right to give such gifts to others (Eph. 1:7). He shall divide the spoil of His unsearchable riches with the strong in faith (Isa. 53:12). Yes, there is a blessing for you in this glorious victory if you claim Him as your Friend and Deliverer, and are faithfully, though feebly, striving to serve Him (Heb. 2:14, 16).

1 Samuel 30:2 and they took captive the women and all who were in it, both small and great, without killing anyone, and carried them off and went their way.

- **without killing anyone:** 1Sa 30:19 27:11 Job 38:11 Ps 76:10 Isa 27:8,9
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

**FAMILIES TAKEN
CAPTIVE**

And they took captive the women and all who were in it, both small and great, without killing anyone, and carried them off and went their way - The fact that the Amalekites captured the families without killing them is surprising in view of the fact that this is surely a "get even" raid and yet they did not annihilate the women and children as David had done to them! This is surely another manifestation of the hand of the LORD showing mercy and allowing their families to live! David is soon to be king, but utter destruction of his family would have likely led to a different beginning of his reign. Also the text says without killing anyone, another sign that God's hand was behind the scenes in Ziklag because it would be surprising that a raiding party would not inflict at least a few casualties on those who might have put up a futile defense. But apparently no one soul was lost!

1 Samuel 30:3 When David and his men came to the city, behold, it was burned with fire, and their wives and their sons and their daughters had been taken captive.

- **burned:** Ps 34:19 Heb 12:6 1Pe 1:6,7 Rev 3:9
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID VIEWS DAMAGE BUT NO CARNAGE

Carnage is the violent killing of large numbers of people, especially in war. To the praise of the glory of God's grace, there was no carnage, human or animal! That is nothing short of amazing grace!

When David and his men came to the city, behold, it was burned with fire, and their wives and their sons and their daughters had been taken captive - The writer repeats the fact that while the city was destroyed, the families were not. Undoubtedly David and his men made a close inspection of the ruins of the fire to see if there were any bones, teeth or other human remains and they found none. Note that the skeleton does not 'turn to ash' upon burning. Even within modern crematoria, which burn efficiently and at high temperatures, the skeleton will survive.

1 Samuel 30:4 Then David and the people who were with him lifted their voices and wept until there was no strength in them to weep.

- **lifted:** 1Sa 4:13 11:4 Ge 37:33-35 Nu 14:1,39 Jdg 2:4 21:2 Ezr 10:1
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

GROWN MIGHTY MEN DO CRY!

Then David and the people who were with him lifted their voices and wept until there was no strength in them to weep - These were seasoned warriors but their hearts were broken by the fact that those closest to them had been taken from them. They could only imagine what the captors might do to the helpless captives! These were thoughts to make a grown man weep and wail like a baby! The phrase **until there was no strength in them to weep** would suggest that their crying out did not last for a few minutes but went on probably for hours, to the point that they were too weak to weep anymore. They were physically and emotionally at the end of themselves.

Spurgeon - Weary with their marching, they had hoped to rest at home; but now that everything was gone, the strong men, who were not often moved to weeping, wept till they could weep no longer; the very sources of tears were dried up by the exceeding heat of their grief.

THOUGHT - There is an enormously important principle at work here. God will not be ignored by his children. Sooner or later, he calls his children to account for their disobedience. No Christian ever gets away with sin. Sooner or later we have to face the music. ([Pritchard](#))

Ray Pritchard - The Long Road Home – This sermon is about one question and one question only: How do you come back to God? In putting the matter this way, I realize there are certain people who desperately need this message. I don't know who you are but God does. I pray you will listen to his voice as you read my words. And if you don't need this message now, I hope you'll file it away because you may need it later. In earlier times preachers used to talk about "backsliding" and "backsliders." A "backslider" is a

Christian who has fallen away from his commitment to Jesus Christ. The dictionary defines the verb “backslide” this way: “To relapse into bad habits, sinful behavior, or undesirable activities.” Diane Dew offers the following analysis of how a Christian comes to be a backslider: “Spiritual decay is a gradual process. If it came as a splash of cold water in the face on a sweltering day, we’d recognize it for what it is. But Satan is sly, and his tactics are subtle. Even as the onslaught of many diseases can be insidious, the wasting away that occurs in the heart of the backslider may be nearly imperceptible.” She also applies this truth to a later period in David’s life: “The backslider does not suddenly wake up one morning and go out and commit adultery. Over a period of time, he may have become lax in his thought life, or entertained fleshly desires. King David watched Bathsheba undress, and soon it was but a little step for him to give expression to the imagination of his heart.” Repent!

John R. Rice asks some penetrating questions that help us face the issue squarely: “Was there ever a time when you were nearer to God than you are now? Was there ever a time when you read the Bible more, or enjoyed it more than now? Was there ever a time when you prayed more, when you had your prayers answered more frequently? Was there ever a day when you won more souls than you have won today? Was there ever a time when you were more completely absorbed in the Lord’s business? If there was ever a time when you were nearer the Lord than today, you are a backslider. You have slid back from that close intimacy with God, from that high place of blessing which you once had.” God’s word to the backslider is “Repent,” which means a change of mind that leads to a change of heart that leads to a change of behavior that leads to a change of life. To repent means that you’re going one direction and then you turn around and go in the opposite direction. As for the importance of repentance, consider this: “If we put off repentance another day, we have one day more to repent of, and one less day to repent in.” And that brings us to David and the story recorded in 1 Samuel 30. For 16 months he has been living among the Philistines in a village called Ziklag. Evidently the Philistine king liked him and trusted him and believed whatever David told him. Little did he know that David was deceiving him about the raids he said he was making into the territory of Israel but were instead raids on Amalekite villages. He didn’t know because David was lying and then covering it up by killing all the inhabitants of those villages. When the Philistines went to war against Israel, David and his men tagged along in the rear of the army. They were saved from having to fight against their own people because the Philistine generals didn’t trust them. After being dismissed from the army, David and his men made their way back to Ziklag. Everything seemed to be going well for David. Little did he know what had happened in his absence. It is highly significant that there are no recorded prayers or psalms during the 16 months David spent with the Philistines. During this period of spiritual compromise, he seems not to have made God a high priority in his life. But that is about to change. (Read Pritchard’s full sermon describing the steps back from backsliding - [1 Samuel 30 The Long Road Home](#))

1 Samuel 30:5 Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite.

- **two wives:** 1Sa 1:2 25:42,43 27:3 2Sa 2:2 3:2,3
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID'S WIVES TAKEN CAPTIVE

Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite- Apparently David did not have any sons or daughters at this time like some of his men who did have children. One can only imagine the horrible thoughts he was having at what the raiders would surely do to his beautiful wife Abigail!

1 Samuel 30:6 Moreover David was greatly distressed because the people spoke of stoning him, for all the people were embittered, each one because of his sons and his daughters. But David strengthened himself in the LORD his God.

BGT 1 Samuel 30:6 κα ἡ λ βη Δαυιδ σφ ὄρα τι ἐπεν λα ς λιθοβολ σαι α τ ν τι κατ ὄνος ψυχ παντ ς το λαο κ στου π το ς υ ο ς α το κα π τ ς θυγατ ρ ας α το κα κραται θη Δαυιδ ν κυρ θε α το

LXE 1 Samuel 30:6 And David was greatly distressed, because the people spoke of stoning him, because the soul of all the people was grieved, each for his sons and his daughters: but David strengthened himself in the Lord his God.

KJV 1 Samuel 30:6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

NET 1 Samuel 30:6 David was very upset, for the men were thinking of stoning him; each man grieved bitterly over his sons and daughters. But David drew strength from the LORD his God.

CSB 1 Samuel 30:6 David was in a difficult position because the troops talked about stoning him, for they were all very bitter over the loss of their sons and daughters. But David found strength in the LORD his God.

ESV 1 Samuel 30:6 And David was greatly distressed, for the people spoke of stoning him, because all the people were bitter in soul, each for his sons and daughters. But David strengthened himself in the LORD his God.

NIV 1 Samuel 30:6 David was greatly distressed because the men were talking of stoning him; each one was bitter in spirit because of his sons and daughters. But David found strength in the LORD his God.

NLT 1 Samuel 30:6 David was now in great danger because all his men were very bitter about losing their sons and daughters, and they began to talk of stoning him. But David found strength in the LORD his God.

NRS 1 Samuel 30:6 David was in great danger; for the people spoke of stoning him, because all the people were bitter in spirit for their sons and daughters. But David strengthened himself in the LORD his God.

NJB 1 Samuel 30:6 David was in great trouble, since the people were talking of stoning him; the people all felt very bitter, each man for his own sons and daughters. But David took courage from Yahweh his God.

NAB 1 Samuel 30:6 Now David found himself in great difficulty, for the men spoke of stoning him, so bitter were they over the fate of their sons and daughters. But with renewed trust in the LORD his God,

YLT 1 Samuel 30:6 and David hath great distress, for the people have said to stone him, for the soul of all the people hath been bitter, each for his sons and for his daughters; and David doth strengthen himself in Jehovah his God.

GWN 1 Samuel 30:6 David was in great distress because the people in their bitterness said he should be stoned. (They were thinking of their sons and daughters. But David found strength in the LORD his God.)

BBE 1 Samuel 30:6 And David was greatly troubled; for the people were talking of stoning him, because their hearts were bitter, every man sorrowing for his sons and his daughters: but David made himself strong in the Lord his God.

RSV 1 Samuel 30:6 And David was greatly distressed; for the people spoke of stoning him, because all the people were bitter in soul, each for his sons and daughters. But David strengthened himself in the LORD his God.

NKJ 1 Samuel 30:6 Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the LORD his God.

ASV 1 Samuel 30:6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David strengthened himself in Jehovah his God.

DBY 1 Samuel 30:6 And David was greatly distressed; for the people spoke of stoning him; for the soul of all the people was embittered, every man because of his sons and because of his daughters; but David strengthened himself in Jehovah his God.

BHT 1 Samuel 30:6 waTTë^ocer lüdäwîd mü'öd Kîl-`ämrû hä`äm lüsoqlô Kîl-mä^arâ ne^opeš Kol-hä`äm `îš `al-(Bünô) [Bänäyw] wü'al-Bünötäyw wayyitHazzêq Däwîd Byhwh(Ba'dönäy) `élöhäyw s

NIRV 1 Samuel 30:6 David was greatly troubled. His men were even talking about killing him by throwing stones at him. All of them were very bitter because their sons and daughters had been taken away. But David was made strong by the LORD his God.

RWB 1 Samuel 30:6 And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

WEB 1 Samuel 30:6 And David was greatly distressed: for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons, and for his daughters: but David encouraged himself in the LORD his God.

- **was greatly:** Ge 32:7 Ps 25:17 Ps 42:7 Ps 116:3,4,10 2Co 1:8,9 4:8 7:5
- **the people:** Ex 17:4 Nu 14:10 Ps 62:9 Mt 21:9 27:22
- **bitter,** 1Sa 1:10 Jdg 18:25 2Sa 17:8 2Ki 4:27
- **David:** Job 13:15 Ps 18:6 Ps 26:1,2 Ps 27:1-3 Ps 34:1-8 Ps 40:1,2 Ps 42:5,11 Ps 56:3,4,11 Ps 62:1,5,8 Ps 118:8-13 Pr 18:10 Isa 25:4 Isa 37:14-20 Jer 16:19 Hab 3:17,18 Ro 4:18 8:31 2Co 1:6,9,10 Heb 13:6
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

Psalm 25:17 The troubles of my heart are enlarged; Bring me out of my distresses.

Psalm 42:7 Deep calls to deep at the sound of Your waterfalls; All Your breakers and Your waves have rolled over me.

Psalm 116:3; 4; 10 The cords of death encompassed me And the terrors of Sheol came upon me; I found distress and sorrow. 4 Then I called upon the name of the LORD: "O LORD, I beseech You, save my life!" I....I believed when I said, "I am greatly afflicted."

1 Samuel 23:16+ And Jonathan, Saul's son, arose and went to David at Horesh, **and encouraged** ([chazaq](#); Lxx = [krataioo](#)) **him in God**.

MUTINY IS IMMINENT

Moreover David was greatly distressed ([tsarar](#); Lxx = [thlibo](#)) **because the people spoke of stoning him** - Threats of stoning would distress anyone! Imagine the men coming toward David with stones in their hands! The idea of the verb distressed is sense oneself as cramped or trapped in a narrow, confining space. David felt trapped and troubled. The Septuagint uses the verb [thlibo](#) which means literally means to press, squeeze, crush, squash, hem in and then to be narrow. **Thlibo** used literally pictures putting pressure upon or pressing in upon or pressing hard upon a person. It is the picture of a loaded wagon crushed under its heavy load.

Spurgeon - It frequently happens that when a great disaster occurs to a band of men, a mutiny follows thereupon. However little it may be the leader's fault, the defeated cast the blame of the defeat upon him. If the fight is won, "it was a soldiers' battle"; every man at arms claims his share of praise. But if the battle is lost, cashier the commander! It was entirely his fault; if he had been a better general he might have won the day. This is how people talk: fairness is out of the question. So in the great disaster of Ziklag, when the town was burned with fire, and wives and children were carried away captive; then we read that they spoke of stoning David. Why David? Why David more than anybody else, it is hard to see, for he was not there, nor any one of them. They felt so vexed, that it would be a relief to stone somebody, and why not David?

For (term of explanation) **all the people were embittered** ([marar](#)), **each one because of his sons and his daughters** - **Bitterness** motivated the men to want to stone David.

Spurgeon - These rough men, who had not all joined him from the best of motives, now turned against him for having left the city defenseless.

But - This is a strategic term of contrast is one of the more important uses of this hinge word in David's life. Had he not opened the door to begin his journey back to God, who knows what his final outcome may have been? As alluded to elsewhere, this is the first time in the last two chapters where we see any evidence of David calling out to the LORD.

David strengthened ([chazaq](#)) **himself in the LORD his God** - **NET** = "But David drew strength from the LORD his God." **NLT** = "But David found strength in the LORD his God." Note that in 1 Samuel 23:16+ Jonathan had "**encouraged** ([chazaq](#); Lxx = [krataioo](#)) him in God." Notice that David did not first try to reason with men, but he threw himself on the mercies of God. And note that while he has been "AWOL" for a season, he is still confident that God is HIS God, HIS personal God! David had lost everything, but there was one thing he had not lost, HIS GOD!

THOUGHT- Dear (backslidden, backsliding) believer, if you have strayed or are in process of straying from God, guess who moved? Not God! And now, by His mercy and grace, you can make an about face ([pix](#)) because He is still YOUR God! (Heb 13:5+) "You'll never know if Jesus is all you need until Jesus is all you have. And when Jesus is all you have, then and only then do you discover that Jesus really is all you need. Something like that is happening to David. God has stripped away all his human." ([Pritchard](#))

If David found strength in the LORD that means he had jettisoned his "strength" and was wholly relying on the strength of Jehovah.

One is reminded of Isaiah 40:31+ which says "those who wait for the LORD will gain (Heb chalaph - literally = renew ~ exchange) new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary." The phrase "will gain new strength" more literally reads they will exchange their strength for His strength. And what is the key that opens that door to His strength? Waiting on the LORD, in His Word, in prayer, or for David using the ephod!

The Septuagint translates **strengthened** ([chazaq](#)) with the verb [krataioo](#) means to be empowered, to be increased in vigor, to strengthen. In the the passive voice as in 1Sa 30:6 it means to be strengthened. Passive voice indicates the effect occurs from a source outside David. From where was he strengthened? While it is difficult to fully comprehend, this strengthening is surely energized by the Holy Spirit and also surely prayer. It is interesting that this same verb was used to describe John the Baptist who as a "child continued to grow and to **become strong** ([krataioo](#)) in spirit" (Lk 1:80+) . Even more notable is that this verb was used of the Son of David about Whom Luke records He "continued to grow and **become strong** ([krataioo](#)), increasing in wisdom; and the grace of God was upon Him. (Lk 2:40+). So I would submit that David was **strengthened** by the Spirit of God and the grace of God.

One could see how the distress of possible stoning might give rise to David's words in Psalm 25:17 "The troubles of my heart are enlarged. Bring me out of my distresses." One is also reminded of Proverbs 18:10 that says "The name of the LORD is a strong tower. The righteous runs into it and is safe." The Hebrew word for **safe** ([sagab](#)) means to be lifted up and pictures one lifted up even though the affliction is still all around! David was running into the Name Jehovah.

THOUGHT - The words of many of David's psalms could have come from trials like this one at ransacked Ziklag. If you are going through trials right now (maybe you even feel like some are thinking of stoning you, at least figuratively), then strengthen yourself in the LORD, specifically in the inspired Word penned by David in the following psalms - Ps 18:6 Ps 26:1,2 Ps 27:1-3 Ps 34:1-8 Ps 40:1,2 Ps 42:5,11 Ps 56:3,4,11 Ps 62:1,5,8 Ps 118:8-13.

Spurgeon - Blessed faith, that finds a secure shelter even amidst the ashes of his burned home, and when even his own followers have turned against him!

Spurgeon - He did not at first attempt to encourage anybody else; but he encouraged **himself**. Some of the best talks in the world are those which a man has with himself. He who speaks to everybody except himself is a great fool. I think I hear David say, "Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God; for I will yet praise him." David encouraged himself. But he encouraged himself "in the Lord his God," namely, in Jehovah. That is the surest way of encouraging yourself.....Brothers and sisters, if you are in trouble, and your trouble is mixed with sin, if you have afflicted yourselves by your backslidings and perversities, nevertheless I pray you look nowhere else for help but to the God whom you have offended.....Close in with God. Cling to him by faith; hold fast by him in hope. Say, "Though he slay me, yet will I trust in him." Resolve, "I will not let thee go." Guilty as you are, it is good for you to draw nigh unto God.....I, the preacher of this hour, beg to bear my little witness that the worst days I have ever had have turned out to be my best days, and when God has seemed most cruel to me he has then been most kind. If there is anything in this world for which I would bless him more than for anything else it is for pain and affliction. I am sure that in these things the richest, tenderest love has been manifested towards me. I pray you, dear friends, if you are at this time very low, and greatly distressed, encourage yourselves in the abundant faithfulness of the God who hides himself. Our Father's wagons rumble most heavily when they are bringing us the richest freight of the bullion of his grace. Love letters from heaven are often sent in black-edged envelopes. The cloud that is black with horror is big with mercy. We may not ask for trouble, but if we were wise we should look upon it as the shadow of an unusually great blessing. Dread the calm, it is often treacherous, and beneath its wing the pestilence is lurking. Fear not the storm, it brings healing in its wings, and when Jesus is with you in the vessel the tempest only hastens the ship to its desired haven. Blessed be the Lord, whose way is in the whirlwind, and who makes the clouds to be the dust of his feet. May some such thoughts as these help you to encourage yourself in God as David did.(from [Ziklag or David Encouraging Himself in God](#))

Life Application Study Bible ([borrow](#)) - David found his strength in God and began looking for a solution instead of a scapegoat. When facing problems, remember that it is useless to look for someone to blame or criticize. Instead, consider how you can help find a solution.

Pritchard - David's life has fallen apart because he has left God out of his life. Now he comes to the moment of decision. Will he continue to run away from God? Will he continue to compromise? Or will he take the first step on the long road back to God? Of all the steps, the first one is the hardest. Until you face the truth about yourself, you cannot get better. As a wise man once said, "The truth will set you free, but it will hurt you first." Until you are willing to face the hard truth about yourself, you can never be set free. What has happened at Ziklag is David's fault, but it is also a "severe mercy" from God, designed to bring him to his knees and ultimately back home where he belongs....**How do you strengthen yourself in God?** You do it by ... **Remembering who God is. Repeating God's promises. Meditating on God's faithfulness in the past.** Many times our trials come to bring us to precisely

the place where we will turn to God with a whole heart and embrace his goodness. Corrie Ten Boom reminds us that God is good all the time whether we see it or not: *"Deep in our hearts we believe in a good God. Yet how shallow is our understanding of His goodness. How often I have heard people say, 'How good God is! We prayed that it would not rain for our church picnic, and look at the lovely weather!' Yes, God is good when He sends good weather. But God was also good when He allowed my sister Betsie to starve to death before my eyes in a German concentration camp."* It is in the moment of adversity that the Christian's true resources are revealed. When in trouble, we turn to the Lord. We have something the world cannot match and does not understand. We have the living God on our side. And in those moments when life tumbles in around us, we discover what we truly believe-and the watching world discovers what we believe as well. During happy times the world may ignore us, but the world has no answer for a Christian whose faith shines in the darkness of personal tragedy..... As we come to the close, let's consider again these words: "If we put off repentance another day, we have one day more to repent of, and one less day to repent in." Are you ready to repent and turn from your sin? Have you been running long enough? Are you ready to start on the long road home? If you are, then it's time to take the first step. There's a town in Canada in the province of Newfoundland in western Labrador called Wabush that was completely isolated for many years. A few years ago engineers cut a road through the wilderness to reach it. It now has one road leading into it, and thus, only one road leading out. This illustrates a great spiritual truth. If you want to come back to God, you've got to retrace your steps. If you are ready to turn around, you can start for home this very moment. ([1 Samuel 30 The Long Road Home](#))

Charles Simeon gives 2 applications. First, let us secure God as our God. "Unless God be ours, we can have but little reason to encourage ourselves in him." Look to Christ. Run to the cross. Trust in the Son of God, and then you will be able to call God "my God" with true and deep conviction. Second, let us encourage ourselves in God. It is certain that we will meet many trials in this life, and many times we will find no way to encourage ourselves because our circumstances are so grim. In those dark moments, we must turn to our God and remind ourselves that we know him, that his promises are still true, and then we must cry out to him. "Let us, like David, chide our unbelief, and henceforth say with him, 'In the day of my trouble, I will call upon God.'"

Ray Pritchard - The turning point comes so quickly that we may miss it. First Samuel 30:6 says that "David found strength in the LORD his God." David found strength. That means he is no longer relying on his own strength. David's number one problem from the beginning was that he was so gifted that he could operate very successfully apart from God. We know he was handsome and strong, we know he was a gifted musician and a mighty warrior, we know that women were attracted to him, we know he was a born leader. David had it all. He was every woman's dream and every man's hero. In later years, those qualities would make him Israel's greatest king. But one reason God put David through ten years of obscurity in the desert was to teach him not to rely on his own abilities but in the Lord alone. That's a hard lesson for all of us to learn and doubly hard for those with great natural gifts.

As long as David leaned on the Lord, those enormous gifts could be used to accomplish great ends. We have seen it already and we will see it again as he leads his people to the greatest era of prosperity they will ever know. But every time David leaned on his own strength to get the job done, he got in trouble. And he hurt a lot of people in the process.

What lesson should we take from this story? Primarily the one mentioned in I Corinthians 10:12, "So if you think you are standing firm, be careful that you don't fall!" What happened to David can happen to any of us.

Beyond that, we can sum up three clear warning statements and one positive application:

- 1) Discouragement is inevitable when we attempt to face the problems of life in our own strength.
- 2) Compromise with the world offers only a temporary solution to our problems.
- 3) God's punishment is usually to let us face the consequences of our own wrong decisions.
- 4) Discouragement is not meant to throw us on our back, but to bring us to our knees.

Where is the grace of God in this story? To paraphrase a famous hymn, this story is all about the **love that will not let us go**" God loves us too much to let us stay forever in our sin. The Lord knows his own, he puts his seal upon us, and he watches every move we make. **When we decide to live in our own strength, God lets us go our own way in order that when we fail (and we will fail eventually), we will turn to him with a new resolve and a firm commitment to walk in the light.** Because we are little children, we have to fall in order to learn how to walk. **There is a warning here and also great hope based on a God whose love is so strong that even when we sin, that same love keeps calling us back home.**

Some of us have done exactly what David did. Some of us are still doing it. There's a lesson to be learned and a warning to be taken. The good news is this—whenever we're ready, truly ready, we can turn things around. That's what the grace of God is all about. The question is, how far will we have to go before that moment comes? ([Ziklag is Burning](#))

Distressed (06887) **tsarar** means to be narrow, to be cramped, to be straitened, to be constricted, to hem or be hemmed in. Tsarar may refer to anything which is confining. Figuratively **tsarar** also means to feel hard pressed and thus to be **distressed** (13/36)

uses), troubled, oppressed, cramped, anxious or worried.

Were embittered (weep bitterly, made bitter) (04843) **marar** is a verb meaning to be bitter, to make bitter, to grieve. Swanson writes that **marar** can mean to "suffer anguish, formally, be bitter, i.e., have a feeling or attitude of great suffering and anguish as an extension of the recoiling of tasting bitter food or drink, in some contexts there is an implication of a despising or even hating one's circumstance or opponent (Ru 1:13; 1Sa 30:6; 2Ki 4:27; Jer 4:18; La 1:4) **Marar** has the predominant sense of experiencing and causing bitterness in the sense of anguish and great distress. Marar conveys a sense of harshness, embitterment, offensiveness, affliction. TWOT adds that "It is interesting to note that the Hebrews expressed tragic, unpleasant experiences in terms of the sense of taste, the bitter. Actually, we employ the same figure of speech in our English language; It was a galling experience; his actions were not in very good taste, I thought; your wife is always so tastefully dressed." **Marar** speaks of a physical attack in some contexts (Ge 49:23; Da 8:7; 11:11); of difficult work (Ex 1:14; 23:21); of the effect of calamities in life (Ruth 1:13, 20; 1Sa. 30:6; 2Ki 4:27; Job 27:2; Isa 38:17; Lam 1:4). **Marar** speaks especially of the bitterness engendered by God's judgments on His people (Isa. 22:4; 24:9). Zechariah 12:10 describes the reaction of the believing remnant of Jews in the future when Messiah returns and their eyes are opened to see His true identity. **Marar** is always with man as subject, never God. This root plus its various derivatives appear not surprisingly more frequently in Job than in any other OT book [10x]. **Marar** is used to describe the bitter weeping (2x) in (Zech 12:10) when the Lord pours out on the remnant of Israel a spirit of grace and supplication when He returns!

Strengthened (encouraged) (02388) **chazaq** conveys the basic meaning of to be or become strong, to make strong or strengthen, in the Hiphil to take hold of or seize ("retain His anger" - Mic 7:18+), in the Hithpael to strengthen oneself (to take courage 1 Sa 30:6). To be courageous. To overpower. **Chazaq** describes strength - severity of a famine (a "strong" famine) (2 Ki 25:3, Jer 52:6), strength of humans to overpower (David and Goliath 1 Sa 17:50, cf 1 Sa 17:35 = seized; Amnon and Tamar = 2 Sa 13:14), in a battle, to capture (2 Chr 8:3), Samson's last demonstration of supernatural strength he prays "please **strengthen** me" (Jdg 16:28). Used in the charge "**Be strong** and courageous" (Josh 1:6, 7, 9, 18, Josh 10:25, "be firm" = Josh 23:6; "**Be strong** and courageous" = Dt 31:6-7, 23). **Chazaq** used 12 times in Ex 4-14 of hardening Pharaoh's heart (cf similar use in Josh 11:20). In a great passage in Da 11:32+ we read "'By smooth words he will turn to godlessness those who act wickedly toward the covenant, but **the people who know their God** will display **strength (chazaq)** and take action.'"

F B Meyer - 1 Samuel 30:6 David encouraged himself in the Lord his God.

His God! Doubtless the chronicler heard him say repeatedly, as he was so fond of saying, "My God, my God." "I will say unto God, my rock, why hast Thou forsaken me?" Though he had seriously compromised God's cause, by the failure of his faith, by consorting with Achish and the Philistines, by a tortuous and treacherous policy, yet God was still his God; and, in the supreme crisis which had overtaken him, he naturally betook himself to the covert of those loving wings.

He encouraged himself.— He would go back on promises of forgiveness and succor, which had so often cheered him in similar straits. He would recall his songs in former nights as black as this, and therefore would have hope. He would remember that he had been brought through worse trials; and surely He who had helped him against Goliath and Saul would not fail him against the Amalekites. Besides, he had probably left his dear ones in the protection of the encamping angel; and though his faith might be tried, it could not be entirely disappointed. In this way he encouraged himself. All around was tumult and fear; but in God peace and rest brooded, as swans on a tranquil lake. His men might speak of stoning him; his heart be greatly distressed for wives and children; his life be in jeopardy: but God was a very present help. "Why art thou cast down, and disquieted, O my soul? Hope thou in God."

In similar circumstances, let us have resort to similar sources of comfort; hide in God, and encourage ourselves in Him. It was in this spirit that John Knox, when about to face death, said to his wife, "Read to me where I first cast anchor."

Robert Morgan - David was in a difficult position because the troops talked about stoning him, for they were all very bitter....

But David found strength in the LORD his God. 1 Samuel 30:6

This verse describes a spiritual technique of utmost importance for difficult times. In this passage, all David's men were ready to kill him. Morale was gone, anger was high, and David was utterly distraught. But he knew how to encourage himself in the Lord.

Several years ago, facing a difficult time, I drew a line down the center of the pages of my notebook. On the left side of the line, I listed all the negative emotions I was feeling—discouragement, disappointment, depression, anger, fatigue. I described each attitude as best I could, so my column extended several pages.

Then I started back at the top of the first page and found Bible verses that corresponded to my listed emotions. Beside depression, for example, I wrote "Rejoice in the Lord always. I will say it again: Rejoice!" (Phil. 4:4).

When I had filled both columns, I knelt and showed the Lord my pages, explaining to Him that I was on the left side of the page but needed to get into the right column. In the days that followed, I memorized some of the verses God had given me, and in so doing strengthened myself in the Lord.

Are you in a difficult position? There are many techniques for doing it—we all need to learn what works for us—but the key to encouragement is learning how to strengthen ourselves in the Lord as needed. (My All in All)

The Source of Strength - Peter Kennedy in From Generation to Generation.

"David was greatly distressed because the men were talking of stoning him; each one was bitter in spirit because of his sons and daughters. But David found strength in the LORD his God."—1 Samuel 30:6

Under Pakistani law a person found guilty of blasphemy against Islam can be put to death. There, it is blasphemy to say that Jesus Christ is the Son of God. Even if a court does not convict a person of blasphemy, an angry mob may gather and try to kill someone accused of this. Since 1993 four Christians have died by the hands of such mobs. Arif Iqbal Bhatti, a Muslim judge, was assassinated for acquitting two Christians of blasphemy.

On November 6, 1997, Ayub Masih along with his parents and three brothers faced blasphemy charges. Ayub, a Christian, knew that speaking about his faith put his life in danger. He and his family were in chains at the Sahiwal Courthouse when a guard pointed at him and said loudly, "Oh, so you are Ayub Masih!" Seconds later, a shot was fired at Masih. Eyewitnesses said the bullet passed under Masih's arm and did not injure anyone. The gunman was a former neighbor who brought charges against Masih. Police have refused to take action against the gunman. Masih's trial was delayed until his safety could be assured.

There is only one place to find true comfort and strength. It is in Jesus Christ. Are you distressed because others hate you because of your faith? Today in prayer give thanks to the Lord who protects you, strengthens you, and comforts you in times of trouble.

"If we have God in our hearts, we have enough for courage and for strength."—Alexander MacLaren

Spurgeon - from introduction to [Ziklag or David Encouraging Himself in God](#) -

WE ought to be deeply grateful to God for the inspired history of the life of his servant David. It was a great life, a vigorous life, a life spent in many positions and conditions. I almost rejoice that it was not a faultless life, for its failings and errors are instructive. It is the life of a man after God's own heart; but still, the life of one who went astray, like a lost sheep, and was recovered by the great Shepherd's grace. By this fact he comes all the nearer to us poor, faulty men and women. I would venture to apply to David the description which has been applied to the world's own poet—

"A man so various, that he seemed to be
Not one, but all mankind's epitome."

Each one may find something like himself in the long, eventful, and chequered life of the son of Jesse. Among other things we learn this, that where there is faith there is sure to be trial; for David, though he trusted God so heartily, had good need of all the faith he possessed. In his early days he was hunted like a partridge upon the mountains by Saul, and was constantly in jeopardy of his life. He had so choice a treasure of faith about him, that Satan was for ever trying to plunder him of it. Still, the worst trials that David suffered arose not out of his faith, but out of his want of it. That which he did to avoid trouble brought him into deeper distress than ordinary providences ever caused him. He left the country where he was so ill at ease, which was, nevertheless, thy land, O Emmanuel, and he went away into the land of the Philistines, expecting there to escape from further turmoil. In so doing he transgressed, and fresh trials came upon him, trials of a worse kind than those which had happened to him from the hand of Saul. Brethren, the poet said—

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown,"

and he spake truly; for "in the world ye shall have tribulation." If you have faith it must be tried, and should that faith fail you must be tried still more. There is no discharge from this war: difficulties must be faced. This is the day of battle, and you must fight if you would reign. You are like men thrown into the sea, you must swim or drown. It is useless to expect ease where your Lord had none. If you adopt the paltry shifts suggested by unbelief, not even then shall you avoid affliction; the probabilities are that you will be taken among the thorns and scourged with the briars of the wilderness. However rough the king's highway may be, the by-paths are far worse; therefore keep the way of the commandment, and bravely face its trials.

Another lesson is this:—though we shall be tried, yet faith in God is an available resource at all times. Faith is a shield which you may use for warding off every kind of arrow, yea, even the fiery darts of the great enemy; for this shield cannot be penetrated even by javelins of fire. You cannot be cast into a condition in which faith shall not help you. There is a promise of God suitable for every

state, and God has wisdom and skill and love and faithfulness to deliver you out of every possible jeopardy; and therefore you have only to confide in God, and deliverance is sure to come. Mainly note this, that even when your trouble has been brought upon you by your own fault faith is still available. When your affliction is evidently a chastisement for grievous transgression, still trust in the Lord. The Lord Jesus prayed for erring Peter that his faith might not fail him: his hope of recovery lay there. Faith under a sense of guilt is one of those noble kinds of faith at which some are staggered. To my mind the faith of a saint is comparatively easy; it is the faith of a sinner that is hard. When you know that you have walked uprightly before God, and have not stained your garments, then you can trust him without difficulty: but, oh, when you have stepped aside, and when at last the heavenly Father makes you smart under his rod,—to cast yourself upon him then is faith indeed. Do not fail to exercise it, for this is the faith which saves. What faith is that which first of all brings men into possession of a good hope but the faith of a sinner? Often in life, when our sinnership becomes more manifest to us than usual, we shall be driven to that first sort of faith, in which, being unworthy, we trust entirely in pardoning grace. It would be wise always to live by this same faith. If any of you at this time are in great distress, and are conscious that you richly deserve all your troubles because of your folly, still trust in the mercy of the Lord. Do not doubt the Lord your Saviour, for he invites his backsliding children to return unto him. Though you have fallen by your iniquity, yet take with you words and return unto the Lord. May the Holy Spirit give you renewed trust in the Lord, who forgiveth iniquity, transgression, and sin, and retaineth not his anger for ever, because he delighteth in mercy.

CONDUCT IN TROUBLES 1 Samuel 30:6 - John Butler - [Sermon Starters](#)

“David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters; but David encouraged himself in the LORD his God” (1 Samuel 30:6).

David was burdened with some big troubles. But his conduct in these troubles brought him deliverance. We can learn much from this.

FIRST—THE DISTRESS OF DAVID

“David was greatly distressed” It had not been a good day for David. His problems seemed to pile up on each other. He had good reason for being distressed. We note four reasons.

1. The dismissal from the Philistine army. Earlier in the day he and his followers had been dismissed from the Philistine army which was preparing for attack upon Israel. The dismissal was very humbling for David. But it was also very good for David, though he did not realize it then.
2. The destruction of his home in Ziklag. When he and his followers returned to their home in Ziklag, they discovered the Amalekites had invaded the place, destroyed it and taken captive all their families and for all David and his supporters knew, the Amalekites had killed the family members.
3. The danger of being stoned. His supporters were an unhappy bunch and spoke of “stoning him” because of what happened at Ziklag while they were gone. One can easily understand their attitude.
4. The despair in his supporters. David had a heart for his supporters who had come to him when he was rejected and being pursued by King Saul. Yet, in following him, it looked like they lost it all. David had much to distress him. No wonder Scripture says he was “greatly distressed.”

SECOND—THE DELIVERANCE OF DAVID

“But David encouraged himself in the LORD his God.” David’s action here brought him deliverance. He did not do what many folk would have done today, namely, go to drinking and get drunk and try to drown his troubles in booze. David turned to the God for help. Encouraging himself in the Lord involves at least three things.

1. Looking to God. David turned to God for help. If you leave God out of your life, you will not solve any troubles but only magnify them. Turning to God involves praise for God as well as prayer to God.
2. Leading of God. David sought God’s direction and then followed it. He could have avoided many of his problems had he sought the leading of God earlier. Let us seek His leading all the time.
3. Living for God. David obeyed God when God told him what to do. Obedience is the way we should order our lifestyle. As a result of this obedience, David was led to the camp of the Amalekites, destroyed them, and got all the families back. God knows how to get us out of trouble if we would only listen to Him.

1 Samuel 30:7 Then David said to Abiathar the priest, the son of Ahimelech, "Please bring me the ephod." So Abiathar brought the ephod to David.

- **Abiathar:** 1Sa 22:20,21 1Sa 23:2-9 1Ki 2:26 Mk 2:26
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

Related Passage:

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

1 Samuel 23:6-9+ Now it came about, when [Abiathar](#) the son of Ahimelech fled to David at Keilah, that he came down with an **ephod** ([epod](#)) in his hand. 7 When it was told Saul that David had come to Keilah, Saul said, "God has delivered him into my hand, for he shut himself in by entering a city with double gates and bars." 8 So Saul summoned all the people for war, to go down to Keilah to besiege David and his men. 9 Now David knew that Saul was plotting evil against him; so he said to [Abiathar](#) the priest, "Bring the ephod ([epod](#)) here."

DAVID CALLS FOR THE EPHOD

Then - This marks progression, in this case David returning to God. Now he humbles himself before the LORD by seeking His will, and this is apparently the first time he has inquired of the LORD in 16 months (at least there is no recorded pray, no parallel psalm)!

David said to Abiathar the priest, the son of Ahimelech, "Please bring me the ephod ([epod](#))." So [Abiathar](#) brought the ephod to David - More that 16 months earlier David had called for the ephod at Keilah ([see passages above](#)). What a contrast - (1) David has a priest but Saul has none, (2) David has an ephod, but Saul has none. And so David calls for the **ephod** which Saul would have given anything to have at this moment, although it would most likely have not been effective in Saul's situation. Saul was in great distress like David, but God was silent and he was forced to consult a witch. David goes to a priest. Saul goes to a witch. Could their divergent paths be contrasted any more dramatically? O, the consequences of sin! The wheels of God may grind slowly but the wheels of God grind fine. It was because of Saul's evil outburst and murder of the priests at Nob that David now possessed a priest and the ephod.

Ephod ([0646](#)) [epod](#) is a masculine noun referring to the sacred vestment worn by the high priest, like an apron like garment suspended from shoulder straps, draping over the robe of the priest and extending from the chest down to the thighs (Ex 28:4, 6–14, 25–28; 29:5; 39:2–7). It was worn by the high priest's and featured twelve semiprecious and precious stones on the front, each one bearing the name of one of the tribes of Israel (Ex. 28:4, 6, 12, 15, 25–28). The breastplate bearing the stones was on the front of the ephod itself. The ephod was made by a skilled workman and had two shoulder pieces which were fastened together to hold it securely. It also bore two stones, one on each of its shoulders that represented the tribes of Israel. Each stone had six of the tribes of Israel engraved on it. The [Urim and Thummim](#) were two objects used by the for determining God's will but we do not know their size or shape or the material from which they were made, but only that they were stored in a pocket in the high priest's breastpiece.

1 Samuel 30:8 David inquired of the LORD, saying, "Shall I pursue this band? Shall I overtake them?" And He said to him, "Pursue, for you will surely overtake them, and you will surely rescue all."

- **inquired:** 1Sa 23:2,4,10-12 Jdg 20:18,23,28 2Sa 5:19,23 Pr 3:5,6
- **He said to him:** 1Sa 14:37 28:6,15,16 Nu 27:21 Ps 50:15 91:15
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

Related Passages:

1 Samuel 23:2+ (WHEN PHILISTINES ATTACKED KEILAH) So **David inquired of the LORD**, saying, "Shall I go and attack these Philistines?" And the LORD said to David, "Go and attack the Philistines and deliver Keilah."

1 Samuel 23:4+ (WHEN DAVID'S MEN WERE FEARFUL TO ATTACK KEILAH) Then David inquired of the LORD once more. And the LORD answered him and said, "Arise, go down to Keilah, for I will give the Philistines into your hand."

1 Samuel 23:10-12+ (WHEN SAUL WAS COMING TO TRAP HIM AT KEILAH) Then David said, "O LORD

God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account. 11 "Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Israel, I pray, tell Your servant." And the LORD said, "He will come down." 12 Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" And the LORD said, "They will surrender you."

DAVID INQUIRED OF THE LORD

David inquired of the LORD - Apparently he did so using the [Urim and Thummim](#) that were in the vest pockets of the ephod (although this was never specifically stated in First Samuel - it is a reasonable assumption in the context - see [passages above](#)).

Saying, "Shall I pursue this band? Shall I overtake them?" - David asks two questions related to the raiders who burned Ziklag and captured their families.

And He said to him, "Pursue, for you will surely overtake them, and you will surely rescue all - God answers both questions affirmatively. This Word from God would also have "strengthened him in the LORD."

Spurgeon - The Hebrew runs, "Pursue, for overtaking thou shalt overtake, and recovering thou shalt recover;" that is to say, the work shall be done perfectly, and so it was.

Ray Pritchard - I find it very hopeful that once he repented, David was immediately back in contact with God. No waiting period. No probation. Here is hope for the worst of sinners. If you will come home to God, he will take you back into the fold. The words of the final verse of Charlotte Elliott's lovely hymn come to mind:

[Just as I am, Thou wilt receive,](#)

Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come! I come!

It is hard to humble yourself, hard to admit you were wrong, and very hard (for some of us, at least) to cry out for God's help. But when we do, we find that God meets us where we are and gives us far more than we ask for. ([The Long Road Home](#))

Henry Blackaby - David lived in dangerous times. One small mistake could cost him his life. So, whenever he needed to know what to do, he asked God. He didn't just ask in generalities; his questions were always specific. God's answers were equally direct.

There is a theory that God does not have a specific plan for our lives. This teaching suggests that God does not guide his people daily. Rather, he gives us a brain and leaves us to make our own choices. The problem with this approach is that it totally ignores what the Bible teaches. From Genesis to Revelation, the Bible shows that God has always given clear instructions to his people. When David needed a specific battle plan, God did not say, "David, you're a soldier. What do you think?" When David wasn't sure where to go next, God didn't say, "David, you know this area like the back of your hand. Just do what makes sense to you." No, God told him exactly what to do. David obeyed, and he experienced success.

Don't assume that God isn't interested in the everyday decisions of your life. Yes, he gave you a brain. He also gave you the Holy Spirit, the church, and his written Word. All of these are ways he communicates with you. He is vitally interested in the details of your life. Never hesitate to seek his direction in any decision. (Borrow [The experience : a devotional and journal : day by day with God](#))

1 Samuel 30:9 So David went, he and the six hundred men who were with him, and came to the brook Besor, where those left behind remained.

- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID TAKES MEN LEAVING 200 AT BESOR

So - Means "for this reason," and indicates a conclusion based on the LORD'S affirmative answers to his two requests.

David went, he and the six hundred men who were with him, and came to the brook Besor, where those left behind

remained - NET - "those who were in the rear stayed there." In the next verse the writer explains why the 200 remained at Besor.

Spurgeon - The Lord heard his supplication. He says, "In my distress I cried unto the Lord and he heard me." But mark this, he was not delivered without further trial. David marched with his six hundred men on foot after the foe, with all speed, and the band became so worn and weary that one-third of them could not ford the brook Besor, which, though usually dry, was probably at that time flowing with a strong stream. Many a leader would have given up the chase with one out of three of his troop in hospital, but David pursued with his reduced force. When God means to bless us, he often takes away a part of the little strength we thought we had. We did not think our strength equal to the task, and the Lord takes away a portion even of the little power we had. Our God does not fill till he has emptied. Two hundred men must be rent away from David's side before God could give him victory, for he meant to have David's whole force to be exactly equal to the four hundred Amalekites who fled, that he might make the victory the more memorable and renowned. Expect then, O troubled one, that you will be delivered, but know that your sorrow may yet deepen, that you may have all the greater joy by-and-by.

1 Samuel 30:10 But David pursued, he and four hundred men, for two hundred who were too exhausted to cross the brook Besor remained behind.

- **two hundred:** 1Sa 30:21
- **too exhausted** 1Sa 14:20,31 Jdg 8:4,5
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

TWO HUNDRED MEN TOO EXHAUSTED TO CONTINUE

But David pursued, he and four hundred men, for (term of explanation) **two hundred who were too exhausted to cross the brook Besor remained behind**

Spurgeon - It is noteworthy that the four hundred who escaped were equal in number to the whole of David's attacking force; so that, manifestly, God was with these valiant men, or else they would have been completely outnumbered.

1 Samuel 30:11 Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink.

- **gave him:** De 15:7-11 23:7 Pr 25:21 Mt 25:35 Lu 10:36,37 Ro 12:20,21
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

AN EGYPTIAN FOUND AND FED

Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink - Can we not see the hand of providence once again? David did not know exactly where the Ziklag raiders had gone, but there just happens to be a man that was associated with them dying from starvation and dehydration.

1 Samuel 30:12 They gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for three days and three nights.

- **his spirit:** 1Sa 14:27 Jdg 15:19 Isa 40:29-31
- **three days:** 1Sa 30:13 Es 4:16 Jon 1:17 Mt 27:63
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

EGYPTIAN SHOWN MERCY BY DAVID AND REVIVES

They gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit revived. For he had not eaten

bread or drunk water for three days and three nights - It is surprising the Egyptian had not been devoured by wild animals in the desert area, but again God kept him alive so that he would give information to David.

Watch God's perfect timing -- **3 days** this man is in the desert and David's band finds him just in the nick of time! Why do I say that? Or to ask another question how long can a normal person survive without water? The answer is that as a general rule, a person can survive for about three days without water. If David had encountered him one day later, he very likely would have been dead!

THOUGHT- Treat those you meet with respect and dignity no matter how insignificant they may seem. You never know how God will use them to help you or haunt you, depending upon your response to them. ([Life Application Study Bible - borrow](#))

1 Samuel 30:13 David said to him, "To whom do you belong? And where are you from?" And he said, "I am a young man of Egypt, a servant of an Amalekite; and my master left me behind when I fell sick three days ago.

- my master: Though they had booty enough, and this poor sick slave might have been carried on an ass or a camel, yet they inhumanely left him to perish; but, in the righteous providence of God, this cruelty was the occasion of their destruction; whilst David's kindness to a perishing stranger and slave was the means of his success, and proved the truest policy. Job 31:13-15 Pr 12:10 Jas 2:13
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

EGYPTIAN SERVANT OF AN AMALEKITE BECAME SICK

David said to him, "To whom do you belong? And where are you from?" And he said, "I am a young man of Egypt, a servant of an Amalekite; and my master left me behind when I fell sick three days ago - Surely we see God's hand again. The man was associated with the Amalekites and just happened to become sick so he was discarded and left to die. As noted earlier, God kept him alive and David's band showed him favor.

C H Spurgeon - 1 Samuel 30:13 (Morning and evening)

"To whom longest thou?" — 1 Samuel 30:13

No neutralities can exist in religion. We are either ranked under the banner of Prince Immanuel, to serve and fight his battles, or we are vassals of the black prince, Satan. "To whom longest thou?"

Reader, let me assist you in your response. Have you been "born again"? If you have, you belong to Christ, but without the new birth you cannot be his. In whom do you trust? For those who believe in Jesus are the sons of God. Whose work are you doing? You are sure to serve your master, for he whom you serve is thereby owned to be your lord. What company do you keep? If you belong to Jesus, you will fraternize with those who wear the livery of the cross. "Birds of a feather flock together." What is your conversation? Is it heavenly or is it earthly? What have you learned of your Master?—for servants learn much from their masters to whom they are apprenticed. If you have served your time with Jesus, it will be said of you, as it was of Peter and John, "They took knowledge of them, that they had been with Jesus."

We press the question, "To whom longest thou?" Answer honestly before you give sleep to your eyes. If you are not Christ's you are in a hard service—Run away from your cruel master! Enter into the service of the Lord of Love, and you shall enjoy a life of blessedness. If you are Christ's let me advise you to do four things. You belong to Jesus—obey him; let his word be your law; let his wish be your will. You belong to the Beloved, then love him; let your heart embrace him; let your whole soul be filled with him. You belong to the Son of God, then trust him; rest nowhere but on him. You belong to the King of kings, then be decided for him. Thus, without your being branded upon the brow, all will know to whom you belong.

Spurgeon - "To whom longest thou?" (1 Sam. 30:13). Let me assist you, reader, in your response. Have you been "born again"? If you have, you belong to Christ, but without the new birth you cannot be His. In whom do you trust? Those who believe in Jesus are the sons of God. Whose work are you doing? You are sure to serve your master, for he whom you serve is thereby owned to be your lord. What is your conversation? Is it heavenly, or is it earthly? What have you learned of your master? If you have served your time with Jesus, it will be said of you, as it was of Peter and John, "They took knowledge of them, that they had been with Jesus" (Acts 4:13). (Daily Help)

1 Samuel 30:14 "We made a raid on the Negev of the Cherethites, and on that which belongs to Judah, and on the Negev of Caleb, and we burned Ziklag with fire."

- **Cherethites:** 1Sa 30:16 2Sa 8:18 1Ki 1:38,44 1Ch 18:17 Eze 25:16 Zep 2:5
- **Caleb:** A district in the south of Judea, in which were the cities of Kirjath-Arba or Hebron, and Kirjath-sepher, belonging to the family of Caleb. Jos 14:13 15:13
- **burned:** 1Sa 30:1-3
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID DISCOVERS THIS MAN WAS IN THE ZIKLAG RAID

We made a raid on the Negev of the Cherethites, and on that which belongs to Judah, and on the Negev of Caleb, and we burned Ziklag with fire - Now David realizes that he is on the right trail of those who burned his city and captured the families.

1 Samuel 30:15 Then David said to him, "Will you bring me down to this band?" And he said, "Swear to me by God that you will not kill me or deliver me into the hands of my master, and I will bring you down to this band."

- **Swear:** 1Sa 29:6 Jos 2:12 9:15,19,20 Eze 17:13,16,19
- **deliver:** De 23:15,16
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID REQUESTS THE MAN TO LEAD THEM TO THE RAIDERS

Then David said to him, "Will you bring me down to this band?" - Notice David does not threaten the Egyptian but simply asks him if he would be willing to assist him in finding the raiders.

And he said, "Swear to me by God that you will not kill me or deliver me into the hands of my master, and I will bring you down to this band - The Egyptian, probably a pagan, calls on David to swear by God. One wonders how much he knew about God? He apparently knew that God was David's God and thus he appealed to David's highest authority. His answer functions somewhat like a conditional clause - if David would let him live and not give him to the raiders, then he would lead them to the marauding band.

1 Samuel 30:16 When he had brought him down, **behold, they were spread over all the land, eating and drinking and dancing because of all the great spoil that they had taken from the land of the Philistines and from the land of Judah.**

- **when he:** Jdg 1:24,25
- **eating:** 1Sa 25:36-38 Ex 32:6,17-19,27,28 Jdg 16:23-30 2Sa 13:28 Isa 22:13 Da 5:1-4 Lu 12:19,20 17:27-29 21:34,35 1Th 5:3 Rev 11:10-13
- **because of all:** Job 20:5
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

EGYPTIAN LEADS DAVID TO THE UNSUSPECTING PARTYING BAND

When he had brought him down, **behold, they were spread over all the land, eating and drinking and dancing because of all the great spoil that they had taken from the land of the Philistines and from the land of Judah** - At this point with one begins to be concerned that some of the families of David's men might be violated by these raiders. The writer records nothing negative regarding their families.

1 Samuel 30:17 David slaughtered them from the twilight until the evening of the next day; and not a man of them escaped, except four hundred young men who rode on camels and fled.

- and there: 1Sa 11:11 Jdg 4:16 1Ki 20:29,30 Ps 18:42
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID DESTROYS MANY OF THE RAIDING PARTY

David slaughtered them from the twilight until the evening of the next day - For a slaughter to take the entire day indicates the numbers slain were considerable.

and not a man of them escaped, except four hundred young men who rode on camels and fled - This is a strange sentence for the writer first says not a man escaped but then says 400 young men escaped.

1 Samuel 30:18 So David recovered all that the Amalekites had taken, and rescued his two wives.

- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

OPERATION RECOVERY AND RESCUE SUCCESSFUL

So David recovered all that the Amalekites had taken, and rescued his two wives - This is just as God had promised him when he consulted the ephod. You will note a key word in this section, the little word "**all**" - recovered **all** (1Sa 30:18), David brought it **all** back (1Sa 30:19), captured **all** (1Sa 30:20).

Ray Pritchard - This is the pure grace of God. What David lost through sin, God restored through grace. David's part was simply to be obedient to the Lord's command. ([The Long Road Home](#))

Spurgeon on recovered all - David's victory was perfect. We are told over and over again that "David recovered all." Nothing was lost: not a piece of money nor a garment, not an ox nor a sheep, much less a child, or one of woman kind,—"David recovered all." How well the Lord works when he once lays his hand to it. "He will perfect that which concerneth me." Salvation is of the Lord, and it is an everlastingly complete salvation. Trust ye in the Lord for ever, for in the Lord Jehovah there is everlasting strength. He will work, and work perfectly, till he shall say, "It is finished." The battle is the Lord's, and his saints shall be more than conquerors.

Spurgeon - I thought, as I read that "David recovered all," how truly it can be said that the greater Son of David has recovered all. All that was lost by sin, our glorious and victorious Captain has recovered. What then shall be his spoil? It was foretold that "He shall divide the spoil with the strong." Let your hearts and mine, and all we are, and all we have, be yielded up to him, and let us say of it all, "This is Jesu's spoil, and to him be glory evermore!"

1 Samuel 30:19 But nothing of theirs was missing, whether small or great, sons or daughters, spoil or anything that they had taken for themselves; David brought it all back.

- 1Sa 30:8 Ge 14:14-16 Nu 31:49 Job 1:10 Ps 34:9,10 91:9,10 Mt 6:33
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

NOTHING MISSING FAMILY OR BELONGINGS

But nothing of theirs was missing, whether small or great, sons or daughters, spoil or anything that they had taken for themselves; David brought it all back - In 1Sa 30:8 God had stated "you will surely rescue all."

1 Samuel 30:20 So David had captured all the sheep and the cattle which the people drove ahead of the other livestock,

and they said, "This is David's spoil."

- **This is David's spoil:** 1Sa 30:26 Nu 31:9-12 2Ch 20:25 Isa 53:12 Ro 8:37
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID PLUNDERED THE PLUNDERERS

So David had captured all the sheep and the cattle which the people drove ahead of the other livestock, and they said, "This is David's spoil - So not only did David recover what was his but even spoil from the Amalekites was taken by David. The LORD gave David the spoil and he became so rich that he was able to send gifts to elders in Judah as the final passages of this chapter describe.

Spurgeon - That which was over and above what had been taken from Ziklag was very properly appropriated by David.

1 Samuel 30:21 When David came to the two hundred men who were too exhausted to follow David, who had also been left at the brook Besor, and they went out to meet David and to meet the people who were with him, then David approached the people and greeted them.

- **two hundred men:** 1Sa 30:10
- came near: Heb 13:1 1Pe 3:8
- Heb. asked them how they did, Jdg 8:15
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

WHAT ABOUT THE 200 WEARY MEN?

When David came to the two hundred men who were too exhausted to follow David, who had also been left at the brook Besor, and they went out to meet David and to meet the people who were with him, then David approached the people and greeted them - The last phrase David "greeted them," show the tender heart of David. He did not approach them and chastise them for not going with the 400. He had compassion on them in the wearied condition. He was learning that a leader does not drive me beyond what they are able to endure.

Spurgeon - There are some fainting and sick folk detained at home; I pray our blessed Lord to salute every one of them wherever they are at this moment.

1 Samuel 30:22 Then all the wicked and worthless men among those who went with David said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except to every man his wife and his children, that they may lead them away and depart."

BGT 1 Samuel 30:22 καὶ περὶ θηπὶς νρλοῖμς καὶ πονηροὶ τῶν νδρῶν τῶν πολεμιστῶν τῶν πορευθέντων μετὰ Δαυὶδ καὶ ἐπὶ οὐ κατέδωξαν μετὰ μὴν ὁ δὲ σομενατοῖς κτὼν σκλῶν ν ξειλόμεθα τιλλὴ καστος τῶν γυναικῶν καὶ τῶν κνῶν αὐτοῦ παγίσθωσαν καὶ ποστρεφτώσαν

LXE 1 Samuel 30:22 Then every ill-disposed and bad man of the soldiers who had gone with David, answered and said, Because they did not pursue together with us, we will not give them of the spoils which we have recovered, only let each one lead away with him his wife and his children, and let them return.

KJV 1 Samuel 30:22 Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

NET 1 Samuel 30:22 But all the evil and worthless men among those who had gone with David said, "Since they didn't go with us, we won't give them any of the loot we retrieved! They may take only their wives and children. Let them lead them away and be gone!"

CSB 1 Samuel 30:22 but all the corrupt and worthless men among those who had gone with David argued, "Because they didn't go with us, we will not give any of the plunder we recovered to them except for each man's wife and children. They may take them and go."

ESV 1 Samuel 30:22 Then all the wicked and worthless fellows among the men who had gone with David said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except that each man may lead away his wife and children, and depart."

NIV 1 Samuel 30:22 But all the evil men and troublemakers among David's followers said, "Because they did not go out with us, we will not share with them the plunder we recovered. However, each man may take his wife and children and go."

NLT 1 Samuel 30:22 But some evil troublemakers among David's men said, "They didn't go with us, so they can't have any of the plunder we recovered. Give them their wives and children, and tell them to be gone."

NRS 1 Samuel 30:22 Then all the corrupt and worthless fellows among the men who had gone with David said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except that each man may take his wife and children, and leave."

NJB 1 Samuel 30:22 But all the rogues and scoundrels among the men who had gone with David began saying, 'Since they did not go with us, we shall not give them any of the booty which we have rescued, except that each of them can have his wife and children. Let them take them away and be off.'

NAB 1 Samuel 30:22 But all the stingy and worthless men among those who had accompanied David spoke up to say, "Since they did not accompany us, we will not give them anything from the booty, except to each man his wife and children. Let them take those along and be on their way."

YLT 1 Samuel 30:22 And every bad and worthless man, of the men who have gone with David, answereth, yea, they say, 'Because that they have not gone with us we do not give to them of the spoil which we have delivered, except each his wife and his children, and they lead away and go.'

GWN 1 Samuel 30:22 Then every wicked and worthless man who had gone with David said, "Since they didn't go with us, they shouldn't be given any of the loot we recovered. Each of them should take only his wife and children and leave."

BBE 1 Samuel 30:22 Then the bad and good-for-nothing men among those who went with David said, Because they did not go with us, we will give them nothing of the goods which we have got back, but only to every man his wife and children, so that he may take them and go.

RSV 1 Samuel 30:22 Then all the wicked and base fellows among the men who had gone with David said, "Because they did not go with us, we will not give them any of the spoil which we have recovered, except that each man may lead away his wife and children, and depart."

NKJ 1 Samuel 30:22 Then all the wicked and worthless men of those who went with David answered and said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except for every man's wife and children, that they may lead them away and depart."

ASV 1 Samuel 30:22 Then answered all the wicked men and base fellows, of those that went with David, and said, Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that he may lead them away, and depart.

- **wicked:** 1Sa 22:2 25:17,25 De 13:13 Jdg 19:22 1Ki 21:10,13
- **Because:** Mt 7:12
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

WICKED, WORTHLESS MEN PROTEST PARCELING OUT SPOIL

Then all the wicked and worthless men among those who went with David said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except to every man his wife and his children, that they may lead them away and depart - The wicked, worthless men felt the stragglers deserved no spoil, although in the goodness of their heart they would let them have the families!

Spurgeon - THOSE who associate themselves with a leader must share his fortunes. Six hundred men had quitted their abodes in

Judæa; unable to endure the tyranny of Saul they had linked themselves with David, and made him to be a captain over them. They were, some of them, the best of men, and some of them were the worst: in this, resembling our congregations. Some of them were choice spirits, whom David would have sought, but others were undesirable persons, from whom he might gladly have been free. However, be they who they may, they must rise or fall with their leader and commander.

1 Samuel 30:23 Then David said, "You must not do so, my brothers, with what the LORD has given us, who has kept us and delivered into our hand the band that came against us.

- **my brothers:** Ge 19:7 Jdg 19:23 Ac 7:2 22:1
- **the Lord:** 1Sa 30:8 2:7 Nu 31:49-54 De 8:10,18 1Ch 29:12-14 Hab 1:16
- who hath: Ps 44:2-7 121:7,8
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

Related Passage:

Psalm 98:1 A Psalm. O sing to the LORD a new song, For He has done wonderful things, **His right hand and His holy arm have gained the victory for Him.**

Proverbs 21:31 The horse is prepared for the day of battle, But **victory belongs to the LORD.**

1 Corinthians 15:57+ but thanks be to God, **Who gives us the victory through our Lord Jesus Christ.**

DAVID PROTESTS REASONING GOD HAD GIVEN THE SPOILS

Then David said, "You must not do so, my brothers - "They were brethren by race, but not brethren by grace." (Spurgeon)

With what the LORD has given us, Who has kept us and delivered into our hand the band that came against us- David does not take credit for the victory but reasons with them that the LORD gave victory, the LORD kept (protected) them and the LORD delivered the raiders into their hands. The victory belonged to the LORD.

Spurgeon - God will help his servants who trust him, but he will have all the honour of the victory. He will deliver them in such a way that they shall lift their psalms and hymns unto God alone, and this shall be the strain: "Sing unto the Lord, for he hath triumphed gloriously. We were unworthy, we were faint, we were distressed, but God has made us more than conquerors through his great love."

Spurgeon - They were poor brethren for David to have. They were brethren by race, but not brethren by grace Yet David was wise in speaking to them as he did. It is always well, when you are opposing people, to do it courteously. You can often prevail with soft words if you have strong arguments. David said, "Ye shall not do so, my brethren,"

1 Samuel 30:24 "And who will listen to you in this matter? For as his share is who goes down to the battle, so shall his share be who stays by the baggage; they shall share alike."

BGT 1 Samuel 30:24 κα τ ς πακο σεται μ ν τ ν λ γων το των τι ο χ πτον μ ν ε σιν δι τι κατ τ ν μερ δα το καταβα νοντος ε ς π λεμον ο τω ς σται μερ ς το καθημ νου π τ σκε η κατ τ α τ μεριο νται

LXE 1 Samuel 30:24 And who will hearken to these your words? for they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike.

KJV 1 Samuel 30:24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

NET 1 Samuel 30:24 Who will listen to you in this matter? The portion of the one who went down into the battle will be the same as the portion of the one who remained with the equipment! Let their portions be the same!"

CSB 1 Samuel 30:24 Who can agree to your proposal? The share of the one who goes into battle is to be the

same as the share of the one who remains with the supplies. They will share equally."

ESV 1 Samuel 30:24 Who would listen to you in this matter? For as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike."

NIV 1 Samuel 30:24 Who will listen to what you say? The share of the man who stayed with the supplies is to be the same as that of him who went down to the battle. All will share alike."

NLT 1 Samuel 30:24 Who will listen when you talk like this? We share and share alike-- those who go to battle and those who guard the equipment."

NRS 1 Samuel 30:24 Who would listen to you in this matter? For the share of the one who goes down into the battle shall be the same as the share of the one who stays by the baggage; they shall share alike."

NJB 1 Samuel 30:24 Who would agree with you on this? No: As the share of the man who goes into battle, so is the share of the man who stays with the baggage. They will share alike.'

NAB 1 Samuel 30:24 Who could agree with this proposal of yours? Rather, the share of the one who goes down to battle and that of the one who remains with the baggage shall be the same; they shall share alike."

YLT 1 Samuel 30:24 and who doth hearken to you in this thing? for as the portion of him who was brought down into battle, so also is the portion of him who is abiding by the vessels -- alike they share.'

GWN 1 Samuel 30:24 Besides, who is going to pay attention to what you have to say in this matter? Certainly, the share of those who go into battle must be like the share of those who stay with the supplies. They will all share alike."

BBE 1 Samuel 30:24 Who is going to give any attention to you in this question? for an equal part will be given to him who went to the fight and to him who was waiting by the goods: they are all to have the same.

- but as his part: This equitable edict was somewhat different from that which had so long obtained in Israel, and by which the spoil of the Midianites was divided: that related to the whole people: this only to the soldiers, some of whom went to battle, while others guarded the baggage. Nu 31:27 Jos 22:8 Ps 68:12
- tarrieth: 1Sa 25:13
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID SAYS ALL WILL SHARE AND SHARE ALIKE

Share and share alike means that in all the members of a group, equal portions of or equal access to tangible or intangible goods, entitlements, or obligations so that each person's share is like each of the other shares.

And who will listen to you in this matter? - David is addressing the wicked, worthless men saying "Who can agree to your proposal?" (CSB) and "Besides, who is going to pay attention to what you have to say in this matter?" (GWN)

For as his share is who goes down to the battle, so shall his share be who stays by the baggage; they shall share alike - It was not as if those 200 who stayed did not contribute for they guarded the equipment that had been left behind. Remember this is like the "wild wild west" and unguarded equipment could easily be stolen.

Pritchard - David points out that they're all on the same team. The ones who guarded the supplies were doing their part so that the fighters could do theirs. For each soldier at the battlefield, there are probably 8 to 10 people behind the lines in various vital support roles. Now that David has gotten his heart right, he doesn't want to mess things up by giving in to selfish impulses. ([The Long Road Home](#))

Robert Bergen - David's rule regarding the equal distribution of booty finds its parallel in Paul's teaching about Christian service: one plants, another waters, but all are equal, and all are rewarded (1 Cor. 3:6-9+). (Borrow [1 & 2 Second Samuel - Shepherd's Notes](#))

Robert Morgan - "Murder! Murder!" February 11

George Whitefield, the fiery evangelist with a voice that could be heard a mile away, came to Plymouth, England, for a crusade, but a motley crew threatened him harm. His room was burgled, and Whitefield moved to an undisclosed address. The young thugs set another trap for him, but Whitefield, smelling a rat, didn't show. The indignant conspirators resolved to murder him that night.

As Whitefield, exhausted, returned to his room and dressed for bed, a knock sounded. A well-dressed gentleman wished to speak with him, he was told. Whitefield seldom refused a nocturnal "Nicodemus" who came wanting to be born again. He admitted the man who was dressed as a lieutenant from a man 'o war. They chatted a moment, but when Whitefield asked his name, the young man gave a false name, that of another officer. "That's impossible," said Whitefield, "I met that officer two weeks ago."

The man suddenly sprang up and slammed his cane across Whitefield's head, commencing the attack. "Murder! Murder!" screamed the terrified evangelist. "Murder! Murder!" Another thug joined the attack, throwing the landlady violently down the stairs. Neighbors, hearing the screams, drove away the attackers, but news of the attempt flashed abroad like lightning, and the next time he rose to preach, Whitefield faced an innumerable mass. He began preaching, unaware that another attacker had slipped into the crowd. Harry Tanner, a young thug, planned the evangelist harm.

But as Tanner watched in horror, George Whitefield suddenly turned toward him, looked him in the eye, squinted, and thundered Nathan's famous words to David, "Thou art the man!" Tanner was shaken to the depths of his soul. The next day he returned to the crusade, and this time he gave his life to Christ. (Borrow [From this Verse](#))

G C Morgan- As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike.—1Sa 30.24.

David, delivered by the overruling of God from his relation with the Philistine army, returned to Ziklag. In his absence it had been sacked by the Amalekites. The true spirit of patriotism flamed within him, and he moved forward, after seeking counsel of God, to punish the wrong-doers. He was completely successful, punishing his foes, and rescuing all his own. In the course of his action, which was rapid and strenuous, two hundred of his company of six hundred men were exhausted, and so were compelled to remain at Besor, while the rest went forward. When the four hundred returned victorious, there were those among them who would have withheld any portion of the spoils from those who had been unable to accompany them all the way. This David sternly forbade, and laid down a law which was to apply for all time. The rectitude of the decision is unquestionable. The measure of personal responsibility in the campaign of righteousness is ever that of the putting forth of the whole of one's strength. That, these men had done. They were "dead-beat" ere they paused. They had done their utmost. Those who went all the way had done no more. Therefore they were to share the spoils. The story has warning and comfort in it. If a man shall tarry and rest at Besor while he have any strength to go forward, he is renegade; and no share of the spoils should come to him. If a man put all his strength into the enterprise, and stop at Besor, because he has no more that he can do, he has done all; and honourably may share in the triumph. (Borrow [Life applications from every chapter of the Bible](#))

Goeth or Tarrieth? As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff: they shall share alike. 1 SAMUEL 30:24 (R. V.)

WORSHIP or service,--which? Ah, that is best
To which He calls us, be it toil or rest,--
To labor for Him in life's busy stir,
Or seek His feet, a silent worshipper.
CAROLINE A. MASON

LET us no more yearn for present employment when God's providence bids us "be still," than we would think it good to yearn after cessation while God bids work. Shall we not miss a blessing if we call rest a weariness and a discontent, no less than if we called God's work a thankless labor? If we would be holy in body and spirit, shall we not keep smooth brow, light heart, whether He bids us serve His table, or wait our summons? EDWARD WHITE BENSON

He who acts with a view to please God alone, wishes to have that only which it pleases God that he should have, and at the time and in the way which may be most agreeable to Him: and, whether he have it or not, he is equally tranquil and contented, because in either case he obtains his wish, and fulfills his intention, which was no other than purely to please God. LORENZO SCUPOLI

1 Samuel 30:25 So it has been from that day forward, that he made it a statute and an ordinance for Israel to this day.

- **forward:** Heb. and forward, 1Sa 16:13
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID'S DICTUM OF

EQUAL SHARES BECOMES LAW

So it has been from that day forward, that he made it a statute and an ordinance for Israel to this day- CSB - "David established this policy as a law and an ordinance for Israel and it continues to this very day."

PRINCIPLES FROM DAVID'S LIFE

This would be a good juncture to review the principles we have learned from following David's life in chapter 16 to the present time in chapter 30 as he prepares to ascend to the throne of Israel. Ray Pritchard summarizes these principles...

Here are the principles we have learned so far from the early years of David's life:

- 1) **Sovereign Grace:** God chooses those whom the world overlooks to do his will.
- 2) **Providence:** God is able to find us no matter where we are and he is able to put us in the place where we can be most effective for him.
- 3) **Active Faith:** Impossible giants can be defeated when we use what God has given us and do battle in the name of the Lord.
- 4) **Submission to God:** Our best response when others turn against us is to do what we know is right and trust God with the results.
- 5) **True Friendship:** God reveals his will by using good friends to protect us in times of trouble.
- 6) **Danger of Deceit:** Whenever we try to justify a lie on the basis of expediency, someone is going to have to pay the price.
- 7) **Invisible Intervention:** Even in the wilderness, God is with us. He works through difficult circumstances to teach us to trust him.
- 8) **Sparing Our Enemies:** We honor the Lord when we refuse to attack those who have attacked us.
- 9) **Non-retaliation:** When we leave revenge with the Lord, he handles it better than we do.
- 10) **Loving Our Enemies:** Love finds a way and takes a risk on behalf of those who will never say thanks.
- 11) **Retribution:** When we sow the seeds of compromise, we can expect to reap a harvest of destruction.
- 12) **Restoring Grace:** God welcomes his wayward children whenever they turn to him with deep repentance and a new desire to serve him wholeheartedly. ([The End of the Beginning](#))

1 Samuel 30:26 Now when David came to Ziklag, he sent some of the spoil to the elders of Judah, to his friends, saying, "**Behold**, a gift for you from the spoil of the enemies of the LORD:

- **to his friends:** 1Ch 12:1-15 Ps 35:27 68:18 Pr 18:16-24 Isa 32:8
- **gift** Heb. blessing, 1Sa 25:27 Ge 33:11 2Ki 5:15 2Co 9:5
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

DAVID SHARES SOME OF SPOIL WITH LEADERS OF JUDAH

Now when David came to Ziklag, he sent some of the spoil to the elders of Judah, to his friends, saying, **Behold**, a gift for you from the spoil of the enemies of the LORD - CSB = "Here is a gift for you from the plunder of the LORD's enemies." It is almost like David is preparing his way for ascending to the throne. This act would clearly be seen as reflecting the kindness and generosity of David, which are admirable qualities for a future king.

1 Samuel 30:27 to those who were in Bethel, and to those who were in Ramoth of the Negev, and to those who were in Jattir,

- **Bethel:** Probably not the celebrated city of this name, but Bethul a city of Simeon, (Jos 19:4) Ge 28:19 Jos 16:2 Jdg 1:22,23 1Ki 12:29
- **Ramoth:** A city of Simeon; so called to distinguish it from Ramoth Gilead beyond Jordan. Jos 19:8, Ramath

- **Jattir:** Jos 15:48 21:14
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

CITIES OF JUDAH BLESSED BY DAVID

to those who were in Bethel, and to those who were in Ramoth of the Negev, and to those who were in Jattir- The writer now records the cities in Judah where the elders received a blessing from David. David's actions were definitely good for his P-R, public relations.

1 Samuel 30:28 and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa,

- Aroer: Jos 13:16
- Siphmoth: Supposed to be the same with Shepham (Nu 34:10,) on the eastern borders of Canaan.
- Eshtemoa: Jos 15:50, Eshtemoh, Jos 21:14
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

ADDITIONAL CITIES BLESSED BY DAVID

and to those who were in Aroer, and to those who were in Siphmoth, and to those who were in Eshtemoa

1 Samuel 30:29 and to those who were in Racal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites,

- Rachal: Supposed by Calmet to be the same as Hachilah. 1Sa 23:19
- Jerahmeelites: The descendants of Jerahmeel son of Hezron, (1 Ch 2:9, 25-27,) who inhabited a district in the south of Judah. 1Sa 27:10
- Kenites: These people inhabited a small tract west of the Dead Sea. Jdg 1:16
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

MORE CITIES BLESSED

and to those who were in Racal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the Kenites

1 Samuel 30:30 and to those who were in Hormah, and to those who were in Bor-ashan, and to those who were in Athach,

- Hormah: Jos 19:4 Jdg 1:17
- Chorashan: Probably the same as Ashan in Simeon, Jos 15:42; 19:7, which Eusebius says was sixteen miles west from Jerusalem.
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

AGAIN MORE CITIES BLESSED

and to those who were in Hormah, and to those who were in Bor-ashan, and to those who were in Athac

1 Samuel 30:31 and to those who were in Hebron, and to all the places where David himself and his men were accustomed to go."

- **Hebron:** Jos 14:13,14 2Sa 2:1 4:1 15:10
- [1 Samuel 30 Resources](#) - Multiple Sermons and Commentaries

Related Passage:

2 Samuel 2:1 Then it came about afterwards that David inquired of the LORD, saying, "Shall I go up to one of the cities of Judah?" And the LORD said to him, "Go up." So David said, "Where shall I go up?" And He said, "To **Hebron**."

LAST BUT NOT LEAST BLESSING TO HEBRON

and to those who were in Hebron, and to all the places where David himself and his men were accustomed to go- Hebron is last on the list but not the least for this city would soon be David's first capital as king of Israel.

Ray Pritchard - Prone to Wander It was a bright Sunday morning in 18th-century London, but Robert Robinson's mood was anything but sunny. All along the street people were hurrying to church, but in the midst of the crowd Robinson was a lonely man. The sound of church bells reminded him of years past when his faith in God was strong and the church was an integral part of his life. During his teenage years, he had lived a wild life until his conversion after hearing a sermon by the famous evangelist George Whitefield. He became a pastor and wrote a number of poems that later became hymns. It had been years since he set foot in a church-years of wandering, disillusionment, and gradual defection from the God he once loved. That love for God-once fiery and passionate-had slowly burned out within him, leaving him dark and cold inside.

Robinson heard the clip-clop, clip-clop of a horse-drawn cab approaching behind him. Turning, he lifted his hand to hail the driver. But then he saw that the cab was occupied by a young woman dressed in her Sunday best. He waved the driver on, but the woman in the carriage ordered the carriage to be stopped.

"Sir, I'd be happy to share this carriage with you," she said to Robinson. "Are you going to church?" Robinson was about to decline, but then he paused. "Yes," he said at last. "I am going to church." He stepped into the carriage and sat down beside the young woman.

As the carriage rolled forward Robert Robinson and the woman exchanged introductions. There was a flash of recognition in her eyes when he stated his name. "That's an interesting coincidence," she said, reaching into her purse. She withdrew a small book of poems, opened it to a ribbon-bookmark, and handed the book to him. "I was just reading a verse by a poet named Robert Robinson. Could it be...?"

He took the book, nodding. "Yes, I wrote these words years ago."

"Oh, how wonderful!" she exclaimed. "Imagine! I'm sharing a carriage with the author of these very lines!"

But Robinson barely heard her. He was absorbed in the words he was reading. They were words that would one day be set to music and become a great hymn of the faith, familiar to generations of Christians:

Come, Thou Fount of every blessing.

Tune my heart to sing Thy grace.
Streams of mercy, never ceasing,
Call for songs of loudest praise.

His eyes slipped to the bottom of the page where he read:

Prone to wander, Lord, I feel it-
Prone to leave the God I love;
Here's my heart, O take and seal it,
Seal it for Thy courts above.

He could barely read the last few lines through the tears that brimmed in his eyes. "Madam, I am the poor unhappy man who wrote that hymn many years ago, and I would give a thousand worlds, if I had them, to enjoy the feelings I had then."

The woman suddenly understood. "You also wrote, 'Here's my heart, O take and seal it.' You can offer your heart again to God, Mr. Robinson. It's not too late."

At this point history moves in different directions. Some accounts say that he returned to the Lord, others say we can't be sure. It is fitting that only God knows how the story really ended.

When I preached this sermon, two men approached me with separate stories. One man, deeply moved, thanked me for the message and then said, "I'm not ready yet, but I'm thinking about it." The other man told me that this sermon was the story of his life. Although he had known the Lord, for years he had walked in his own ways and eventually hit rock bottom. "I have discovered that when I am faithless, God is faithful still." It has been eight years since he turned back to God and the smile told me that he is still on the right road.

A journey of a thousand miles begins with a single step. If the Holy Spirit is speaking to your heart, I urge you to respond. It is good to think about it; it is better to do something about it. The message is very clear: It's never too late to come back to God. But the first step is up to you. ([1 Samuel 30 The Long Road Home](#))