

## 1<sup>st</sup> Samuel 30

Verses 1 - 6

Then it happened, when David and his men came to Ziklag on the third day, that the Amalekites had carried out an attack on the Negev and on Ziklag, and had overthrown Ziklag and burned it with fire; <sup>2</sup> and they took captive the women *and all* who were in it, from the small to the great, without killing anyone, and drove *them* off and went their way. <sup>3</sup> When David and his men came to the city, behold, it was burned with fire, and their wives, their sons, and their daughters had been taken captive. <sup>4</sup> Then David and the people who were with him raised their voices and wept until there was no strength in them to weep. <sup>5</sup> Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite. <sup>6</sup> Also, David was in great distress because the people spoke of stoning him, for all the people were embittered, each one because of his sons and his daughters. But David felt strengthened in the Lord his God.

Then it happened, when David and his men came to Ziklag on the third day, that the Amalekites had carried out an attack on the Negev and on Ziklag, and had overthrown Ziklag and burned it with fire; <sup>2</sup> and they took captive the women *and all* who were in it, from the small to the great, without killing anyone, and drove *them* off and went their way.

See Map 3005



From Aphek to Ziklag is about 50 miles. Since David and his men had made a round trip they had traveled around 100 miles. Assuming the trip up took the same amount of time as returning they had been traveling for 6 days.

In David's raids against the Philistines, he had exterminated whole population because he didn't want the truth of his raids to be discovered by the King. The Amalekites were more concerned about the spoils of war so they spared the woman & children to be their slaves and/or sell them on the Egyptian slave market.

If David had not been dismissed by the lords of the Philistines when he was it may have been too late for the women and children because if they were sold in the slave market they would have been taken to places unknown by their new masters and it would have been virtually impossible to get them back.

**<sup>3</sup> When David and his men came to the city, behold, it was burned with fire, and their wives, their sons, and their daughters had been taken captive. <sup>4</sup> Then David and the people who were with him raised their voices and wept until there was no strength in them to weep.**

This is a side of David and his men that we have not seen up to this point. We would have expected them to immediately pursue the enemy and kill every man in the army of the Amalekites.

**<sup>5</sup> Now David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite. <sup>6</sup> Also, David was in great distress because the people spoke of stoning him, for all the people were embittered, each one because of his sons and his daughters. But David felt strengthened in the Lord his God.**

David's men might have thought he had been negligent in leaving Ziklag unguarded and there was talk of him being stoned. However, David may not have had the option to leave some of them behind. At times of war all available men were expected to show up.

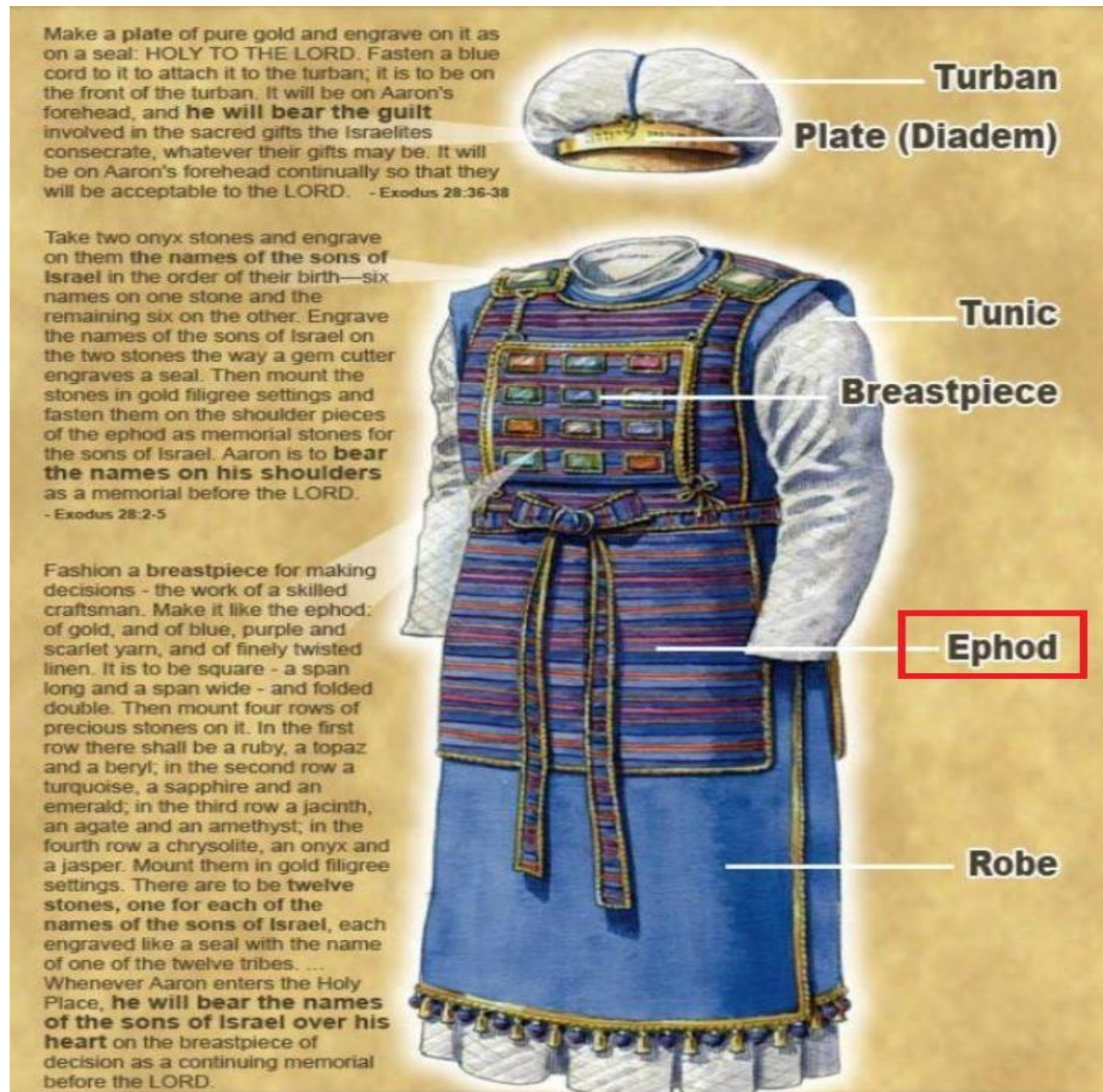
When things went wrong, David always turned to the Lord. And we see here that David does the same thing after a period of grief.

Verses 7 - 8

<sup>7</sup> Then David said to Abiathar the priest, the son of Ahimelech, “Please bring me the ephod.” So Abiathar brought the ephod to David. <sup>8</sup> And David inquired of the Lord, saying, “Shall I pursue this band of raiders? Will I overtake them?” And He said to him, “Pursue, for you will certainly overtake them, and you will certainly rescue *everyone*.”

The ephod was a special garment worn by the high priest.

See Pic 3002





The Ephod consisted of two pieces, which hung from the neck and looked like a Poncho. The breastplate, with the 12 stones, was attached to the ephod and the Urim and Thummim were hidden in the breastplate.

See Exodus 28:2 - 39

All the other priests wore a white tunic that was girded with a sash (a cloth belt) and they wore a head covering (a cloth wrap that covered their head).

See Exodus 28:40

**<sup>40</sup> “For Aaron’s sons you shall also make tunics; you shall also make sashes for them, and you shall make caps for them, for glory and for beauty.**

See pic 3011

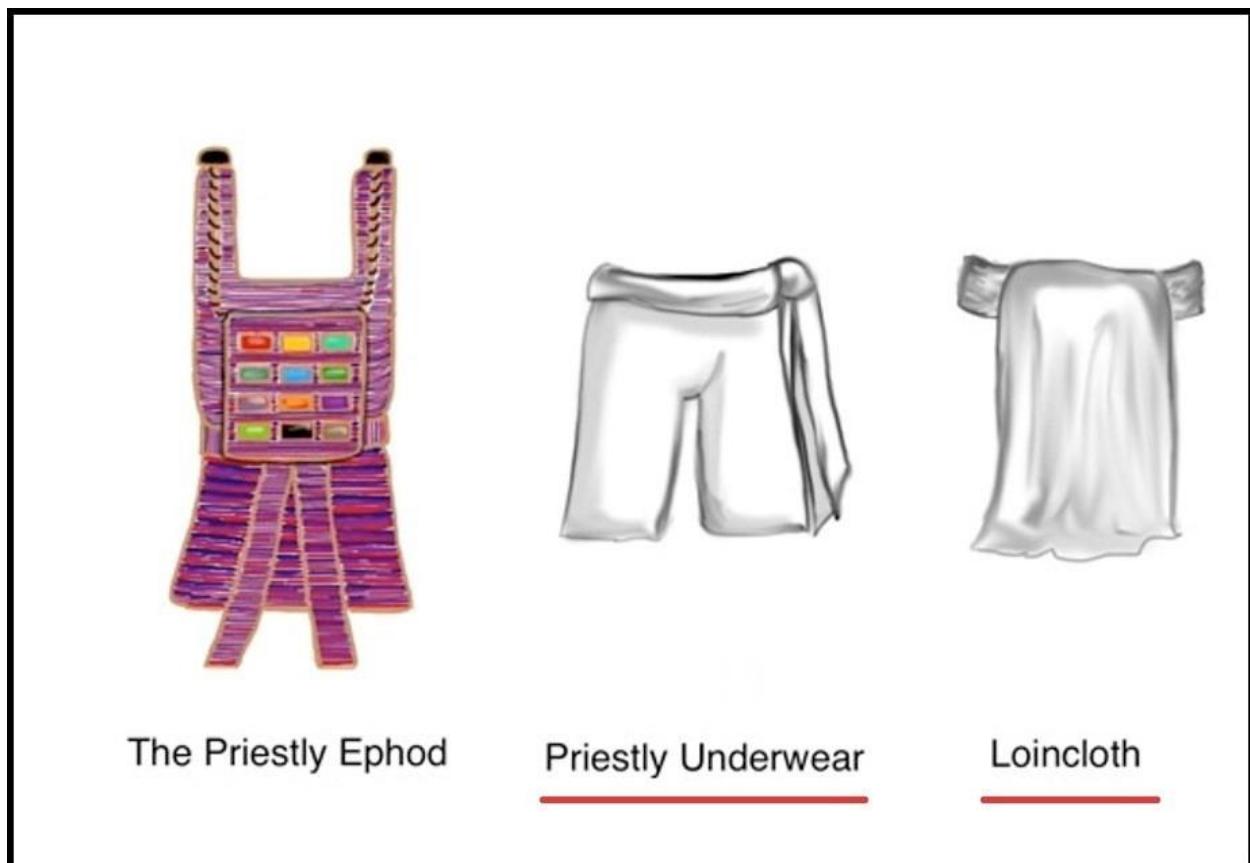


All of the priests were also required to wear holy underwear (not holey). ☺

See Exodus 28:42-43

**<sup>42</sup> You shall make for them linen undergarments to cover *their* bare flesh; they shall reach from the waist even to the thighs. <sup>43</sup> And they shall be on Aaron and on his sons when they enter the tent of meeting, or when they approach the altar to minister in the Holy Place, so that they do not incur guilt and die.**

See pic 3012



David neglected to wear these items when he danced before the Ark. It's true that David was not a priest but he was wearing an ephod that day.

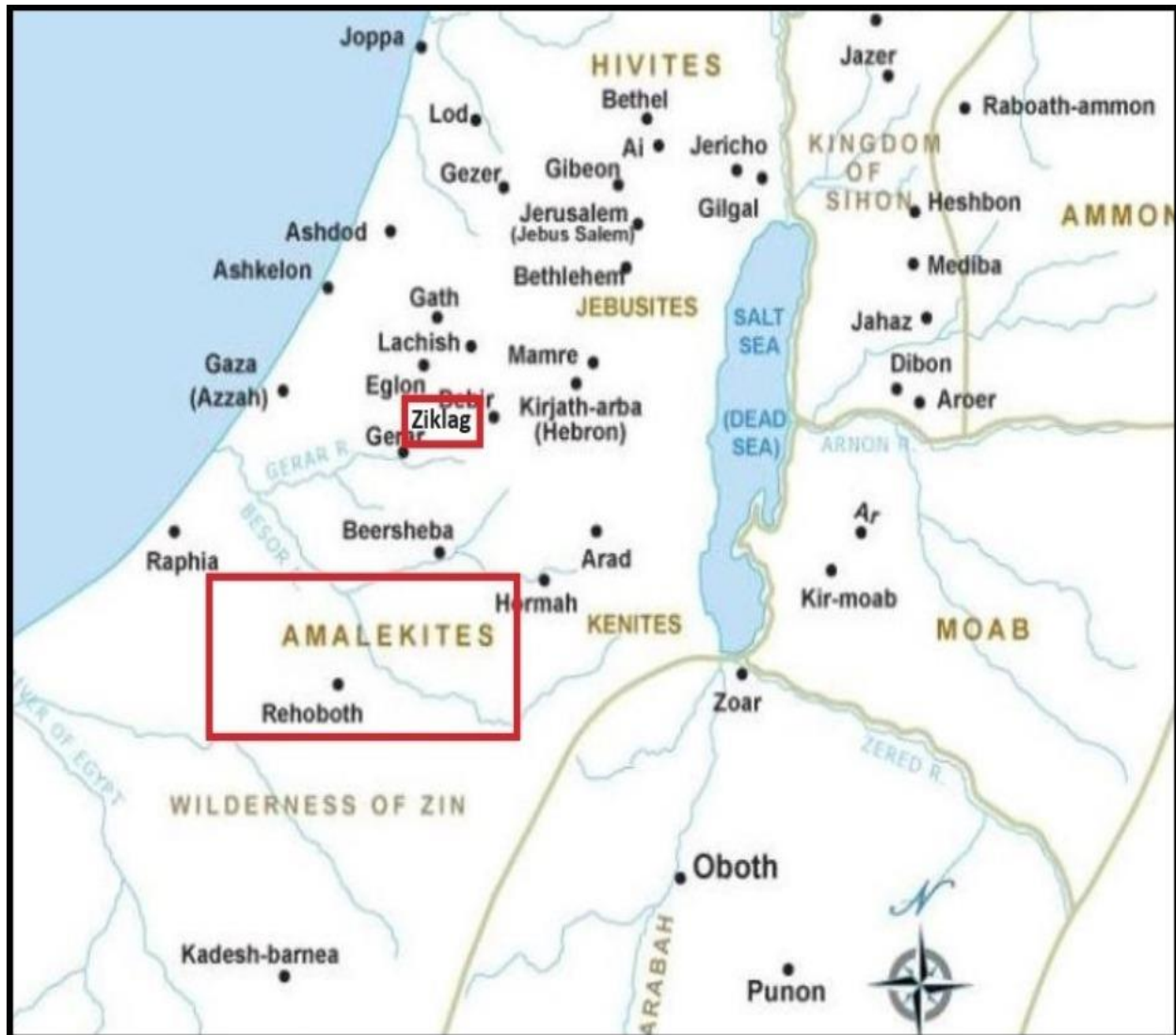
See 2 Samuel 6:14-15

**<sup>14</sup> And David was dancing before the Lord with all *his* strength, and David was wearing a linen ephod. <sup>15</sup> So David and all the house of Israel were bringing up the ark of the Lord with joyful shouting and the sound of the trumpet.**

Was it wrong for David to wear an ephod since he was from the tribe of Judah and therefore not a priest?

After learning God's will, David pursued the Amalekites.

See map 3015



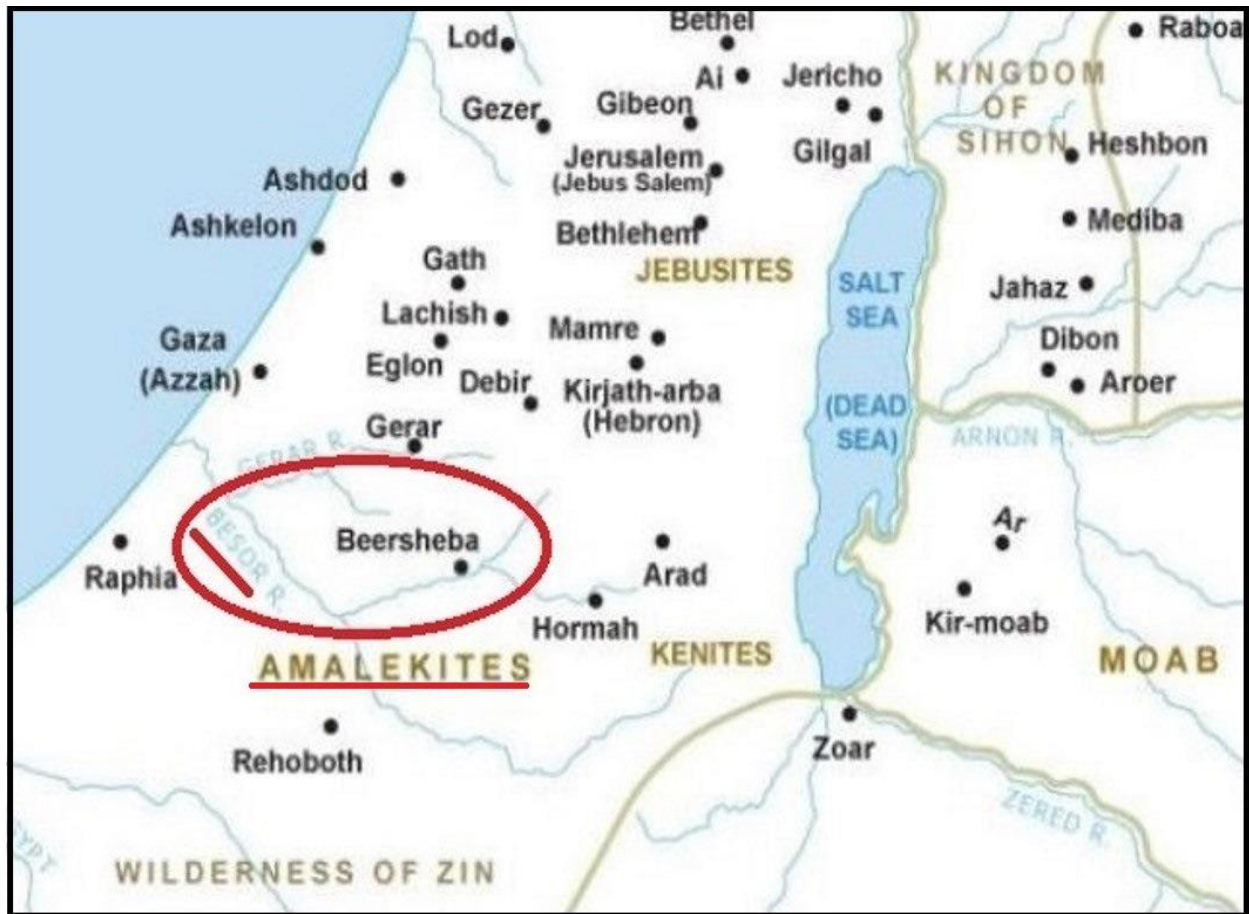
Verses 9 - 10

<sup>9</sup> So David left, he and the six hundred men who were with him, and they came to the brook Besor, *where some* who were left behind stayed. <sup>10</sup> But David pursued, he and four hundred men, for two hundred who were too exhausted to cross the brook Besor stayed *behind*.

When they came to the brook of Besor 200 men were too tired to cross.

See Map 3020





As you can see the Amalekites were just south of the Besor Brook. But these 200 men were too exhausted to cross so David continued on with the other 400 men.

Verses 11 - 15

<sup>11</sup> 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. <sup>12</sup> They also gave him a slice of fig cake and two cakes of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for three days and three nights. <sup>13</sup> Then 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 abandoned me when I became sick three days ago. <sup>14</sup> We carried out an attack 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." <sup>15</sup> Then David said to him, "Will you bring me down to this band of raiders?" And he said, "Swear to me by God that you will not kill me or hand me over to my master, and I will bring you down to this band."

**<sup>13</sup> Then 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 abandoned me when I became sick three days ago.”**

This young man from Egypt was a servant of an Amalekite. His master saw his sick slave as a burden and left him to die in the desert. Was this event an aberration or was this a commentary on the Amalekites as a tribe or nation. If it was the later, then it was sweet justice that this slave became the key to the downfall of the Amalekites.

**<sup>14</sup> We carried out an attack 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.”**

The Negev of the Cherethites is a reference to the Philistines. Therefore the Amalekites had attacked the whole southern region of Canaan.

Verses 16 - 20

**<sup>16</sup> Now when he had brought him down, behold, they were dispersed over all the land, eating and drinking and celebrating because of all the great plunder that they had taken from the land of the Philistines and from the land of Judah. <sup>17</sup> And 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. <sup>18</sup> So David recovered all that the Amalekites had taken, and rescued his two wives. <sup>19</sup> And nothing of theirs was missing, whether small or great, sons or daughters, plunder, or anything that they had taken for themselves; David brought *it* all back. <sup>20</sup> 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 plunder.”**

**<sup>16</sup> Now when he had brought him down, behold, they were dispersed over all the land, eating and drinking and celebrating because of all the great plunder that they had taken from the land of the Philistines and from the land of Judah.**

There are good reasons for going to war and there are bad reasons for going to war. They were not protecting their country or helping another nation defeat a ruthless tyrant. For the Amalekites it was all about the spoils of war.



**<sup>17</sup> And 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.**

We are not told how many Amalekites were killed but the slaughter went on for a full day and we know that 400 escaped. If one tenth escaped then it was an army of 4,000 against David and his 400 men.

**<sup>19</sup> And nothing of theirs was missing, whether small or great, sons or daughters, plunder, or anything that they had taken for themselves; David brought *it* all back.  
<sup>20</sup> 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 plunder.”**

The fact that nothing was missing tells us that the Lord was watching over everything. David confirms this in verse 23 below.

David’s men had forgiven him for their loss and now attribute all the spoils of war (the cattle of the Amalekites) as belonging to him. The other cattle refer to the cattle which were taken from Ziklag and would be restored to their proper owners (David and his 600 men).

Verses 21 - 25

**<sup>21</sup> When David came to the two hundred men who were too exhausted to follow David and had been left behind 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. <sup>22</sup> Then all the wicked and worthless men among those who went with David said, “Since they did not go with us, we will not give them any of the spoils that we have recovered, except to every man his wife and his children, so that they may lead *them* away and leave.” <sup>23</sup> But David said, “You must not do so, my brothers, with what the Lord has given us, for He has protected us and handed over to us the band of raiders that came against us. <sup>24</sup> And who will listen to you in this matter? For as *is* the share of the one who goes down into the battle, so *shall be* the share of the one who stays by the baggage; they shall share alike.” <sup>25</sup> So it has been from that day forward, that he made it a statute and an ordinance for Israel to this day.**

<sup>22</sup> Then all the wicked and worthless men among those who went with David said, “Since they did not go with us, we will not give them any of the spoils that we have recovered, except to every man his wife and his children, so that they may lead *them* away and leave.”

Some of the 400 that fought in the battle proposed that the 200 who stayed behind should depart with their wife & children and not come back. Meaning they would no longer be allowed to be David's soldiers.

The author of this text (and all scripture is inspired by God) said these men were wicked and worthless. They were willing to treat 200 of their fellow-soldiers much like the Amalekite master had treated his Egyptian slave.

<sup>23</sup> But David said, “You must not do so, my brothers, with what the Lord has given us, for He has protected us and handed over to us the band of raiders that came against us. <sup>24</sup> And who will listen to you in this matter? For as *is* the share of the one who goes down into the battle, so *shall be* the share of the one who stays by the baggage; they shall share alike.”

God had protected and blessed these men with a great victory. Therefore those who went into battle were not to look down on those who stayed behind.

<sup>25</sup> So it has been from that day forward, that he made it a statute and an ordinance for Israel to this day.

Prior to this time it was not a law but this had been practiced before and after the Israelites entered Canaan.

See Numbers 31:25 - 27

<sup>25</sup> Then the Lord spoke to Moses, saying, <sup>26</sup> “You and Eleazar the priest and the heads of the fathers’ *households* of the congregation take a count of the spoils that were captured, both of people and of livestock; <sup>27</sup> and divide the spoils between the warriors who went to battle and all the congregation.”

See Joshua 22:8

So when Joshua sent them away to their tents, he also blessed them, <sup>8</sup> and said to them, “Return to your tents with great riches and with very many livestock, with silver, gold, bronze, iron, and with very many clothes; divide the spoils of your enemies with your brothers.”

Verses 26 - 31

<sup>26</sup> **Now when David came to Ziklag, he sent some of the spoils to the elders of Judah, to his friends, saying, “Behold, a gift for you from the spoils of the enemies of the Lord: <sup>27</sup> to those who were in Bethel, to those who were in Ramoth of the Negev, to those who were in Jattir, <sup>28</sup> to those who were in Aroer, to those who were in Siphmoth, to those who were in Eshtemoa, <sup>29</sup> to those who were in Racal, to those who were in the cities of the Jerahmeelites, to those who were in the cities of the Kenites, <sup>30</sup> to those who were in Hormah, to those who were in Bor-ashan, to those who were in Athach, <sup>31</sup> to those who were in Hebron, and to all the places where David himself and his men walked.”**

David sent a gift to all the places where he and his men had roamed during the 10 years of their flight from Saul. He remembered all of those who had befriended and aided him during that time. David had spent some time in Gath but most of his time was in Judah.

See map 2025

