



1. Against Malbim Divrei haYamim I 12:20

Review Questions from Chapter 29

- 1> In Chapter 28 the Philistines were near the Jews in Shunem, why are they in Afek at the start of Chapter 29?
- 2> What does Dovid expect to do at the battlefield against the Jews?
- 3> What do we learn from the fact that the Philistines quote the women's song about Dovid?
- 4> Why does Achish mention that Dovid should leave "with the other servants of your master"?
- 5> Why does Achish change the words of the complaint when telling Dovid, and then revert back to their words?
- 6> Why does Dovid push to go to the battlefield?

Introducing Chapter 30: Amalek Returns

2. Radak to Yehoshua 12:9

כל אלה שלשים ואחד מלכים שזוכר לא היה מלך על עיר אחת לבדה אלא כל עיר ועיר שזוכר היתה ראש ממלכתו והיה מושל על עיירות וכפרים אחרים
All of these 31 kings mentioned did not reign over single cities. Rather, each city mentioned was the head of his kingdom, and he reigned over more cities and villages.

3. Abarbanel, Commentary to Shemuel I 27:8

ואם היה עושה זה פעמים רבות (כמו שכתוב כה עשה דוד וכה משפטו כל הימים אשר ישב בשדה פלשתים) אם כן איך נאמר שלא היה משאיר איש ואשה במקומות אשר הוא הולך? והוא כבר בלתי אפשר...

And if he did this many times (as recorded in 27:11, "So David did and so was his practice, all through the period when he dwelled in the field of the Philistines"), then how could we say that he did not leave a man or woman in the places he went? That would be impossible...

4. Prof. Yehudah Kil, Daat Mikra to Shemuel I pg. 155

כיון שלא הקפידו להחרים את עמלק, והחילים עסקו בתפישת השלל – לא נתנו דעתם במדה מספקת להשמיד את העמלקים, והניחו לרבים מהם להמלט
Since they were not careful to destroy Amalek, and the soldiers involved themselves in taking spoils, they did not pay sufficient attention to destroy Amalek, and they left many of them to flee...

5. Prof. Yehudah Kil, Daat Mikra to Shemuel I pg. 303

עקרה של הפרשה הוא ספור דרך התנהגותו של דוד בעת צרה, וממנה אנו לומדים על מדותיו שבגלגלן נבחר, הוא וביתו, למלוך על ישראל "עד עולם".
The essence of the portion is to tell how David acted in a time of crisis. From her we learn about his traits, for which he was selected – him and his household – to reign over Israel "forever" (Shemuel II 7:29)

Outline of Chapter 30

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| 30:1-6 | Dovid and his men return to an Amalekite horror in Tziklag |
| 30:7-10 | Dovid asks Hashem what to do, and is told to pursue Amalek |
| 30:11-16 | An Egyptian helps Dovid attack Amalek |
| 30:17-19 | Dovid defeats Amalek |
| 30:20-25 | A fight over dividing up the spoils between warriors and those who did not fight |
| 30:26-31 | Dovid divides up the spoils – and a poem |

30:1-6 Dovid and his men return to an Amalekite horror in Tziklag

6. Radak to Shemuel I 30:1

...שעמלקי פשטו אל נגב צקלג, כי חפשו הדבר עד שמצאו כי מצקלג היו יוצאי' להם השוללים אף על פי שדוד לא היה מחיה איש ואשה שיגייד הם חפשו הדבר עם השכנים עד שמצאו.

Because the Amaleki extended to the south of Tziklag, investigating until they found that the raiders were coming from Tziklag. Although Dovid did not let man or woman live to tell, they investigated it with the neighbours until they found.

7. Abarbanel to Shemuel I 30:1

והסבה שאת צקלג לבדה שרפו באש היתה, כדי שלא יוכל דוד להתישב בה עוד, לפי שהיה יוצא משם להשמיד את כל ארץ העמלקי.

The reason why they only burned Tziklag was so that David could not live there any longer, for he used it as a base from which to destroy the entire land of Amalek.

8. Tehillim 27:2-3 (Vayikra Rabbah 21:3)

9. Metzudat David to Shemuel I 30:6

על שהיה מסבב לרדת למלחמה עם אכיש והיה זה סיבה לשיבואו עמלק ועשו מה שעשו:

Because he caused them to go to war with Achish, which caused Amalek to come and do what they did.

10. Malbim to Shemuel I 30:6

ותצר לו מאד כי אמרו העם לסקלו. על שלא הניח קצת מהם לשמור העיר...

"And he was very pained, for the nation said to stone him" because he did not leave some of them to guard the city...

11. Abarbanel to Shemuel I 30:7-8

ולפי שהוא היה מפליג ביגון ובצרה על נשיו והיה מתעצל מהנקמה בסבת העצבון, חרף אף העם נגדו ואמרו לסקלו, באמרם שגם כן היה להם עצבון על נשיהם ובניהם, ולמה יתעצב דוד יותר מהראוי?

And because he increased his sorrow and pain for his wives, and he was slow to take revenge due to his sorrow, the nation was enraged against him and they said to stone him. They said that they also were upset about their wives and children; why should David be more upset than was appropriate?

12. Rabbi Amnon Bazak, פרק ל' דוד והגדוד העמלקי

ברור שדוד לא התכוון לפגוע בישראל, אלא לשמש בעת הצורך כ'גיס חמישי', שיפנה עורף לפלשתים ויסייע לישראל – בדיוק כפי שטענו שרי הפלשתים. עם זאת, עמדנו על כך שעצם יציאתו של דוד עם אכיש למלחמה איננה חיובית, וגם מראית עין זמנית של בגידה בעם ישראל איננה מעשה ראוי; ומה עוד שדוד ניצל את תמימותו של אכיש, שאינו מוצג במקרא כדמות שלילית – מעשה שאף הוא איננו נקי לחלוטין.

It is clear that [David] did not intend to attack Israel, but to serve as a "fifth column" if need be, to turn his back on the Philistines and aid Israel – just as the Philistine officers charged. Still, we have said that David's actual escorting of Achish to battle was not positive, and a temporary appearance of treason against Israel was also inappropriate, and certainly when David took advantage of the naivete of Achish, who is not presented in a negative light in Tanach – a deed which was also not entirely innocent.

13. Radak to Shemuel I 30:1

ומסבות הבורא יתברך ומשמירתו את אוהביו היה שלא המיתו איש ואשה שהרי דוד הרג כמה מהם:

And for Gd's reasons, and because He guards those who love Him, they did not kill a man or woman, even as David killed some of them.

14. Malbim to Shemuel I 30:2

וגוף הדבר היה בהשגחה שיהיה דוד מחוייב ללחום על הצלת נפשות ביתו ויפטר מלכת לעזור לישראל נגד הפלשתים:

And this event itself was with [Divine] supervision, as David would be obligated to fight to save the lives of his family, and he would be exempt from going to aid Israel against the Philistines.

30:7-10 Dovid asks Hashem what to do, and is told to pursue Amalek

15. 30:9 "The remaining"

- The 200 who did not fight
- The weak, separate from the 600, who had been in Tziklag all along (Abarbanel)
- Those who joined in Divrei haYamim I 12 (Malbim)