

1Chronicles 10

1Chronicles 10:1–14

Saul and his Sons Die in Battle

Outline of Chapter 10:

- vv. 1–3 **The Philistines Defeat Saul's Army in Battle**
- vv. 4–6 **Saul and his Armor-bearer Commit Suicide During this Battle**
- vv. 7–10 **The Philistines Defeat the Israelites and Display the Dead Bodies of Saul and his Sons**
- vv. 11–12 **Brave Men from Jabesh-gilead Retrieve and Bury the Bodies of Saul and his Sons**
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Charts, Short Doctrines and Maps:

Introduction

- v. 4 **Various Options Concerning the Death of Saul**
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Doctrines Covered		Doctrines Alluded To	
		Beth-shan	Fasting
		Suicide	

Introduction: With this chapter, we leave genealogies behind, and begin studying portions of the history of Israel. If I were teaching this, I might include this chapter immediately after 1Samuel 31, as these chapters are almost identical. In fact, I have kept most of the exegesis which I did for 1Sam. 31 here, with an attempt to keep from being too repetitious. However, you may be reading or studying this separately from 1Sam. 31, so, even though I have removed a great deal from the 1Sam. 31 exegesis, I have kept enough for this to be a reasonable examination of 1Chron. 10; that is, if you examine this chapter on its own merits, you will not feel as though you have been shorted.

When it comes to placing this chapter, there are several approaches. The events of this chapter coincide with 1Sam. 31, so some may teach it along side that chapter. However, Chronicles was composed at a much later date (a half a millennium later), so one might teach it near the end of the Old Testament (which it is placed, incidentally, in the Hebrew Bible).

The book of Chronicles appears to be God's viewpoint of history, whereas, the book of Samuel seems to be man's view of history. Therefore, we find a great deal of history about Saul, good and bad, in the book of Samuel. However, in the book of Chronicles, we have but this one chapter on the history of Saul, and it is not about the outstanding things which Saul did, but his death, as well as a list of his greatest failures. He will be replaced by [a man after God's own heart](#), David. Now, this may seem unfair to you, as Saul had some things in his past which were good and honorable; while David did some things which were pretty lowdown. How do we reconcile these things? Saul did not advance to spiritual maturity. In fact, Saul died the sin unto death, spending that greatest part of his kingship out of fellowship and in direct opposition to God. David, on the other hand, made several mistakes, but he always confessed his sins and his shortcomings to God, and he continued to grow in grace and the knowledge of Jesus Christ. I don't care who you are, you are going to sin; you are going to fail; God is going

to test you, and you are going to do a crappy job. Don't worry about it. Just get up, dust yourself off, rebound, and go back to taking in the Word of God. You do not need to try to justify your sins or shortcomings to God or to those in your periphery. You simply need to name your sin or sins to God and then return to growing spiritually. If you want to spend your life out of fellowship and justifying your sins to God and anyone else who might listen, your life will be just like Saul's. If, no matter what you do, you name your sins to God and return to growing spiritually, your life will be more akin to David's.

It is almost humorous that some commentators are confused about the brevity of Saul's place in the book of Chronicles.¹ From the vantage point of human opinion, Saul's life played an important part in the history of Israel. Therefore, a great deal of time is given to his life in the book of Samuel. However, from the divine perspective, Saul's life was relatively meaningless. He spend most of his life out of fellowship. Therefore, we would expect Saul's kingship to occupy a great deal of space in the book of Samuel—the human perspective of history, and very little in the book of Chronicles, which is the divine perspective of history.

Application: What you do when out of fellowship is completely meaningless with regards to eternity. You may sell a million CD's; you may produce a blockbuster hit movie; you may rule over a large country for half of your lifetime; however, if this is done in the power of the flesh, while you are out of fellowship, then it is meaningless. I have had dreams where I have accumulated wealth or possessions in my dreams; and where were these things when I woke up? For a very short time, I had a vague and clouded memory of these things; and, after a few hours, I barely even recall the gist of my dream. This is the production of the flesh. It will be like a dream; we will wake up in eternity, and what we produced in the flesh will be as if it never happened. There may be people in this life whom you admire; there may be people whose lives fill history books—but, from the divine perspective, their lives will be like Saul: a footnote, an introduction to someone whose life is meaningful in the light of eternity.

A reasonable question is, *if Saul is going to be mentioned, why this? Why tout his failure in war?* Saul was the choice of men; David is the choice of God. Saul failed miserably; David was successful in all of his endeavors. We are going to find specific incidents and comments in this chapter which contrast Saul and David. Once we get to 1Chron. 14, it is going to be clear that the writer of Chronicles was thinking about David as he wrote this chapter on Saul, and in his mind, he is going to include enough material in these chapters to contrast these two men. We will cover this in greater detail when we get to 1Chron. 14.

It is difficult to know where to begin with this chapter, but, if you are studying the book of Chronicles in order, you have suddenly come out of the genealogies (1Chron. 1–9) and have stumbled onto a narrative. There is very little relationship between the previous nine chapters and 1Chron. 10. Saul's genealogy has been mentioned twice (1Chron. 8:33–40 9:35–44); but, apart from that, there is no straight line from chapter 9 to chapter 10. To give you the big picture of what is to come, 1Chron. 10 deals with the fall of Saul and his dynasty; 1Chron. 11–21 is a summary of the important events in the life of King David; and 1Chron. 22–29 is the transition of power from King David to his son, King Solomon, with an emphasis upon the construction of the Temple and all that is related to it.

1Chron. 10 deals with the final battle of Saul, which is probably coterminous with David's defeat of the Amalekites of the previous chapter. As we have previously studied, Saul had gone to a psychic necromancer (1Sam. 28), who, surprising herself, brought up Samuel from the dead. Saul had several questions for Samuel, but these questions had already been answered. All that was left for Saul to do was to go meet his fate—he had no other choice. In the context of the book of Samuel, this chapter is the fate of Saul, a result of his bad decisions. In the context of the book of Chronicles, this is the first lengthy narrative, and it more or less sets us up for the reign of David, more than telling us that this is the fate of Saul (even though the chapters are almost identical).

The chronicler (who is possibly Ezra) so far has just covered the various genealogies, and, if we were reading only the book of Chronicles, we would know little about Saul, apart from his lineage. We do not know about his mental

¹ Martin Selman, for instance, calls it an *enigma*. Martin J. Selman, *I Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, Il., ©1994, p. 132.

illness, his obsession with killing David, or anything else—not in the book of Chronicles. Therefore, at the very end of this chapter, we are given a summary as to why God takes Saul out of this life.

A point must be made about the book of Chronicles: this is a book written from several document sources centuries (in some cases) after the facts. The writer gives us almost a divine perspective, as opposed to the book of Samuel, where we get a much more detailed, more human approach to Samuel, Saul and David.

There would be two reasonable theories to the writing of the book of Chronicles and the writing of the book of Samuel: (1) they either had similar source material (possibly the same source material in some cases); or (2) the writer of the book of Chronicles used Samuel as his source material, and did some editorializing at the same time. That is, the very few differences between 1Sam. 31 and 1Chron. 10 is not a matter of the manuscripts changing over the centuries due to hard-to-read manuscripts, or some mistakes on the part of copyists; I think 90% of the differences can be attributed to the writer of Chronicles making some intentional changes in the Samuel narrative (although, very, very few, as we will see). Not only do I believe that the second option is what happened, but I believe that we see just how faithfully these manuscripts were maintained over the centuries. The book of Samuel was probably written by Samuel and David circa 1000 B.C. The book of Chronicles was written in the 5th century B.C., near the dispersion of Israel by Assyria. Although these books would have been recognized as being of divine origin throughout most of their history, a copyist working on Samuel would not simultaneously be working on Chronicles—in fact, in many cases, a copyist would be working on one book, but not have access to the other book (this would have been particularly true 400–100 B.C.). We do not have a completed Bible at that time, and we do not have a *universal* agreement as to which books are inspired and which are not (well, we do, sort of). In any case, what we do *not* have is, all of these manuscripts always traveling together in one nice, neat bundle as we do with our Bibles today. When you carry around a Bible today with the book of Samuel, you flip a few pages and you are in the book of Chronicles. The Jews did not have that; even those who copied Scripture. They had two separate scrolls, if both books were in the same room at the same time. Some groups of copyists may theoretically have had one book, but not the other. Essentially what we have with these two chapters is an indication that the copyists took their job copying Scripture so seriously, that these two chapters remained almost identical over a period of 300+ years during the time when we have little information about the maintenance of the Hebrew Scriptures. Now, once the Septuagint project had been sanctioned, then one had to determine just which books should be included in the Septuagint, and, at that point, a person who had access to the book of Samuel also had access to the book of Chronicles. For copyists after that point in time, they could do some cross-checking to make sure that they had things right (in fact, I think there are indications in some manuscripts where 1Sam. 31 was brought into line with 1Chron. 10—not by every copyist and not in every instance; however, a few manuscripts and manuscript traditions indicate that this may have happened).

Now, because this chapter of Chronicles is almost word-for-word, tense-for-tense in agreement with 1Sam. 31, I will, and since there is a lot of commentary that I will repeat; I will also point out every single differences between the two texts, and, also, I will show you how certain translators may have rendered it *this* way in 1Sam. 31 and *that* way in 1Chron. 10, even though they could be working from identical texts.

We begin this chapter with the Philistines warring against the Israelites and winning. The Israelites had positioned themselves at the foot of Mount Gilboa, had tentatively gone out to fight against the Philistines in the Valley of Jezreel, and were apparently retreating back into Mount Gilboa (1Chron. 10:1). Saul and his sons were unable to get away from the Philistine onslaught, and the Philistines kill Saul's three sons (1Chron. 10:2). Furthermore, their archers had struck Saul (1Chron. 10:3). Saul knew that it was only a matter of minutes before the Philistines would kill him, so he commits suicide, his aide being unwilling to kill him (1Chron. 10:4). His armor bearer, seeing that Saul was dead, kills himself (1Chron. 10:5). Israelite armies continued to retreat, and those who were living in cities in this general area abandoned those cities; and the Philistines came and took over the cities in central Israel (1Chron. 10:7). The day after this momentous battle, the Philistine army began to examine the bodies of the slain, looking specifically for Saul and his sons. When their bodies were found, they cut off Saul's head and apparently carry it into Philistia to celebrate their victory (1Chron. 10:9). Saul's armor is sent to the house of their gods and his head was mounted in the house of Dagon (1Chron. 10:10—this is completely different from what we find in 1Sam. 31:10). Some brave Israelites from the other side of the Jordan, in Jabesh-Gilead, come at night

and take the bodies of Saul and his sons, and bury them properly (1Chron. 10:11–12). In the final two verses, the writer of Chronicles tells us what Saul died the sin unto death (1Chron. 10:13–14). It is in these final two verses where the book of Chronicles sharply diverges from the book of Samuel.

You will note that my commentary is quite brief for this chapter—this is because most of this material was already covered back in 1Sam. 31. Therefore, that is where you would go for more details on the verse by verse commentary.

There are two things in this chapter which we do not find in 1Sam. 31: we are told here that Saul's head was put on display in the temple of Dagon and the reason for Saul's removal as king is clearly given at the end of this chapter.

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The Philistines Defeat Saul's Army in Battle

1Samuel 31:1–3

Slavishly literal:

Moderately literal:

And Philistines fought in Israel and so flees a man of Israel from faces of Philistines. And so fall slain [men] in a mountain of Gilboa.

1Chronicles
10:1

Now the Philistines fought against Israel: the soldiers of Israel fled from before the Philistines. The slain [men of Israel] fell [dead] on Mount Gilboa.

As the Philistines advanced against Israel, the Israeli soldiers began to retreat. Slain men of Israel fell dead on Mount Gilboa during the retreat.

I have stayed with the exact same translations as I used in 1Sam. 31, and, in the first few verses, I have shown, on occasion, how differently one translation can translate the exact same Hebrew words (particularly *The Message*). In general, I was surprised as to how consistent the CEV was (which can be very imaginative in its rendering of text); and it is almost shocking as to how freely the Message renders nearly the exact same text.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts (using the Douay-Rheims translation; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation, respectively). When there are serious disparities between my translation and Brenton's, I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). Now and again, I update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

Masoretic Text

And Philistines fought in Israel and so flees a man of Israel from faces of Philistines. And so fall slain [men] in a mountain of Gilboa.

Septuagint

Now the Philistines warred against Israel; and they fled from before the Philistines, and fell down slain in mount Gelbue.

Significant differences:

None.

Thought-for-thought translations; paraphrases:

CEV The Philistines fought against Israel in a battle at Mount Gilboa. Israel's soldiers ran from the Philistines, and many of them were killed.

The Message The Philistines went to war against Israel; the Israelites ran for their lives from the Philistines but fell, slaughtered on Mount Gilboa. [1Sam. 31:1: The Philistines made war on Israel. The men of Israel were in full retreat from the Philistines, falling left and right, wounded on Mount Gilboa]. In the Hebrew, there are two minor differences in the text; note how differently the Message translates almost the exactly same text. Not even the CEV showed that much variation.

NLT Now the Philistines attacked Israel, forcing the Israelites to flee. Many were slaughtered on the slopes of Mount Gilboa. There is no difference in the NLT between this verse and 1Sam. 31:1.

REB The Philistines engaged Israel in battle, and the Israelites were routed, leaving their dead on Mount Gilboa. There is no difference in the REB between this verse and 1Sam. 31:1.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ When the Philistines fought against Israel, the men of Israel fled from the Philistines and were killed in battle on Mount Gilboa.

JPS (Tanakh) The Philistines attacked Israel, and the men of Israel fled before the Philistines and [many] fell on Mount Gilboa. There is no difference in the JPS between this verse and 1Sam. 31:1.

Literal, almost word-for-word, renderings:

HCSB The Philistines fought against Israel, and Israel's men fled from them and were killed on Mount Gilboa.

Young's Literal Translation And the Philistines fought with Israel, and the men of Israel flee from the face of the Philistines, and fall wounded in mount Gilboa.

What is the gist of this verse? The Israelites retreat back into Mount Gilboa in the face of the Philistines.

This chapter essentially picks up where 1Sam. 29:1–11 left off; however, in the context of the book of Chronicles, this is really a preface for the kingship of David.

1Chronicles 10:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
P ^e lish ^e tîy (פִּלִּשְׁתִּי) [pronounced <i>p^e-lish-TEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
lâcham (לָחַם) [pronounced <i>law-KHAHM</i>]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	3 rd person plural, Niphal perfect	Strong's #3898 BDB #535

When I come to a point where this text varies from 1Sam. 31, I will put 1Sam. 31 in a darker shade, along with any commentary I might have as to explain the change (most of the time, there will be no commentary).

1Chronicles 10:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lācham (לחם) [pronounced law-KHAHM]	<i>to engage in battle, to engage in war, to wage war; to fight, to battle</i>	masculine plural, Niphal participle	Strong's #3898 BDB #535
<p>In the parallel passage, 1Sam. 31:1, this verb is in the Niphal participle, which focuses more on a panorama of this event rather than looking back upon it as a completed action (as the perfect tense does). The author of 1Chron. 10:1 looks back at this battle as an historical event, the details of which he may be recording from some old document. Therefore, we would expect to find this verb in the perfect tense in Chronicles. On the other hand, I believe that much of the book of Samuel was authored by David, even though it is possible that an editor played some part in the final product. Therefore, David approaches this event as more contemporaneous; with an action better viewed as an action in progress. David puts us into the very midst of battle by using this participle.</p>			
<p>Now, although the chronicler will look back upon this as a past event, the remainder of the chapter will be written almost exactly the same as we find it in 1Sam. 31. This first phrase is almost like a title more than part of the narrative. During the time of David, the Philistines were constantly fighting against Israel; several hundred years later, there was no longer any threat to the Israelites by the Philistines, so this war was in their historical past.</p>			
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Yis ^e rā`ēl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: Now the Philistines fought against Israel:... We have suddenly stopped dealing with the genealogies and have gone into narrative at this point. Instead of expressing this thought in the Qal active participle, as we find in 1Sam. 31:1, this is expressed in the perfect tense, referring to a completed action. The Philistines were at war with Israel for centuries; however, by the time Chronicles was assembled and edited, the Israeli-Philistine wars were history.

By the way, I have put this in bold print, as this statement could be taken as a chapter heading.

1Chronicles 10:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wāw consecutive	No Strong's # BDB #253
nūwç (נוּוַח) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to hasten quickly [away]</i>	3 rd person masculine plural, Qal imperfect	Strong's #5127 BDB #630
ʾîysh (אִישׁ) [pronounced eesh]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine singular construct	Strong's #376 BDB #35

1Chronicles 10:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
`îysh is in the masculine plural construct in 1Sam. 31:1.			
Yis ^o râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, mipânîym mean <i>from before your face, out from before your face, from one's presence</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that</i> .			
P ^o lish ^e tîy (פְּלִשְׁתִּים) [pronounced <i>p^o-lish-TEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation: ...and the soldiers of Israel fled from before the Philistines. The war got so intense, that the Israelite soldiers were unable to withstand the force of the Philistines, and they began to retreat. Although Israel covered a much greater territory than did the Philistines, the Philistines appear to be much more fierce in battle. As the battle raged, the Israeli soldiers retreated. This, by the way, was the first time during the reign of Saul where the Philistines dominated Israel on the battlefield (they almost dominated Israel when Goliath challenged any Israelite to fight him).

1Chronicles 10:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	3 rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656
châlâl (חָלַל) [pronounced <i>chaw-LAWL</i>]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine plural noun (or adjective)	Strong's #2491 BDB #319
b ^o (בְּ) [pronounced <i>b^o</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

1Chronicles 10:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country</i>	masculine singular construct	Strong's #2042 (and #2022) BDB #249
Gil ^e bbô ^r ʾa (גִּלְבּוֹא) [pronounced <i>gil-BOH-ahg</i>]	transliterated <i>Gilboa</i>	proper noun; location	Strong's #1533 BDB #162

Translation: [The slain \[men of Israel\] fell \[dead\] on Mount Gilboa](#). Israel had camped on Mount Gilboa and the Philistines were camped opposite them, across the Valley of Jezreel. When the Philistine army came on strong, the Israelites retreated back toward Mount Gilboa. Of course, during the retreat, Israel took a great many casualties. Although the slain here are not specifically identified as being Israeli, they probably are.

We will see in this chapter, Matthew Henry's true observation, *When princes sin, the people suffer*.²

And so follow hard Philistines Saul and his sons. And so strike down Philistines Jonathan, Abinadab and Malchishua, sons of Saul. [1Chronicles 10:2](#) **The Philistines followed closely after Saul and his sons. The Philistines struck down Jonathan, Abinadab and Malchishua, the sons of Saul.**

The Philistines followed closely behind Saul and his sons. They killed the sons of Saul—Jonathan, Abinadab and Malchishua.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so follow hard Philistines Saul and his sons. And so strike down Philistines Jonathan, Abinadab and Malchishua, sons of Saul.
Peshitta	And the Philistines overtook Saul and his sons; and the Philistines struck down Jonathan and Jeshui and Melchishua, the sons of Saul.
Septuagint	And the Philistines press closely on Saul and his sons, and the Philistines strike down Jonathan, and Aminadab, and Melchisue son of Saul.

Significant differences: There is the minor difference of spelling of Saul's second son. You have no doubt noticed some difference in the spelling of certain names previously. This is because, for instance, the Greek does not have an equivalent to the letter *h* so, whenever such a letter might be found in the Hebrew, it must be changed when bringing it into the Greek (the Greeks did have a rough breathing at the beginning of some words which began with vowels and that rough breathing sounded like an *h*). In the Peshitta, you will note a big difference in the name of Saul's second son. The Latin, by the way, is in complete agreement with the Hebrew.

Thought-for-thought translations; paraphrases:

² Paraphrase from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 10:1. By the way, John Wesley apparently *borrowed* Matthew Henry's commentary now and again (see John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Chron. 10:1).

- CEV The Philistines closed in on Saul and his sons and killed three of them: Jonathan, Abinadab, and Malchishua. The CEV version of 1Sam. 31:2 is: The Philistines closed in on Saul and his sons, and they killed his sons Jonathan, Abinadab, and Malchishua.
- The Message The Philistines zeroed in on Saul and his sons and killed his sons Jonathan, Abinadab, and Malki-Shua..
- NLT The Philistines closed in on Saul and his sons, and they killed three of his sons—Jonathan, Abinadab, and Malkishua.

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™ The Philistines caught up to Saul and his sons. They killed Jonathan, Abinadab, and Malchishua, Saul's sons.

Literal, almost word-for-word, renderings:

- NRSV The Philistines overtook Saul and his sons; and the Philistines killed Jonathan and Abinadab and Malchishua, sons of Saul.
- WEB The Philistines followed hard after Saul and after his sons; and the Philistines killed Jonathan, and Abinadab, and Malchishua, the sons of Saul.
- Young’s Updated LT* And the Philistines pursue after Saul and after his sons, and the Philistines strike down Jonathan, and Abinadab, and Malchishua, sons of Saul.

What is the gist of this verse? The Philistines advance against the Israelites and kill Saul’s three sons, Jonathan, Abinadab and Malchishua.

1Chronicles 10:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong’s # BDB #253
dâbaq (דָּבַק) [pronounced <i>dawp-VAHK</i>]	<i>to cause to adhere, to make to cleave; to follow hard; to come upon, to reach, to be caused to reach</i>	3 rd person masculine plural, Hiphil imperfect	Strong’s #1692 BDB #179
The idea is, they follow so closely behind, it is almost as though they are attached to those they follow.			
P ^o lish ^o tîy (פְּלִשְׁתִּי) [pronounced <i>p^o-lish-TEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong’s #6430 BDB #814
`achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong’s #310 BDB #29
Instead of `achârêy, we have the following in 1Sam. 31:2: I believe that the meanings are identical.			
`êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84

1Chronicles 10:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shâ`ûwl (שׂוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
`achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
Instead of `achărêy, we have the following in 1Sam. 31:2:			
`êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *The Philistines followed closely after Saul and his sons.* Saul is the leader of Israel and his sons are all potential leaders.

1Chronicles 10:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	3 rd person masculine plural, Hiphil imperfect	Strong #5221 BDB #645
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced <i>p^e-lish-TEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
`êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Y ^e hōwnâthân (יְהוֹנָתָן) [pronounced <i>y^e-hoh-naw-THAWN</i>]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220

Translation: *The Philistines struck down Jonathan,...* Jonathan is the only son of Saul's that we know anything about. He was a great and humble man, and we have observed in the book of Samuel that he understood that he would be subservient to David at some point in time. We know very little about Saul's other sons, and we may

not assume the same spiritual greatness on their part—no more than we could assume that David’s brothers were great men like David.

1Chronicles 10:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
’ăbîynâdâb (אַבִּינָדָב) [pronounced <i>u^p-vee-naw-DAWB</i>]	<i>my father is noble</i> and is transliterated <i>Abinadab</i>	masculine proper noun	Strong’s #41 BDB #4
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
mal ^e kîyshûwâ ^ç (מַלְכֵי־שׁוּׁוּׁוּׁוּׁוּׁוּ) [pronounced <i>mah^p-kee-SHOO-ahg</i>]	<i>my king is opulence</i> and is transliterated <i>Malchishua</i>	masculine proper noun	Strong’s #4444 BDB #575
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong’s #1121 BDB #119
Shâ’ûwl (שׁׂוּׁוּׁוּׁוּׁוּ) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong’s #7586 BDB #982

Translation: ...[Abinadab and Malchishua, the sons of Saul](#). We know much less about Abinadab and Malchishua, Saul’s other two sons. Saul had at least four sons (Jonathan, Abinadab, Malchishua and Ishbosheth—who is probably equivalent to Eshbaal) and two daughters, Merib and Michal (1Sam. 14:49 1Chron. 8:33). We also know that Jonathan has a son, Mephibosheth, who is still alive, as we will meet up with him in 2Sam. 9. Furthermore, one of Saul’s sons is still alive—Ishbosheth (2Sam. 2:8). We briefly covered these other three sons of Saul back in 1Sam. 31:2.

And so great is the battle upon Saul and so find him the archers in the bow. And so he twists from the archers. ^{1Chronicles 10:3} **The battle was heavy against Saul and the archers with bows came upon him. He trembled [or, writhes in pain] on account of the archers.**

The battle went against Saul and the archers came upon him. He was in fear of the archers [or, he was in pain from being struck by their arrows].

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the battle grew hard against Saul and the archers reached him, and wounded him with arrows. [1Sam. 31:3: And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers].
Masoretic Text	And so great is the battle upon Saul and so find him the archers—men in the bow. And so he twists greatly from the archers.
Peshitta	And the battle went sore against Saul, and the archers who were skilled in shooting with bows found him; and when Saul saw them, he was sore afraid of them.
Septuagint	And the battle prevailed against Saul, and the archers with bows found him and with pain [or <i>stress</i>] they caused him pain [or, <i>stress</i>] from the bows. [1Sam. 31:3: And the battle prevails against Saul, and the shooters with arrows, even the archers find him, and he was wounded under the ribs]. Lancelot's translation at this point was rather difficult to match completely with the Greek, so I redid parts of it.

Significant differences: The translations all vary somewhat as to the final sentence (or phrase). There is not a great deal of difference in the meaning, however. Only the Peshitta suggests fear in Saul's heart, although the Hebrew may be so interpreted. The Latin tells us that we was wounded; the Greek tells us he was wounded, but it could refer to great mental anguish.

Thought-for-thought translations; paraphrases:

CEV	The fighting was fierce around Saul, and he was badly wounded by enemy arrows. [Identical to their translation of 1Sam. 31:3].
The Message	The battle went hard against Saul—the archers found him and wounded him. [1Sam. 31:3: The battle was hot and heavy around Saul. The archers got his range and wounded him badly]. Even though the Hebrew of these two verses is virtually identical, note how different the Message translates it.
NAB	...the whole fury of the battle descended upon Saul. Then the archers found him, and wounded him with their arrows. [1Sam. 31:3: The battle raged around Saul, and the archers hit him; he was pierced through the abdomen]. Note again how different these translations are—however, to be fair, the Septuagint of 1Sam. 31:3 has Saul being pierced through the ribs by an arrow.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The heaviest fighting was against Saul. When the archers got him in their range, he was badly wounded by them. [Identical to their translation of 1Sam. 31:3].
JPS (1917)	And the battle went sore against Saul, an the archers overtook him; and he was in anguish by reason of the archers. [Almost identical to their translation of 1Sam. 31:3, where Saul was in <i>great</i> anguish].
JPS (Tanakh)	The battle raged around Saul, and the archers hit him, and he was wound by the archers [the meaning of <i>was wounded</i> in the Hebrew is uncertain. [1Sam. 31:3: The fighting grew fiercer around Saul; the archers came upon him, and he was severely wounded by the archers].

Literal, almost word-for-word, renderings:

Updated Emphasized Bible	And the battle clearly went against Saul, and the archers discovered him with the bow, —and he was terrified at the archers.
HCSB	When the battle intensified against Saul, the archers found him and severely wounded him.

WEB

The battle went sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers.

Young's Updated LT

And the battle is heavy on Saul, and those shooting with the bow find him, and he is wounded by those shooting. [1Sam. 31:3: And the battle is hard against Saul, and the archers find him—men with bow—and he is pained greatly by the archers; although some of the changes are in keeping with the minor changes in the Hebrew text, this varies more than I expected it to].

What is the gist of this verse? The battle goes against Saul and Philistine archers find him; however, it is unclear as to whether Saul is caused great fear by these archers or whether they shoot him, causing him great pain.

1Chronicles 10:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	to honor, to glorify, to be great, to be vehement, to be heavy, weighty, burdensome	3 rd person feminine singular, Qal imperfect	Strong's #3513 BDB #457
mil ^o châmâh (מִלְחָמָה) [pronounced mil-khâw-MAW]	battle, war	feminine singular noun with the definite article	Strong's #4421 BDB #536
ʿal (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752
ʿel (עַל) [pronounced e/]	unto, in, into, toward, to, regarding, against	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
It is possible that the difference of the prepositions (as well as the differences in the previous verse) are simply a matter of usage which has changed over the years. 200 years ago, it was common to say, "And he said unto him..." Nowadays, it is more common to hear, "And he said to him."			
Shâ'ûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated Saul; it means asked for	masculine proper noun	Strong's #7586 BDB #982

Translation: The battle was heavy against Saul... If you recall 1Sam. 28, Saul left Endor a beaten man. He knew that this was his last battle. Even though he still had enough integrity to show up and lead Israel in war, one might reasonably assume that his heart was not in it. Now, it is never stated one way or the other whether his attitude was a contributing factor to Israel's loss; all we know here is, Saul went to war against the Philistines and he was losing badly.

1Chronicles 10:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #4672 BDB #592
yârâh (יהר) [pronounced <i>yaw-RAWH</i>]	<i>the shooters, the archers; the teachers, the instructors</i>	masculine plural, Hiphil participle; with the definite article	Strong's #3384 BDB #434
ʾîysh (יש) [pronounced <i>eesh</i>]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine plural noun	Strong's #376 BDB #35
This substantive is not found in the Hebrew text of 1Chron. 10:3.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
qesheth (קשת) [pronounced <i>KEH-sheth</i>]	<i>bow; bowman, archer; strength, power; rainbow</i>	masculine singular noun with the definite article	Strong's #7198 BDB #905

As far as I can tell, the gender of this noun is dependent upon the vowel points, as the consonants are identical (it is listed as a feminine singular noun in 1Sam. 18:4).

Translation: ...and the archers with bows came upon him. The Philistine archers found him—they discovered him. We do not know if these archers knew that this was Saul. We actually do not even know if they shot him. However, it is clear that one company of archers were closing in on Saul; his position became known to them, and, as they drew closer, they probably recognized his rank as well.

1Chronicles 10:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
chûwl (חול) [pronounced <i>khool</i>]	<i>to turn, to turn around, to be twisted</i>	3 rd person masculine singular, Qal imperfect	Strong's #2342 BDB #296

This verse has a variety of Qal meanings, many of which proceed from the main meanings given (*to turn, to turn around, to be twisted*). Chûwl means ❶ *to dance [in a circle]*; ❷ *to be twisted, to be hurled [on or against something]*; ❸ *to twist oneself, to writhe, to writhe in pain* (used of giving birth—Isa. 26:17 45:10 51:2); ❹ *to bring forth [in birth]*; ❺ *to tremble* (probably from the palpitation of the heart—see 1Chron. 16:30, Psalm 96:9); ❻ *to be strong, to be firm*; ❼ *to wait, to stay, to delay*; ❽ *to spin, to rotate on an axis*. This latter meaning is closer to the basic meaning of the verb and is obviously very applicable to the planet earth (Psalm 114:7).

1Chronicles 10:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Although this is not an uncommon verb, it is found primarily in poetry. This is the only time we find this verb in 1Samuel. As far as the books of Samuel, Kings and Chronicles go, this verb is found once in 1 and 2 Samuel each and twice in Chronicles.			
m ^e ôd (מֵֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
This adverb is not found in the Hebrew text of 1Chron. 10:3.			
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yârâh (יָרָאִ) [pronounced yaw-RAWH]	<i>the shooters, the archers; the teachers, the instructors</i>	masculine plural, Hiphil participle; with the definite article	Strong's #3384 BDB #434

Translation: He trembled [or, writhes in pain] on account of the archers. I have studied this narrative in the original languages in both passages and cannot determine whether Saul was actually hit with an arrow or not. The verb used here can refer to writhing in pain; but it can also refer to someone who is trembling from fear as well. In the Aramaic, Saul is in great fear because of these archers closing in on him. The Latin sees Saul as being mortally wounded by the arrows of the archers. The Greek actually indicates *where* Saul was hit in 1Sam. 31:3. I do not have the definitive answer, myself. As you see from the English translations, there are those who are on both sides of the fence.

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It is normal for us to have a specific picture of what went down on this last day of Saul's life. When one reads, one cannot help but have a mental picture of this battle; and because of this, we make a lot of assumptions about Saul's death. Therefore, let me offer...

Various Options Concerning the Death of Saul

1. The archers moved in on Saul, and pierced him with arrows as he was hiding behind some foliage on the side of Mount Gilboa. The events which follow could have transpired in just a few seconds.
2. Saul is on a camel, his armor bearer nearby. As he is pursued by archers, he is struck with an arrow and has to stop. He is far enough away from the archers for the incidents which follow to occur. The only problem with this approach is, nothing is said about Saul being on a camel (although one might assume this, as he is the king).
3. Saul is hiding with his armor bearer in the foliage on Mount Gilboa; however, it is clear that archers can see them through the trees and bushes and are approaching them, probably on foot. Saul knows that this is it, and he is twisted up inside with fear.
4. No matter what the options are, I suspect that there is an Amalekite who is watching this transpire. That is, there is someone who is well-hidden and able to observe these events. This is because we have a description of these events. The author did not simply make up this description.

Various Options Concerning the Death of Saul

5. It is possible that, off in the distance, we have both Israelites and Amalekites observing this battle. The Israelites will report back to their cities as to the result of this battle, and the citizens will flee their cities. An Amalekite actually goes in, right after the battle, while the Philistine soldiers are still pursuing the Israelites, in order to strip the bodies of anything valuable and which he can easily carry. It is clear from the scene what has happened. He sees the arrows in Saul's vicinity (and possibly in Saul). He sees that Saul has fallen on his sword and that his armor bearer has also fallen on his sword. He keeps all this information in his mind, determining how to best use it in the future (which he will in 2Sam. 1).

All of these scenarios (and combination thereof) can be supported by the text of 1Sam. 31 and 1Chron. 10, no matter how your English translation reads. Therefore, you must keep an open mind about this, unless you are presented with evidence which supports this or that position.

There is, by the way, one unsupportable position. In order to make this chapter jive with 2Sam. 1, some suggest that Saul attempted to commit suicide, but failed; and an Amalekite raider came along and killed Saul. First of all, that possibility is never suggested in either 1Sam. 31 or 1Chron. 10. Secondly, v. 5 seems to have no other explanation except that Saul died by suicide and his armor bearer chose to die in the same way. There is a way to make 2Sam. 1 jive with the events recorded in this chapter; however, saying that Saul did not die here is not, in my opinion, a viable approach to the seeming inconsistencies. In 2Sam. 1, when exegeting the Amalekite's story to David, we will determine how the narratives can coexist without being contradictory.

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Saul and his Armor-bearer Commit Suicide During this Battle

1Samuel 31:4–6

And so says Saul to [the one] bearing his articles "Draw out your sword and pierce me in her, lest come the foreskinned ones the these and satisfy [their desire] in me." And would not [the one] bearing his articles for he feared greatly. And so takes Saul the sword and so he falls upon her.

1Chronicles
10:4

Then said Saul to the one carrying his weapons, "Take out your sword and thrust me through with it, so that these uncircumcised [men] do not come and delight themselves because of me [or, *make sport of me*]." But his weapon carrier would not, because he was greatly afraid. So Saul then grabbed the sword and fell on it.

Saul then said to his armor bearer, "Take out your sword and kill me with it so that these uncircumcised Philistines do not take sport in killing me." But his weapon bearer refused because he was afraid. Therefore, Saul grabbed the sword himself and fell on it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so says Saul to [the one] bearing his articles "Draw out your sword and pierce me in her, lest come the foreskinned ones the these and pierce me and satisfy [their desire] in me." And would not [the one] bearing his articles for he feared greatly. And so takes Saul the sword and so he falls upon her.

Peshitta

Then Saul said to his armorbearer, "Draw your sword and thrust me through with it, before these uncircumcised come and slay me and torment me." But his armorbearer would not; for he was exceedingly afraid. So Saul took his own sword and fell upon it.

Septuagint And Saul said to his armour-bearer, "Draw your sword and pierce me through with it; lest these uncircumcised come and mock me." But his armour-bearer would not, for he greatly afraid; so Saul took a sword and fell upon it.

Significant differences: None; except it is difficult to determine what Saul is worried about in the Hebrew, as the word allows for a couple of interpretations (which will be explained in the exegesis). In the Latin, his fear is that they would mock him.

Thought-for-thought translations; paraphrases:

CEV Saul told the soldier who carried his weapons, "Kill me with your sword! I don't want those godless Philistines to torture and make fun of me." But the soldier was afraid to kill him. Then Saul stuck himself in the stomach with his own sword and fell on the blade. [1Sam. 31:4: Saul told the soldier who carried his weapons, "Kill me with your sword! I don't want those worthless Philistines to torture me and make fun." But the soldier was afraid to kill him. Saul then took out his own sword; he stuck the blade into his stomach, and fell on it; why the CEV translators chose to make that one minor change is a mystery to me].

The Message Saul said to his armor bearer, "Draw your sword and finish me off before these pagan pigs get to me and make a sport of my body." But his armor bearer, restrained by both reverence and fear, wouldn't do it. So Saul took his own sword and killed himself. [1Sam. 31:4: Saul said to his weapon bearer, "Draw your sword and put me out of my misery, lest these pagan pigs come and make a game out of killing me." But his weapon bearer wouldn't do it. He was terrified. So Saul took the sword himself and fell on it].

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Saul told his armorbearer, "Draw your sword! Stab me, or these godless men will come, and make fun of me." But his armorbearer refused because he was terrified. So Saul took the sword and fell on it.

Literal, almost word-for-word, renderings:

HCSB Then Saul said to his armor-bearer, "Draw your sword and run me through with it, or these uncircumcised men will come and torture me." But his armor-bearer wouldn't do it because he was terrified. Then Saul took his sword and fell on it.

Young's Updated LT And Saul says to the bearer of his weapons, "Draw your sword, and pierce me with it, lest these uncircumcised come—and have abused me." And the bearer of his weapons has not been willing, for he is greatly afraid, and Saul takes the sword, and falls upon it.

What is the gist of this verse? Saul asks his armor bearer to kill him before the uncircumcised Philistines come and do whatever their lust moves them to do. Saul's armor bearer is unwilling to do this, so Saul takes the sword falls upon it himself.

1Chronicles 10:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) () [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253

1Chronicles 10:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾamar (אמר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shâ'ûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
ʾel (אל) [pronounced e]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
1Sam. 31:4 uses the following preposition instead:			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâsâ' (נשא) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle	Strong's #5375 (and #4984) BDB #669
k ^e lîy (כִּלְיָ) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with a 3 rd masculine singular suffix	Strong's #3627 BDB #479

Translation: Then said Saul to the one carrying his weapons,... Because Saul is the king, he has an abundance of weapons and armor which were carried by his assistant, his armor bearer, or weapons carrier. It would seem unlikely that this weapons bearer would have but one sword.

1Chronicles 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlap (שׂלף) [pronounced shaw-LAHF]	<i>to draw out, to draw off, to take out</i>	2 nd person masculine singular, Qal imperative	Strong's #8025 BDB #1025
chereb (חֶרֶב) [pronounced khe-RE ^B V]	<i>sword</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #2719 BDB #352
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dâqar (דָּקַר) [pronounced daw-CAHR]	<i>to pierce, to pierce through, to thrust through</i>	2 nd person masculine singular, Qal imperative; with the 1 st person singular suffix	Strong's #1856 BDB #201

1Chronicles 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...“Take out your sword and thrust me through with it,...” Saul does not carry his own weapons. The weapon bearer has a sword and Saul orders the weapons bearer to take out his sword (Saul says *your sword*) and orders him to pierce Saul with this sword.

1Chronicles 10:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (וְ) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
bôw ^ʿ (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
ʿârêl (עָרֵל) [pronounced ʿaw-RAY]	<i>having foreskins, foreskinned ones; generally rendered uncircumcised [ones, men]</i>	masculine plural noun/adjective with the definite article	Strong's #6189 BDB #790
ʿêlleh (אֵלֶּה) [pronounced KEHLleh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dâqar (דָּקַר) [pronounced daw-CAHR]	<i>to pierce, to pierce through, to thrust through</i>	3 rd person masculine plural, Qal perfect; with the 1 st person singular suffix	Strong's #1856 BDB #201

We do not find this in 1Chron. 10:4. Keil and Delitzsch go into great detail about why these words are missing, citing the opinions of two other notable theologians. However, their final conclusion is, simply, that the author of Chronicles was simply abridging the text, given what he felt were the necessary details.³ Recall that this chapter is more of a prelude to what follows (1Chron. 11–21), as opposed to being the logical end of the book of 1Samuel.

w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
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³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 10:1–7.

1Chronicles 10:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlal (עָלַל) [pronounced gâw-LAHL]	<i>to satisfy thirst [akin to satisfying lust]; to satisfy one's mind [by doing what is in one's mind, including causing pain to someone or by making sport of them]; to act wantonly towards, to satisfy [sexual] thirst</i>	3 rd person plural, Hithpael perfect	Strong's #5953 BDB #759

The original meaning was to have a great thirst and then *to satisfy this thirst*. It had come to mean *to have a great desire or lust and then to satisfy that lust*. When used of man, it means *to satisfy one's lust [by causing pain to or making sport of another]*; when used of God, it means *to satisfy all that is in His mind by doing something*. Gesenius adds the definitions *to put forth all one's power; to expend one's power [in destroying another]*; but I don't know that these are really accurate. They also suggest *to act severely towards, to deal ruthlessly with*, but these definitions really come more from the original meaning *to satisfy one's thirst [lust, desire, thinking]* and then doing whatever one wants to do.

bê (בֵּי) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity with the 1 st person plural suffix	No Strong's # BDB #88
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The bêyth preposition is often used after the verb ʿâlal.

Although the bêyth preposition is primarily a preposition of proximity, it can also mean *in, among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning*.

Translation: *...so that these uncircumcised [men] do not come and delight themselves because of me [or, make sport of me].*" This is Saul's reasoning. At first, it seems illogical—kill them so these uncircumcised Philistines do not kill me. However, there is more to Saul's request than just this.

What Saul is concerned about is being taken a prison and being made sport of by the Philistines. As you may recall, in the book of Judges, when Samson was captured by the Philistines, they brought him out from time to time to amuse themselves.

1Chronicles 10:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâbâh (אָבָה) [pronounced aw ^b -VAWH]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2

1Chronicles 10:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<i>ʾâbâh</i> with the negative means <i>to choose not to, not to be willing to, to refuse consent, to refuse, to refuse to do</i> .			
nâsâʾ (נָסָא) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	masculine singular, Qal active participle	Strong's #5375 (and #4984) BDB #669
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with a 3 rd masculine singular suffix	Strong's #3627 BDB #479
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
yârêʾ (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal perfect	Strong's #3372 BDB #431
m ^e ʾôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: *But his weapon carrier would not, because he was greatly afraid.* What is taking place here occurs over the space of just a few seconds. The Philistine archers are moving in on them; it is clear that both Saul and this weapons bearer will die. And, knowing that he is about to die, this man, who is essentially entrusted with Saul's life, does not want to kill the king of Israel as his final act on this earth.

Jamieson, Fausset and Brown comment: *[The weapons bearer] was, of course, placed in the same perilous condition as Saul. But it is probable that the feelings that restrained him from complying with Saul's wish were a profound respect for royalty, mingled with apprehension of the shock which such a catastrophe would give to the national feelings and interests.*⁴

1Chronicles 10:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Shâʾûwl (שׂוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Chron. 10:4.

1Chronicles 10:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (את) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chereb (חֶרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

Translation: So Saul then grabbed the sword and fell on it. Saul does not have a sword himself; he grabs the sword out of the sheath of his weapons bearer. I should mention that both Dr. Delaney and Clarke agree that Saul grabbing his armor bearer's sword.⁵ However, they further state that the weapon bearer also killed himself with the same sword. That is a reasonable explanation; but it assumes that there is only one sword available to them. *The sword* in the next verse could refer to the sword which Saul will use on himself.⁶

Saul holds up the sword and falls down upon it, killing himself. At least, that appears to be what is happening here. The verb means *to fall on, to die a violent death*; so the meaning appears to be unequivocal here. We've argued both sides of the arrow wounding in the previous verse; however, I don't think we can argue two sides of this. However, just so you know, Josephus claimed that Saul was unsuccessful in his suicide attempt.⁷ One might even argue that Saul seemed dead to his armor bearer, who then killed himself.

I have mentioned 2Sam. 1 already, and implied that there is a slightly different story about Saul's death in that chapter. There is. When we exegete that passage, I will smooth out any problems which you might have. Also, at the point, we will discuss David's authorship, as well as how he knew the details of this particular chapter.

And so sees [one] bearing his articles that was dead Saul and so falls also he upon the sword and so he dies. 1Chronicles 10:5 **So his weapons carrier saw that Saul was dead so he also fell upon the sword and died.**

When his weapons bearer realized that Saul was dead, he also fell upon his own sword and died as well.

Here is how others have translated this verse:

⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 31:4.

⁶ According to Jewish tradition, the armor bearer in this case is Doeg (remember him?). No idea if this is true or not. I think the idea was that, he died by the same sword that he used against the priests of God. Very poetic justice, but without Biblical support. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 31:4. Also Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 31:4. Clark points out that Brutus and Cassius killed themselves with the same swords as killed Cæsar; but that *fact* is not sufficient to prove this assertion.

⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 31:4. He took this from Antiquities I. 6. c. 14. sect. 7.

Ancient texts:

Masoretic Text	And so sees [one] bearing his articles that was dead Saul and so falls also he upon the sword and so he dies.
Septuagint	And his armour-bearer saw that Saul was dead, and he also fell upon his sword.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	When the soldier realized that Saul was dead, he killed himself in the same way.
The Message	The armor bearer, panicked because Saul was dead, then killed himself. [1Sam. 31:5: <i>When the weapon bearer saw that Saul was dead, he too fell on his sword and died with him</i>].
NLT	When his armor bearer realized that Saul was dead, he fell on his own sword and died.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	When the armorbearer saw that Saul was dead, he also fell on the sword and died.
JPS (Tanakh)	When his arms-bearer saw that Saul was dead, he too fell on his sword and died.

Literal, almost word-for-word, renderings:

HCSB	When his armor-bearer saw that Saul was dead, he also fell on his own sword and died.
Young's Updated LT	And the bearer of his weapons sees that Saul is dead, and he falls—he also—on the sword, and dies.

What is the gist of this verse? The armor bearer observes that Saul is dead, falls on the sword, and dies.

1Chronicles 10:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
râ`âh (ראה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
nâsâ` (נשא) [pronounced <i>naw-SAW</i>]	<i>lifting up, bearing, carrying; exalting; taking away</i>	masculine singular, Qal active participle	Strong's #5375 (and #4984) BDB #669
k ^e lîy (כלי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with a 3 rd masculine singular suffix	Strong's #3627 BDB #479
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471

1Chronicles 10:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

Translation: *So his weapons carrier saw that Saul was dead...* The weapons bearer was in a panic like Saul, but seeing Saul dead caused him to quickly reevaluate his options. His actions are almost reflex, more than the result of careful consideration.

Those who claim that Saul did not die, say that the armor bearer *thought* that Saul was dead.

1Chronicles 10:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	3 rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it</i>	3 rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
chereb (חֶרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352
chereb (חֶרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2719 BDB #352

The Hebrew of 1Chron. 10:5 makes it sound as though Saul's armor bearer fell upon Saul's sword.

Translation: *...so he also fell upon the sword...* I frankly do not know the culture well enough to know the number of swords Saul's armor bearer carried. I would have assumed two; one for himself and one for Saul during the most intense times of battle. However, even with the slight difference in the original text, we really don't know for certain. The use of the definite article here suggests that this is the same sword that Saul used. If there was only one sword, and Saul's aide was bent on killing himself, he would have to remove it from Saul—which would entail turning Saul over and pulling the sword out and then falling on it himself. This suggests that at least a minute or

two has passed from the time Saul had determined that there was no hope. On the other hand, no great doctrine rests upon this point of how many swords Saul's armor bearer carried.

1Chronicles 10:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
îm (עִם) [pronounced geem]	<i>with, at, by, near</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
This final preposition and its suffix are not found in the Hebrew of 1Chron. 10:5.			

Translation: ...and died. Probably within 2–3 minutes, both Saul and his armor bearer had died. If there were two swords, probably within 1–2 minutes transpired.

We already examined the **Doctrine of Suicide** in 1Sam. 31:5.

And so dies Saul and three of his sons and all 1Chronicles **So Saul died, along with [lit., and] three of his his house together died.** 10:6 **sons, and all his household together died.**

So Saul, three of his sons, and all his household died together.

Here is how others have translated this verse:

Ancient texts:

Peshitta **So Saul died, and his three sons and his armorbearer and all his mighty men died on that day together.**

Septuagint **So Saul died, and his three sons, on that day, and all his family died at the same time.**

Significant differences: In the LXX, only Saul, his three sons and his armor carrier die (only they are mentioned). In the Peshitta, *all his servants* are part of those who die. The Latin and MT are identical.

Thought-for-thought translations; paraphrases:

CEV **So Saul, his three sons, and his dynasty died together.**
 The Message **So Saul and his three sons--all four the same day--died.**
 NLT **So Saul and his three sons died there together, bringing his dynasty to an end.**

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ **So Saul, his three sons, and his dynasty died together.**
 JPS (Tanakh) **Thus Saul and his three sons and his entire house died together.**

Literal, almost word-for-word, renderings:

ESV Thus Saul died; he and his three sons and all his house died together.
 Young's Updated LT And Saul dies, and his three of his sons, and all his house—together they died.

What is the gist of this verse? Saul, three of his four sons, and those of his household all died together.

1Chronicles 10:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^o lôshâh (שלוש) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025.
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *So Saul died, along with* [lit., *and*] *three of his sons,*... This verse summarizes what has just happened. Saul and his soldiers were obviously losing and retreating. His sons probably each commanded a large number of soldiers, and, in every case, the Philistine soldiers were able to penetrate their defenses well enough to take out all three sons (a fourth son is apparently not in battle).

There are three possible reasons that Saul's 4th son, Ishbosheth, is not there: (1) He is too young to go to battle. (2) Saul kept this man out so that not all members of his family could be killed. (3) Saul kept both his youngest son and Abner out of this battle, in order to continue his dynasty after his death. The latter reason makes the most sense to me. Saul may have even required Abner to see to it that his youngest was kept away from this battle, which would indicate that Saul had a great deal of trust in Abner and that Saul wanted someone of high rank to keep his youngest son from the fray. This is all conjecture, but a reasonable, educated guess.

There will be greater differences in the latter half of this verse and 1Sam. 31, than anywhere else so far.

1Chronicles 10:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

1Chronicles 10:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle	Strong's #5375 (and #4984) BDB #669
k'leiy (כְּלֵי) [pronounced k'lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with a 3 rd masculine singular suffix	Strong's #3627 BDB #479
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Two early printed editions, the Syriac and the Vulgate have <i>yea, and all of his men</i> in 1Sam. 31:6. ⁸			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
hûw' (הוּא) [pronounced hoo]	<i>that</i>	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214
The bêyth preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> .			
yachad (יַחַד) [pronounced YAH-khahd]	<i>together, alike, all together; union, junction, mutually, with one another; equally</i>	adverb	Strong's #3162 BDB #403
There are several slightly different spellings of this adverb.			
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine plural, Qal perfect	Strong's #4191 BDB #559

Translation: ...and all of his household together died. This is very different from 1Sam. 31:5; in that verse, Saul, his three sons and his armor bearer all died together. Here, it is Saul, his three sons, and his household. This would refer to Saul's honor guard, who would double as his body guard during times of peace; this would refer

⁸ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 321.

to his male servants. There were probably older relatives of Saul who lived in or near the palace (whatever that happened to be at that time). All of these men, who accompanied Saul in battle, died.

Keil and Delitzsch suggest: *Not all the warriors who went out with him [Saul] to battle [died in battle], but all the king's servants, or all the members of his house, who had taken part in the battle. Neither Abner nor his son Ishbosheth was included, for the latter was not in the battle; and although the former was Saul's cousin and commander-in-chief he did not belong to his house or servants.*⁹ Possibly, the thrust of this portion of this verse is that, any possible heir to Saul was killed in battle (apart from his youngest son and Abner).

I should mention that Saul has a grandson, Mephibosheth, who is the son of Jonathan, and he is still alive (2Sam. 4:4). Furthermore, we know from 1Chron. 8–9 that there will be descendants of Saul. Therefore, when this says that [all of Saul's house died](#), it refers to all who were with him.

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Saul's life and sins had an effect not only upon himself, but upon his entire family and the nation that he ruled over. It might be good to list...

The Sins of King Saul

1. Saul's first, and one of his greatest sins was, he offered up a burnt offering and a peace offering to God, when he should have waited for Samuel to come and do this (1Sam. 13:6–14). Here is the problem: we cannot offer our own sacrifice on our own behalf. Only a priest can do this, and the sacrifice of the priest represents Jesus Christ offering His Own body on the cross. Of great importance was to maintain a separation between the one offering the sacrifice and the beneficiaries of that offering.
2. God told Saul to destroy all of the Amalekites and to destroy all that they had. Instead, his soldiers kept the best of the flocks of the Amalekites aside, which probably allowed many Amalekites to escape; and then Saul himself kept Agag, the king of the Amalekites alive, sort of a friendly gesture extended from royalty to royalty. In both of these instances, instead of confessing his sin, Saul justified his actions to Samuel. Finally, in this second instance, Saul did admit that he had sinned against God, after Samuel told him that the kingdom would be taken from him. 1Sam. 15:1–35
3. Saul was both jealous of David (1Sam. 18:7–9) and afraid of David (1Sam. 18:12, 15)—both mental attitude sins.
4. Saul attempted to murder David while David was playing music to soothe him. 1Sam. 18:10–11
5. Saul made at least one other attempt on David's life under the same circumstances. 1Sam. 19:9–10
6. Saul promised David marriage to his oldest daughter, and went back on this promise. His purpose was to put David in harm's way again and again, hoping that he would die when fighting the Philistines. 1Sam. 18:17–19
7. Saul promised his second daughter, Michal, to David in marriage, but, again, he required David to risk his life in order to marry her (he had to bring Saul the foreskins of 100 Philistines that David had killed himself). Saul's daughter was in love with David and Saul had to go through with allowing the marriage. 1Sam. 18:20–29
8. Saul sent soldiers to Saul's house to arrest David (it is possible that they were supposed to kill him. 1Sam. 19:11–16
9. Saul personally pursued David to Ramah, with the intention of capturing and possibly killing him. 1Sam. 19:18–24
10. Saul explodes in a fit of anger against his son Jonathan for siding with David, and attempts to kill him. 1Sam. 20:30–34
11. Saul orders the execution of all the adult priests at Nob in a fit of anger. 1Sam. 22:1–20

⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 31:2–6. Actually, Abner is Saul's uncle; which lineage we covered in great detail in 1Sam. 14:51.

The Sins of King Saul

12. Saul pursues David in the wilderness of Maon, but is unable to capture and kill David, as the Philistines had attacked Israel and Saul had to respond. 1Sam. 23:24–28
13. Saul pursues David in the wilderness of Engedi, which results in a situation where David spares Saul's life, although he could have easily killed Saul. 1Sam. 24:1–12
14. Saul again pursues David on the hill of Hachilah, where again, David spares Saul's life. 1Sam. 26:1–20
15. In a classic example of a dog returning to his vomit, Saul seeks out a medium to put him in touch with Samuel who had died. 1Sam. 28.
16. Saul showed great fear when his life was in danger. 1Sam. 31:3 (there might be some disagreement about the translation here).
17. Saul's final failing was his suicide, which he committed before being set upon by the Philistine archers. 1Sam. 31:4

Saul's principle sins which account for God finally taking him out are listed in the final two verses of this chapter; however, it might be good to see the great offenses which Saul committed.

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By the way, this list does not include the failings of King Saul. There are decisions and things done in this life which could not necessarily be classified as sins, but would be an indication of poor judgment. Therefore, let us also examine...

The Failings of King Saul

1. Saul sees something off in the distance with reference to the Philistines, and he calls for the Ephod of God for guidance. However, Saul does not actually elicit any guidance from the priest. 1Sam. 14:16–23
2. Later, Saul issues a directive that all of his men must avenge him against the Philistines before eating anything. His son, Jonathan, never hears this stupid order, so Saul essentially puts himself in the difficult situation of backing off on a kingly directive or killing his own son, to whom Israel should bestow honor, as it is Jonathan who really was the reason for the defeat of the Philistines. 1Sam. 14:24–45
3. There are at least two passages which suggest that Saul is a believer in Adonai Jehovah, the God of Israel (Jesus Christ). However, he apparently was troubled by evil spirits as well. We do not know the exact mechanics of this in the Old Testament. That these demons indwelt Saul just does not seem likely at all (something which could never occur to a believer today). However, these spirits had great influence over Saul, and the result was schizophrenia, severe paranoia and Saul suffered from bipolar disorder. Music appeared to soothe his mental state. 1Sam. 16:14–23
4. Saul should have stood up to Goliath. 1Sam. 17
5. David delivers the city of Keilah from the Philistines, when this should have been a duty of Saul's. 1Sam. 23:1–5
6. Saul encourages the Ziphites to make David's location certain, so that he might kill him there. 1Sam. 23:19–23
7. Saul emotionally falls apart when he realizes that David spared his life, and vows not to continue to seek David's life. 1Sam. 24:16–22
8. After making this vow, Saul again pursued David, and again, David spared Saul's life. He gives David his sincere promise not to continue to seek his life. 1Sam. 26:21–25

Obviously, there are some things listed here that we could argue about and place them in the *sin* category.

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The Philistines Defeat the Israelites and Display the Dead Bodies of Saul and his Sons
1Samuel 31:7–10

And so see all of men of Israel that in the valley that they fled and that died Saul and his sons, and so they let go of their cities and so they flee and so come Philistines and so they stay in them.

1Chronicles
10:7

And [when] all the men of Israel who [were] in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and they fled. Then the Philistines came and lived in them.

When all the men of Israel who were in the valley saw that the soldiers of Israel had fled from the Philistines, they forsook their own cities and fled. Then the Philistines came and lived in those cities.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text And so see all of men of Israel that in the valley that they fled and that died Saul and his sons, and so they let go of their cities and so they flee and so come Philistines and so they stay in them.

Septuagint And all the men of Israel that were in the valley saw that Israel fled, and that Saul and his sons were dead, and they left their cities, and fled: and the Philistines came and dwelt in them.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV The Israelites who lived in Jezreel Valley learned that their army had run away and that Saul and his sons were dead. They ran away too, and the Philistines moved into the towns the Israelites left behind.

The Message When all the Israelites in the valley saw that the army had fled and that Saul and his sons were dead, they abandoned their cities and ran off; the Philistines came and moved in.

Mostly literal renderings (with some occasional paraphrasing):

*God's Word*TM When all the people of Israel in the valley saw that their army had fled and that Saul and his sons were dead, they abandoned their cities. So the Philistines came to live in these cities.

Literal, almost word-for-word, renderings:

WEB When all the men of Israel who were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and lived in them.

Young's Updated LT And all the men of Israel who *are* in the valley see that they have fled, and that Saul and his sons have died, and they forsake the cities and flee, and the Philistines come in, and dwell in them.

What is the gist of this verse? The men nearby, but outside of the battle, observed that Saul and his sons died, and that the soldiers retreated; therefore, they left their cities and the Philistines came and lived in those cities.

Interestingly enough, while the sentence structure of 1Sam. 31:7 is unwieldy and moderately difficult here, 1Chron. 10:7 is quite clear and straight forward. It would make sense that an editor of the original would simplify and clear up any difficulties in the text, which is exactly what has happened. The shortened verse is much easier to deal with. In 1Sam. 31:7, we have the phrase *men of Israel* twice, and yet referring to different sets of men;

it only occurs on in 1Chron. 10:7. Also, a long phrase which modifies *men of Israel* in 1Sam. 31:7 is shortened in this verse and is right next to that which it is supposed to modify. So, we were able to struggle and put things together in 1Sam. 31:7; but the later author simplified things for us considerably in 1Chron. 10:7.

1Chronicles 10:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
râ`âh (ראה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
The word <i>kôl</i> is not found in the Hebrew of 1Sam. 31:7.			
îysh (ישׁ) [pronounced <i>eesh</i>]	<i>men; inhabitants, citizens; companions, soldiers, followers</i>	masculine singular construct	Strong's #376 BDB #35
Yis`râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
êber (עֵבֶר) [pronounced <i>GAY^b-ver</i>]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
The <i>bêyth</i> preposition with the masculine noun <i>êber</i> literally mean <i>in the opposite region, in the opposite side</i> ; together, they often act as the single preposition <i>beyond, on the other side of</i> .			
emeq (עֵמֶק) [pronounced <i>GEH-mek</i>]	<i>valley, vale, lowland, deepening, depth</i>	masculine singular noun with the definite article	Strong's #6010 BDB #770
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

1Chronicles 10:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêber (עֵבֶר) [pronounced ĠAY ^β -ver]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
The bêtḥ preposition with the masculine noun ʿêber literally mean <i>in the opposite region, in the opposite side</i> ; together, they often act as the single preposition <i>beyond, on the other side of</i> .			
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	transliterated <i>Jordan</i>	proper noun (with the definite article)	Strong's #3383 BDB #434

Translation: And [when] saw all the men of Israel who [were] in the valley.. This refers to civilians. There are civilians who monitor this war. They are men who need to know the outcome of the war—more accurately, the cities which they are from need to know the outcome of this war. So these men observe the war from afar, so that they can warn the people of their cities. I did suggest two possibilities in 1Sam. 31:7: (1) as the soldiers retreat, men of other cities see them retreating, running past their cities. (2) The other possibility is, the men in these verses are like modern-day reporters. The valley is where this battle takes place; just as a reporter might record the events of a war and then broadcast those events via one medium or another, there were men who had a similar function (or, who took on to themselves this particular function). From the sidelines, hidden from those at war, they observed the battle, and then they ran and reported to their particular city what they had observed. Although I believe what we have here is actually the second option (as the people of the cities would be quite concerned about the outcome of this war). And, it is possible that what is actually happening is a combination of the two.

These are not soldiers and we cannot condemn them for not fighting. They have a responsibility to entire cities of men, women and children. Charlie Brown might be there from Gilgal by the Jordan; and all the residents of Gilgal are anxiously waiting his report to find out how the battle is going. Everyone in that city are dependent upon his report. If he does not return to them, the Philistines could march into Gilgal, which has little or no defenses, and take the city out, and kill, torture and rape those living there. When Charlie Brown returns to his city with the bad news that Israel's army has been clearly defeated, that gives those in the city the option to flee from their city. This, of course, assumes that the men mentioned in this verse are runners—the ancient version of news reporters.

1Chronicles 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
nûwç (נוּוַח) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to hasten quickly [away]</i>	3 rd person plural, Qal perfect	Strong's #5127 BDB #630
ʿîysh (אִישׁ) [pronounced eesh]	<i>men; inhabitants, citizens; companions, soldiers, followers</i>	masculine singular construct	Strong's #376 BDB #35
Yis ^e râʿêl (יִשְׂרָאֵל) [pronounced yis ^e -raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

1Chronicles 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
mûwth (מת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person plural, Qal perfect	Strong's #4191 BDB #559
Shâ`ûwl (שאל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...[saw] that they I had fled and that Saul and his sons were dead,... These men in the valley observe two things: the Israelite soldiers retreat and Saul and his sons have died in battle. It is unlikely that each person in the valley can observe each and every son of Saul being killed; but they might observe two of them killed or surrounded; and the retreat of Israel is obvious.

Jonathan also died in battle. Although we are never told how he was perceived publically, I suspect that Jonathan had a large support base from which he could have become king of Israel. Now, you may look back in previous chapters and say, "But Jonathan was clearly in favor of David ruling over Israel." Yes, and at that time, Jonathan was sincere and he meant that. For the recorded life of Jonathan, we know that he was a great man—one of the greatest and most grace-oriented¹⁰ in all of Israel. But recall, Saul started off as a very good king; and then his mental illness took over. Even though it seems as though Saul went bad almost immediately, that is not necessarily the case. There is no reason to assume that we were able to observe the entirety of Saul's career as king. It is possible that as much as a decade was not recorded in Scripture. In any case, no matter what the time frame is, Saul went from good to bad. Jonathan is Saul's son. We do not know what may have happened to him later in his life. Maybe God removed Jonathan at this point because his future was not going to be as great as his past. This is God's time for Jonathan. We remember him as one of the greatest men of Israel. We know what happened to his father. No one looks back at Saul and thinks, "What a great king!" But Saul was a very good king for the first part of his rule. And then, he went downhill; and he slid down to a point to where he had become God's enemy. Jonathan has been removed and this is part of God's plan. We do not know why, although we can certainly speculate. However, we know that it was God's time and God's timing is perfect.

1Chronicles 10:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

¹⁰ Or, *humble*.

1Chronicles 10:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāzab (אָזַב) [pronounced <i>gaw-ZA^BV</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person masculine plural, Qal imperfect	Strong's #5800 BDB #736
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿîyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #5892 BDB #746
<i>Cities</i> has a definite article in 1Sam. 31:7 instead of the masculine plural suffix.			
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nûwç (נוּוַח) [pronounced <i>noose</i>]	<i>to flee, to flee from, to escape, to depart, to hasten quickly [away]</i>	3 rd person masculine plural, Qal imperfect	Strong's #5127 BDB #630

Translation: ...they forsook their cities and they fled... Any city near the battle left; in fact, this tells us that even some of those on the other side of the Jordan left their cities. Israel had quite a bit of land compared to the Philistines; and now the Philistines, having defeated Israel's army, could pick and choose at will where they wanted to live. Here, they pick up and leave this land, retreating further south or east. They had no recourse. Saul had, throughout his life, saw men he determined were good for soldiers, and drafted them on the spot. There were not many left behind who had these capabilities. There was no staying behind to fight, as those who were trained to fight are clearly routed. The men left at the very best could evacuate their families. Those to whom these reporters reported back to, left their cities and fled. We are not told where they went to; but they left their Israeli cities and towns—at least any of those near the battle site and the lines of retreat.

1Chronicles 10:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôwʿ (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
P ^e lish ^{tîy} (פְּלִשְׁתִּי) [pronounced <i>p^e-lish-TEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

1Chronicles 10:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced yaw-SHAH ^h V]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: [Then the Philistines came and lived in them.](#) The Philistines had carte blanc at this time. They could move in whatever direction they wanted to. Now, bear in mind, even the Philistines had an army which is a virtual killing machine, they are still limited with regards to their population. The Philistines no doubt set up posts in a dozen or two dozen cities. The soldiers no doubt took over whatever house they chose, and gathered whatever possessions that they found in their new home. Realize that these Philistines soldiers will be spread out throughout Israel at this point. Instead of being concentrated in Philistine territory, at this point, bits and pieces of the army will be either all over, or concentrated in specific cities. We are not told here, except that they came and occupied the cities which the Israelites fled. Which cities these were are unknown to us. Which direction the Philistines went in, is unknown to us. It is implied that they even took over cities on the other side of the Jordan; but I don't believe that is confirmed elsewhere. On a map, if you drew a 15 mile radius around Mount Gilboa, that would give you an idea as to which cities the Philistines took control of. Jabesh-gilead, as we will see, is outside of this controlled area, and on the other side of the Jordan.

Matthew Henry makes an interesting observation: nowhere are the Israelites said to be guilty of being idolatrous. As you may recall from the book of Judges, there was a cycle that these Israelis would be in: first, they would fall into idolatry; second, they would fall under the control of a foreign power; third, there would be a spiritual revival; fourth, a deliverer would be raised up who would throw off the shackles of this foreign power. Then they would repeat this cycle. Nothing like that is said to have occurred; and there is no indication that Saul, despite his negative volition, was ever idolatrous. However, Saul's negative volition is legend, and we recorded his sins earlier in this study. The people supported Saul, even over and above David; even though Saul was wasting the military resources of Israel in pursuit of David. We might suppose that much of Israel had Saul's same negative volition.

In the United States, as I write this, we have a lot of believers; but very, very little interest in the Word of God. I don't doubt that a similar situation existed during this time. Bearing mind that the Ark of God is being kept at some home in Kiriath-Jearim (1Sam. 7:1-2); Saul has wiped out the priesthood (1Sam. 22); the Ephod is in David's possession now (1Sam. 23:1-4, 9-14 30:7-8). We have no idea as to what has happened to the Tabernacle (semi-permanent Tent) of God. We have no idea whether there are sacrifices being offered anywhere on behalf of anyone. Israel appears to be without a spiritual life; therefore, we should not be too confused that Israel is under discipline as a nation. We do not have any indication that the people are concerned about these losses with regard to their spiritual life.

And so he is from [the] morrow and so come Philistines to strip the slain [ones]. And so they find Saul and three of his sons fallen in a mount of Gilboa.

And it was on the next day the Philistines came to strip [the bodies] of the slain. They discovered Saul and his three sons fallen on Mount Gilboa.

The next day, the Philistines came back to strip the bodies of the slain. They discovered Saul and his three sons fallen on Mount Gilboa.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text And so he is from [the] morrow and so come Philistines to strip the slain [ones]. And so they find Saul and three of his sons fallen in a mountain of Gilboa.

Septuagint And it came to pass on the morrow that the Philistines come to strip the dead, and they find Saul and his three sons fallen on the mount Gelbue.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV The next day the Philistines came back to the battlefield to carry away the weapons of the dead Israelite soldiers. When they found the bodies of Saul and his sons on Mount Gilboa,...

The Message The next day the Philistines came to plunder the dead bodies and found Saul and his sons dead on Mount Gilboa.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ The next day, when the Philistines came to strip the dead, they found Saul and his sons lying on Mount Gilboa.

Literal, almost word-for-word, renderings:

MKJV And it happened on the next day, when the Philistines came to strip the dead, and they found Saul and his sons fallen in Mount Gilboa.

Young's Updated LT And it comes to pass on the next day, that the Philistines come to strip the wounded, and they find Saul and his sons fallen in Mount Gilboa.

What is the gist of this verse? The next day, after the Philistines had thoroughly defeated Israel's army, they went back to find Saul and his three sons.

1Chronicles 10:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

1Chronicles 10:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâchōrâth (מָחָר) [pronounced <i>maw-chuh-RAWTH</i>]	<i>the morrow</i> (the day following a past day), <i>the next day</i> , <i>the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564
With the min preposition, mâchōrâth means <i>on the morrow</i> , <i>on the next day</i> .			
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced <i>p^e-lish-TEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâshaṭ (פָּשַׁט) [pronounced <i>paw-SHAHT</i>]	<i>to strip, to strip off; to plunder, to spoil; to flay, to remove the skin</i>	Piel infinitive construct	Strong's #6584 BDB #832
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
châlâl (חָלַל) [pronounced <i>chaw-LAWL</i>]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine plural noun (or adjective); with the definite article	Strong's #2491 BDB #319

Translation: *And it was on the next day the Philistines came to strip [the bodies] of the slain.* The archers who initially found Saul did not go to his body right then and there. These soldiers were too disciplined to just stop and plunder those they had just killed. They were not going to stand over the bodies and do a victory dance so that everyone could see them. You cannot win a war if you are undisciplined. By the next day, Israel had been thoroughly defeated by the next day, so now it was payday for the Philistine soldiers. They were sent out to strip the bodies of the dead for anything of value. As this all took place, they also looked for the bodies of Saul and his sons.

1Chronicles 10:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	3 rd person masculine plural, Qal imperfect	Strong's #4672 BDB #592

1Chronicles 10:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^l ôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025.
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	masculine plural, Qal active participle	Strong's #5307 BDB #656
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country</i>	masculine singular construct	Strong's #2042 (and #2022) BDB #249
Gil ^e bbô'a (גִּלְבּוֹא) [pronounced <i>gil-BÖH-ahg</i>]	transliterated <i>Gilboa</i>	proper noun; location	Strong's #1533 BDB #162

Translation: They discovered Saul and his three sons fallen on Mount Gilboa. It is unclear whether the Philistine archers knew who they were closing in on when they advanced toward Saul. I suspect that they did; however, the Philistine soldiers did not stop. They went back the next day to check for their bodies and to strip the Israeli soldiers of their weapons and valuables. Eventually, the bodies of Saul and his three sons were found and gathered. The archers may have led the Philistines to them; or this could have been done apart from the archers. We do not know anything about the deaths of Saul's sons—whether they were escaping together or what—we simply know that they were found in the same proximity (and it is possible that most of the retreating soldiers moved up to Mount Gilboa in an attempt to escape).

And so they strip him and so they take his head and his articles and they send in the land of Philistines round about to bring good news [to] their idols and [to] the people.

1Chronicles
10:9

They strip him and they take his head and his armor [and weapons] and they made announcements [lit., *sent off*] in the land of Philistia [lit., *Philistines*] to bring good news to their idols and to the people.

They decapitated Saul and stripped off his armor and weaponry. Then a proclamation of this victory was sent throughout the land of Philistia, to bring this good news to their idols as well as to their people.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And when they had stripped him, and cut off his head, and taken away his armour, they sent it into their land, to be carried about, and shewn in the temples of the idols and to the people.
Masoretic Text	And so they strip him and so they take his head and his articles and they send in the land of Philistines round about to bring good news [to] their idols and [to] the people.
Peshitta	And they cut off their heads, stripped them of their armour, and sent them to the land of the Philistines, throughout the towns and cities and provinces, to carry the good news to their idols and to their people.
Septuagint	And they stripped him, and took his head, and his armour, and sent them into the land of the Philistines round about, to proclaim the glad tidings to their idols, and to the people.

Significant differences: The MT and the Septuagint have no significant differences. As you can see by the color of text, the Latin Vulgate and the Peshitta differ in some minor areas from the Greek and Hebrew text.

Thought-for-thought translations; paraphrases:

CEV	...they took Saul's weapons, pulled off his armor, and cut off his head. Then they sent messengers everywhere in Philistia to spread the news among their people and to thank the idols of their gods.
The Message	They stripped Saul, removed his head and his armor, and put them on exhibit throughout Philistia, reporting the victory news to their idols and the people.
NLT	So they stripped off Saul's armor and cut off his head. Then they proclaimed the news of Saul's death before their idols and to the people throughout the land of Philistia.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	They stripped him and took his head and his armor. Then they sent men throughout Philistine territory to tell their idols and the people this good news.
JPS (Tanakh)	They stripped him, and carried off his head and his armor, and sent them throughout the land of the Philistines to spread the news to their idols and among the people.

Literal, almost word-for-word, renderings:

MKJV	And they stripped him, and carried his head and his armor, and sent into the land of the Philistines all around, to carry news to their idols and to the people.
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Young's Updated LT

And they strip him and they carry away his head and his weapons, and send into the land of the Philistines round about, to proclaim tidings to their idols and the people.

What is the gist of this verse? Saul's head was removed as well as his weapons, and these were sent to the Philistine cities, both to be displayed in their idol-worshiping churches and to show the people that Saul has been defeated.

1Chronicles 10:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
pâshaṭ (פָּשַׁט) [pronounced paw-SHAHT]	to cause someone to strip off their garments, to strip off; to flay [a victim]	3 rd person masculine plural, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #6584 BDB #832
The previous two words are not found in 1Sam. 31:9.			
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	to lift up, to bear, to carry	3 rd person masculine plural, Qal imperfect	Strong's #5375 (and #4984) BDB #669
The previous verb is not found in 1Sam. 31:9.			
kârath (כָּרַת) [pronounced kaw-RAHTH]	to cut off, to cut down; to kill, to destroy; to make a covenant	3 rd person masculine plural, Qal imperfect	Strong's #3772 BDB #503
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rô'sh (רֹשׁ) [pronounced rohsh]	head, top, chief, front, choicest	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
w ^e (or v ^e) (וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
Because there is a verb which follows, in 1Sam. 31:9, this is a wâw consecutive instead.			
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
pâshaṭ (פָּשַׁט) [pronounced paw-SHAHT]	to cause someone to strip off their garments, to strip off; to flay [a victim]	3 rd person masculine plural, Hiphil imperfect	Strong's #6584 BDB #832
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Chronicles 10:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e lîy (כֶּלִי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with a 3 rd masculine singular suffix	Strong's #3627 BDB #479

Translation: *They strip him [of his armor] and they take his head and his armor [and weapons]...* There may have been several reasons for the removal of Saul's head. As we have seen in today's world, it is an act of barbarism which gains great attention. In the ancient world, it could partially be an insult, but the idea was likely much more practical. The head could be easily moved about and displayed to clearly indicate that Saul was dead. Nothing is said about the heads of his sons—whether they were removed or not, but it seems logical that they would be.

Saul, being king, has a number of things which identify him as royalty with regards to his clothing and armor—he probably had a crown and arm bracelets; however, we will later find out that these had been taken from his body by an Amalekite (2Sam. 1:10). However, what remained is removed and put on display in the house of their gods (1Chron. 10:10).

1Chronicles 10:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine plural, Piel imperfect	Strong's #7971 BDB #1018
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular construct	Strong's #776 BDB #75
P ^e lish ^{tîy} (פְּלִשְׁתִּי) [pronounced p ^e -lish-TEE]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
çâbîb (סָבִיב) [pronounced saw ^b -VEE ^B V]	<i>around, surrounding, circuit, round about, encircle</i>	adverb	Strong's #5439 BDB #686

Translation: ...and they made announcements [lit., sent off] in the land of Philistia [lit., Philistines]... This was a tremendous announcement; that the king of Israel had been slain in war and that the Israelites had been clearly defeated. Up until this point in time, Saul's campaigns against the Philistines have apparently been successful.

Saul's head and armor (and possibly that of his sons) were taken around to the five Philistine cities, to their city gates or to their heathen temples and for this to be accompanied with announcements of victory. Eventually, Saul's head was put on perpetual display in the house of Dagon and his armor in the house of gods (which name is not more specific). To stick with the literal text here and in 1Sam. 31:10, we can only know for sure that Saul's head was taken to the house of Dagon and his armor to the house of gods—that these items were taken around to various cities and displayed is conjecture.

The only thing which stood in the way of the Philistines expanding toward the east were the Israelites themselves and now they were essentially at their mercy; also, as mentioned before, there are only so many Philistines; and only so many of them are going to want to occupy Israeli land. The only other thing which kept them from expanding is having a finite population. The Philistine soldiers may have captured a great deal of territory belonging to Israel; however, that does not mean that there will be a mad rush of Philistines to live in these cities. Quite obviously, they would be moving into a potential war zone.

1Chronicles 10:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâsar (בַּשַּׂר) [pronounced baw-SAHR]	<i>to make one cheerful [with good news]; to announce [good news]; to bear glad tidings, to bring good news</i>	Piel infinitive construct	Strong's #1319 BDB #142
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Sign of direct object not found in 1Sam. 31:9.			
ʿătsavîym (עֲצָבִים) [pronounced ăuh-tzah ^b -VEEM]	<i>idols, images of idols, idol-images</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6091 BDB #781
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Chronicles 10:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿam (אָם) [pronounced <i>gahm</i>]</p>	<p><i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i></p>	<p>masculine singular collective noun with the definite article</p>	<p>Strong's #5971 BDB #766</p>

Translation: ...to bring good news to their idols and to the people. Apparently, a common public gathering place is the idol temples in Philistia; so the reports of Saul's death and the defeat of the Israeli army was written up (we would suppose) and sent to the various idol temples. This would insure that most people would receive this announcement. We are also told that the announcements were sent to the people; it is unclear whether this is because the announcements went to the temple or whether these announcements were sent to specific heads of state. There are at least two heathen temples—and I would expect there to be at least one temple in each of their five major cities. We know for certain that Saul's head was displayed in the house of Dagon and that his armor was placed in the house of their gods. It would make sense that, the heads of Saul's sons were similarly displayed in other places of idolatry.

I do not want to ignore the first part of this phrase, *to bring good news to their idols*. This further emphasizes the difference between Jehovah, the God of Israel and the idols to whom the Philistines paid homage. The Philistine idols needed to be told about what had happened in Israel; Jehovah, the God of Israel, knew these events from eternity past and they are all a part of His plan.

And so they put his articles [in] a house of their gods and his head they fastened in a house of Dagan. ^{1Chronicles 10:10} **They put his weapons in the temple [lit., house] of their gods and they displayed [lit., fastened] his skull in the temple [lit., house] of Dagan.**

They placed his weapons and armor in a temple of their gods and displayed his head in the temple of Dagan.

Here is how others have translated this verse:

Ancient texts:

- Masoretic Text **And so they put his articles [in] a house of their gods and his head they fastened in a house of Dagan.**
- Septuagint **And they put their armour in the house of their god, and they put his head in the house of Dagon.**
- Significant differences: **None.**

Thought-for-thought translations; paraphrases:

- The Message* **Then they put Saul's armor on display in the temple of their gods and placed his skull as a trophy in the temple of their god Dagon.**
- REB **They deposited his armour in the temple of their god; and nailed up his skull in the temple of Dagon.**
- TEV **They put his weapons in one of their temples and hung his head in the temple of their god Dagon.**

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	They put his armor in the temple of their gods and fastened his head to the temple of Dagon.
JPS (Tanakh)	They put his armor in the temple of their god and they impaled his head in the temple of Dagon.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible	And they put his armour in the house of their gods [or, god], but <his skull> they fastened in the house of Dagon.
HCSB	Then they put his armor in the temple of their gods and hung his skull in the temple of Dagon.
Young's Updated LT	And they place his weapons in the house of their gods, and his skull they have fixed in the house of Dagon.

What is the gist of this verse? Saul's armor and weapons were hung up in the temple of Ashtaroth, and his headless body was hung on a wall in Beth-shan.

1Chronicles 10:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂוּם) [pronounced <i>seem</i>]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set, to make</i>	3 rd person masculine plural, Qal imperfect	Strong's #7760 BDB #962
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e lîy (כֶּלִּי) [pronounced <i>k^elee</i>]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural noun with a 3 rd masculine singular suffix	Strong's #3627 BDB #479
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿêlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God; transliterated Elohim</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #430 BDB #43
ʿash ^e târôwth (אֲשֵׁת־רֹחַ) [pronounced <i>gahsh-taw-ROHTH</i>]	<i>transliterated Ashtaroth, Ashtartes, Ashtaroths</i>	Feminine proper noun; plural form	Strong's #6252 BDB #800

Translation: They put his weapons in the temple [lit., house] of their gods... Again, we have the singular of *house*, which implies that there is only one temple of the gods (which is the house of Ashtaroths in 1Sam. 31:10). Even

though this is a plural noun, it could act as a singular noun which has great emphasis (like *Elohim* or *Adonai*). The plural of some nouns in the Hebrew give them great emphasis; and sometimes they are simply a plural noun.

Barnes: *This was doubtless the famous temple of Venus in Askelon mentioned by Herodotus as the most ancient of all her temples. Hence, the special mention of Askelon 2Sam. 1:20 (Tell it not in Gath; do not make it known in the streets of Ashkelon, that the daughters of the Philistines not rejoice; that the daughters of the uncircumcised not exult). The placing Saul's armour as a trophy in the temple of Ashtaroth was a counterpart to the placing Goliath's sword in the tabernacle 1Sam. 21:9 (And the priest said, "The sword of Goliath the Philistine, whom you struck in the valley of Elah; behold, it is wrapped in the cloak behind the ephod. If you desire, take it for yourself; for there is no other here except it." And David said, "There is none like it. Give it to me.")*.¹¹ I quoted this also in 1Sam. 31:10; but it is appropriate to repeat.

Gill: [It was] *common with the Gentiles...to place in their temples the arms they took from their enemies, as is [confirmed] by Homer (Iliad. 7. ver. 83) and Virgil (Aeneid. 7. ver. 183. So Persius, Satyr. 6. ver. 45)*.¹² Also appropriately repeated.

Gordon affirms that bringing Saul's armor to Astarte would have been appropriate to that heathen people, mentioning that she is also a goddess of war (among other things).¹³

1Chronicles 10:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gûl ^e gôleth (גֹּלְלֵת) [pronounced goo ^e -GOH-leth]	<i>skull, head</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1538 BDB #166
Instead of <i>head</i> , 1Sam. 31:10 has:			
g ^e wîyyâh (גַּיְיָהּ) [pronounced g ^e wee-YAW]	<i>body [of man or animal], dead body, corpse</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1472 BDB #156
tâqa ^ʿ (טָקַע) [pronounced taw-KAHÇ]	<i>to fasten, to thrust, to clap, to give a blow, to give a blast</i>	3 rd person plural, Qal perfect	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object.			
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

¹¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 31:10 (I added in the verses themselves).

¹² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 31:10.

¹³ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 203.

1Chronicles 10:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
Dâgôwn (דָּגוֹן) [pronounced daw-GOHN]	corn, grain; his fish [or is simply a transliteration] and is transliterated Dagan, Dakan	masculine singular proper noun	Strong's #1712 BDB #186
chôwmâh (חֹמַיִם) [pronounced koh-MAW]	a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach	feminine singular construct	Strong's #2346 BDB #327
Bêyth Shân (בֵּית שָׁן); also spelled Bêyth Sh ^o ân (בֵּית שָׁן) [pronounced beyth-SHAWN]	house of quiet, place of quiet; and is transliterated Bethshan, Beth-shan, Beth Shan or Beth Shean	proper noun; location	Strong's #1052 BDB #112

The emphasis in 1Sam. 31 is that Saul's body was hung up on a wall. Here, the emphasis is that his head was displayed in the temple of Dagan.

Translation: ...and they displayed [lit., fastened] his skull in the temple [lit., house] of Dagan. These words were not found in 1Sam. 31. It would seem reasonable that the heads of Saul and his sons were treated similarly. Whether they went to a different temple or to the temple of Dagan is unknown. Today, it might be like capturing Osama Ben Laden and having his head displayed in a plexiglass container in a prominent church.

Several commentators suggest that this is done in retaliation to the removal of Goliath's head.¹⁴ Personally, I doubt that. It is an easy way, in the ancient world, to show that one has defeated a great enemy. Transporting a rotted, decaying body (or, four of them) all over Philistia would simply be impractical and gross. As we see at the end of 1Sam. 31, the bodies of Saul and his sons were tacked up on a public wall in Bethshan, a Jewish city now under Philistine control.

Jamieson, Fausset and Brown: *It was common among the heathen to vow to a national or favorite deity, that, in the event of a victory, the armor of the enemy's king, or of some eminent leader, should be dedicated to him as an offering of gratitude. Such trophies were usually suspended on the pillars of the temple.*¹⁵

Saul's body (and the bodies of his sons) were hung on a wall in Beth-shan, and we covered the **Doctrine of Beth-shan** back in 1Sam. 31:10.

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Brave Men from Jabesh-gilead Retrieve and Bury the Bodies of Saul and his Sons

1Samuel 31:11–13

¹⁴ Not the stupidest suggestion, however; the stupidest suggestion was that they took Saul's head off because he was a head taller than everyone else—now that is a stupid comment.

¹⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Chron. 10:10.

And so hear all of Jabesh Gilead all that had done Philistines to Saul. 1Chronicles 10:11 **All of Jabesh Gilead heard all that the Philistines had done to Saul,...**

When the inhabitants of Jabesh Gilead heard all that the Philistines had done to Saul,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text Septuagint **And so hear all of Jabesh Gilead all that had done Philistines to Saul. And all the dwellers in Galaad heard of all that the Philistines did to Saul and to Israel.**

Significant differences: The MT names the city Jabesh; the LXX notes what the Philistines did to all Israel. The Latin and Aramaic are in synch with the Hebrew.

Thought-for-thought translations; paraphrases:

CEV **When the people who lived in Jabesh in Gilead heard what the Philistines had done to Saul,...**

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ **When all the people of Jabesh Gilead heard about everything the Philistines had done to Saul,...**

JPS (Tanakh) **When all Jabesh-gilead heard everything that the Philistines had done to Saul,...**

Literal, almost word-for-word, renderings:

MKJV **And all Jabesh-gilead heard all that the Philistines had done to Saul.**
 Young's Updated LT **And all Jabesh-Gilead hear of all that which the Philistines have done to Saul.**

What is the gist of this verse? The citizens of Jabesh-gilead, across the Jordan, heard about what had been done to the bodies Saul and his sons.

1Chronicles 10:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033

1Chronicles 10:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (לָא) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
yâshab (יָשַׁב) [pronounced yaw-SHAHBV]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural construct, Qal active participle	Strong's #3427 BDB #442
kôl (כֹּל) [pronounced koh/]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yâbêsh (יָבֵשׁ) [pronounced yaw ^B -VEYSH]	<i>to be dry, dried up, withered; transliterated Jabesh</i>	cognate of verb (Strong's #3001); acts as a proper noun	Strong's #3003 BDB #386
Gal ^e ʿêd (גַּלְעָד) [pronounced gâhl ^e -ÇAYD]	<i>witness-pile, hill of witness; and is transliterated Gilead</i>	proper noun; location	Strong's #1567 BDB #165
Although some exegetes treat this as one noun, <i>Jabesh-gilead</i> ; I think the idea is that this is the city <i>Jabesh</i> in <i>Gildean</i> (sort of like <i>Boston, Massachusetts</i>).			
ʿêth (אֵת) [pronounced ayth]	<i>together, they mean how, that which, what, whatever; whom, whomever</i>	untranslated mark of a direct object	Strong's #853 BDB #84
ʿâsher (אֲשֶׁר) [pronounced uh-SHER]		relative pronoun	Strong's #834 BDB #81
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced koh/]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿâsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced p ^e -lish-TEE]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

1Chronicles 10:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

Translation: All of Jabesh Gilead heard all that the Philistines had done to Saul,... What had been done to Saul was, his head was removed and put on display in the Temple of Dagan (not revealed in 1Sam. 31); and his body was fastened to a public wall in Beth-shan (something which we are not told in 1Chron. 10).

Jabesh is the name of the city and Gilead is the area where Jabesh is. We do not know exactly where this city is located; however, it makes logical sense for it to be found on the other side of the Jordan, near Beth-shan (a night's march is the furthest apart that these two cities can be), in an area formerly known as Gilead. The tribe of Gad controls this area; however, it still retains the name Gilead, as it is called Gilead right here.

Jabesh Gilead is mentioned earlier in Judges 21. The Benjamites had been determined to be an incredibly degenerate group of men (see Judges 19), so the Israelites from all over rose up against the Benjamites and slaughtered them—all but 600 Benjamites had been killed. Now, even though this slaughter was apparently encouraged by God (see Judges 20:26–28), in the end, these men were concerned because this had almost completely wiped out the tribe of Benjamin. This is an entire tribe from the sons of Jacob, and that was unprecedented. Furthermore, there was also the problem that one city sent no men to deal with these degenerate Benjamites, and that city was Jabesh Gilead. So that city was wiped out, except for 400 virgin women. These 400 women were given to the 600 surviving members of the tribe of Benjamin. So here we are, nearly 500 years later, and these men named in this and the next verse are possibly the descendants of this odd pairing of these men and women. We are not really told where they settled; so it is reasonable that some remained in Jabesh (where the women were from) and some lived in the area originally given to the Benjamites (which the men were from). A rather large group of Benjamites grew from this, as Saul is a Benjamite (which further gives them reason to rescue Saul's body). No doubt, there was an intermingling of other tribes in both Jabesh and the territory of Benjamin.

Jabesh is probably located along the banks of the Wadi Yabis, a river which retains its ancient name (remember, there is no *j* in the Hebrew language). This wadi is approximately 25 miles south of the Sea of Galilee and on the east side of the Jordan. Eusebius in his *Onomasticon*, more specifically locates Jabesh for us. There are two side-by-side tels in this general area—Tel el-Meqbereh and Tel abu Kharaz—either of which could have been Jabesh Gilead.¹⁶

And so stands each man of strength and so they carry a body of Saul and bodies of his sons and so they bring them Jabesh-ward. And so they bury their bones under the Tamarisk tree in Jabesh and so they fast seven days. 1Chronicles 10:12

Every strong man arose, and they carried the corpses of Saul and his sons and they brought them to Jabesh. They buried their bones under the Tamarisk tree in Jabesh and then fasted for seven days.

The strong men of Jabesh then took a stand and traveled brought the bodies of Saul and his sons to Jabesh. They buried their bones under the Tamarisk tree in Jabesh and then fasted for seven days.

¹⁶ Much of the information on Jabesh Gilead came from *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 3, pp. 381–382.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so stands each man of strength and so they carry a body of Saul and bodies of his sons and so they bring them Jabesh-ward. And so they bury their bones under the Tamarisk tree in Jabesh and so they fast seven days.
Septuagint	And all the mighty men rose up from Galaad, and they took the body of Saul, and the bodies of his sons, and brought them to Jabis, and buried their bones under the oak in Jabis, and fasted seven days.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	...some brave men went to get his body and the bodies of his three sons. The men brought the bodies back to Jabesh, where they buried them under an oak tree. Then for seven days, they went without eating to show their sorrow.
The Message	All of their fighting men went into action--retrieved the bodies of Saul and his sons and brought them to Jabesh, gave them a dignified burial under the oak at Jabesh, and mourned their deaths for seven days.
NLT	...their warriors went out and brought the bodies of Saul and his three sons back to Jabesh. Then they buried their remains beneath the oak tree at Jabesh, and they fasted for seven days.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	...all the fighting men came and took away the dead bodies of Saul and his sons and brought them to Jabesh. They buried the bones under the oak tree in Jabesh. Then they fasted seven days.
JPS (Tanakh)	...all their stalwart men set out, removed the bodies of Saul and his sons and brought them to Jabesh. They buried the bones under the oak tree in Jabesh, and they fasted for seven days.

Literal, almost word-for-word, renderings:

HCSB	...all their brave men set out and retrieved the body of Saul and the bodies of his sons and brought them to Jabesh. They buried their bones under the oak in Jabesh and fasted seven days.
MKJV	...And all the mighty men arose and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh. And they buried their bones under the oak in Jabesh, and fasted seven days.
<i>Young's Updated LT</i>	...and all the men of valour rise and carry away the body of Saul, and the bodies of his sons, and bring them in to Jabesh, and bury their bones under the oak in Jabesh, and fast seven days.

What is the gist of this verse? Brave men from Jabesh-gilead go to collect the bodies of Saul and his sons and bring them back to Jabesh. They bury their remains there and then fast for seven days.

1Chronicles 10:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּמ) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine plural, Qal imperfect	Strong's #6965 BDB #877
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
îysh (אִישׁ) [pronounced eesh]	<i>men; inhabitants, citizens; companions, soldiers, companions</i>	masculine singular construct	Strong's #376 BDB #35
chayil (חַיִל) [pronounced CHAH-yil]	<i>army, strength, valour, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
lay ^e lâh (לַיְלָאָה) [pronounced LAY-law]	<i>night; that night, this night, the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

We will get an abbreviated summary of what we have in 1Sam. 31.

Translation: *Every strong man arose,...* Recall that these are different men in Jabesh than we knew from before. Their men of valor, the men of strength of that community, rose up and took a stand. They were offended that Saul and his sons were disrespected as they were. The Philistines had hung their bodies on a wall in Beth-shan.

According to the archeological evidence of the ruins of Beth-shan, it appears as though this city never had a city wall, which is quite unusual. There were, however, buildings, and on one of these buildings, or on a section of wall within the city, the bodies of Saul and his sons were hung to proclaim Philistine domination over Israel (1Sam. 31:10). Given the smell of rotting flesh, my guess is that this was not necessarily near any Philistine building. This was incredibly offensive to the men of Jabesh, so they arose and took a stand. The men of Jabesh marched to Beth-shan at great personal risk. The army of Israel had been defeated. The greatest men of Israel had been routed. However, for the bodies of Saul and his sons to be hung on a wall to rot was a great insult—particularly for the men in Jabesh.

The fact that these men walked all night means that the distance between Beth-shan and Jabesh was probably between 10 and 40 miles (most geographers put this at about 10 miles—which is in complete accord with their mission). The walking all night could be the one-way trip; and it could have covered the round trip (which is what I would suppose). For what they planned to do, these men would not want to remove these bodies at daybreak. They would not get very far. It is more reasonable for them to travel at night, remove the bodies in the middle of the night; and return to Jabesh still under the cover of darkness. One could accomplish this in a 10–20 mile one-way march.

This particular mission was very risky; as one commentator points out, there is scant which lies between these two cities apart from the Jordan. We have no idea how the Philistines reacted to this; but there is no indication that they ever knew who took the bodies or where the bodies were taken (although, David will know this, as we will see in 2Sam. 2:4–7).

1Chronicles 10:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 (and #4984) BDB #669
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gûwphâh (גִּוּפָהּ) [pronounced goo-FAW]	<i>body, corpse</i>	feminine singular construct	Strong's #1480 BDB #157
g°wîyyâh (גִּוִּיָּהּ) [pronounced pēwee-YAW]	<i>body [of man or animal], dead body, corpse</i>	feminine singular construct	Strong's #1472 BDB #156
Shâ'ûwl (שָׂאוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
w° (or v°) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gûwphâh (גִּוּפָהּ) [pronounced goo-FAW]	<i>body, corpse</i>	feminine plural construct	Strong's #1480 BDB #157
g°wîyyâh (גִּוִּיָּהּ) [pronounced pēwee-YAW]	<i>body [of man or animal], dead body, corpse</i>	feminine plural construct	Strong's #1472 BDB #156

1Chronicles 10:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chôwmâh (חֹמַיִם) [pronounced <i>khoḥ-MAW</i>]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular construct	Strong's #2346 BDB #327
Bêyth Shân (בֵּית שָׁן); also spelled Bêyth Sh ^e 'ân (בֵּית שָׁן) [pronounced <i>beyth-SHAWN</i>]	<i>house of quiet, place of quiet; and is transliterated Bethshan, Beth-shan, Beth Shan or Beth Shean</i>	proper noun; location	Strong's #1052 BDB #112
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw ^ʿ (בּוֹא) [pronounced <i>boh</i>]	<i>to take in, to bring, to come in with, to carry</i>	3 rd person masculine plural, Hiphil imperfect; with the 3 rd person masculine plural suffix	Strong's #935 BDB #97
bôw ^ʿ (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
Yâbêsh (יָבֵשׁ) [pronounced <i>yaw^B-VEYSH</i>]	<i>to be dry, dried up, withered; transliterated Jabesh</i>	cognate of verb (Strong's #3001); acts as a proper noun; with the directional hê	Strong's #3003 BDB #386
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
sâraph (סָרַף) [pronounced <i>saw-RAHF</i>]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]</i>	3 rd person masculine plural, Qal imperfect	Strong's #8313 BDB #976
êth (אֵת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

Translation: ...and they carried the corpses of Saul and his sons and they brought them to Jabesh... Since Israel had been defeated in battle, this had to be a surreptitious move against the Philistines. Retrieving of the bodies

would have taken place in the middle of the night. They needed at least an hour or two head start in the darkness in order to evade the Philistine soldiers who occupied Beth-shan.

There is a reason that these people from Jabesh would risk their lives for the bodies of Saul and his sons. Back in 1Sam. 11, the city of Jabesh was threatened by Nahash the Ammonite. Nahash was going to destroy the men of Jabesh, and they asked to serve him instead—which meant that they would pay him tribute. Being the blood-thirsty heathen that he was, he said, “Fine—but I am going to gouge out the right eye of everyone of you.” That would have been his brand. Saul delivered this city, in the power of God the Holy Spirit. As I have mentioned before, Saul did begin as a great king; but this was because he functioned in the power of the Holy Spirit. What he did in 1Sam. 11 was amazing, and the people of Jabesh were forever grateful to him. So, when they heard that his body was disgracefully tacked up on a public wall, along with the bodies of his sons, these men will risk their lives to remove him from this post-mortem mockery, in what Barnes calls *a touching and rare example of national gratitude*.¹⁷

These brave men of Jabesh greatly insulted the Philistines. They came and stole the bodies which marked the victory of Philistia, and burned the bodies so that this display could not be continued. The city of Jabesh was far enough away so that the Philistines of Beth-shan would not know that they took the bodies. The fact that the men of Jabesh would undertake such a thing immediately after the Philistines defeated Israel’s army shows tremendous bravery.

The people of Jabesh completely destroy the bodies so that they could not be hung again for public display. Burning bodies is unusual for the Jews to do; in fact, cremation is generally reserved for grievous moral sins (Lev. 20:14 21:9 Joshua 7:15–25). The fact that Saul had been beheaded and that his body was hung on a wall to rot was a great insult to Israel. It is even possible, that in some strange way, the men of Jabesh were offering up Saul to God as a sacrifice. Of course, such a practice with this motivation would not necessarily be recorded so that this would never become standard practice. That is, what was done to Saul’s body is told to us; but if he was offered up to God as a burnt offering—that thinking, which is conjecture on my part, is not told to us. After all, believers today cannot distinguish between doctrine and what is historically recorded in the gospels or the book of Acts. They attempt to copy what they see done in those books, and never seem to have a clue as to how horribly imperfect their attempts are.

Almost invariably, Jews buried their bodies, as they believed in a resurrection. This is why Joseph’s bones were carried into the Land of Promise—so that when he stood up, he would stand up in the land given to him by God. In any case, it was not a total cremation, as the bones of Saul and his sons were buried (1Sam. 31:13 2Sam. 21:12).

Clarke comments, using reason and logic: *It has been denied that the Hebrews burnt the bodies of the dead, but that they buried them in the earth, or embalmed them, and often burnt spices around them, etc. These no doubt were the common forms of sepulture, but neither of these could be conveniently practiced in the present case. They could not have buried them about Beth-shan without being discovered; and as to embalming, that was most likely out of all question, as doubtless the bodies were now too putrid to bear it. They therefore burnt them, because there was no other way of disposing of them at that time so as to do them honor; and the bones and ashes they collected, and buried under a tree or in a grove at Jabesh.*¹⁸

Application: In reading this, you may be wondering, *should I be buried or cremated?* The Bible never takes any sort of stand here, except to indicate that [dust we are and to dust we will return](#); meaning that the chemical elements of our bodies are the same as the ground we walk on; and that is the eventual end for our bodies.

¹⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Sam. 31:11.

¹⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 31:12.

1Chronicles 10:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
1Chron. 10:12 combines vv. 12–13 from 1Sam. 31. Therefore, this v. 12e in 1Chron. 10 is actually 1Sam. 31:13a.			
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿetsem (עֲצֵם) [pronounced géh-TSEM]	<i>bone, substance, self; self-same; corporeality, duration, existence, and therefore identity</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #6106 BDB #782
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qâbar (קָבַר) [pronounced kaw-BAHR]	<i>to bury, to heap up a mound</i>	3 rd person masculine plural, Qal imperfect	Strong's #6912 BDB #868
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿetsem (עֲצֵם) [pronounced géh-TSEM]	<i>bone, substance, self; self-same; corporeality, duration, existence, and therefore identity</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #6106 BDB #782
In 1Sam. 31:13, these two words are found earlier in the verse (see above).			
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands] [when found in accusative position]; on the basis of</i>	preposition	Strong's #8478 BDB #1065
ʿêshel (אֶשֶׁל) [pronounced AY-she]	<i>tamarisk tree, tree; trees, grove</i>	masculine singular noun with the definite article	Strong's #815 BDB #79
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Yâbêsh (יָבֵשׁ) [pronounced yaw ^B -VEYSH]	<i>to be dry, dried up, withered; transliterated Jabesh</i>	cognate of verb (Strong's #3001); acts as a proper noun; with the directional hê	Strong's #3003 BDB #386

Translation: [They buried their bones under the tamarisk tree in Jabesh...](#) The Jews apparently did not have some sort of crematorium. They did have a fire, but the fire did not burn hot enough to do anything but consume the flesh. There were still bones to be disposed of; and those bones they buried.

Although I have seen a couple of commentators make some kind of a deal out of this sort of tree; I think that there is really no substantiation for it. I should add that there are only two other times when this tree is found in Scripture (Gen. 21:33 1Sam. 22:6). One problem with many believers is, they cannot distinguish between something which they are told to do as opposed to reading the historical account of what someone has done. They ignore mandate after mandate in Scripture, yet get fanatical about a practice which this or that person did in Scripture. For this reason, it is very lucky that not many people know much about the book of Judges. There are many stories from that book which should never be emulated.

Keil and Delitzsch write a wonderful summary at this point: *In this ignominious fate of Saul there was manifested the righteous judgment of God in consequence of the hardening of his heart. But the love which the citizens of Jabesh displayed in their treatment of the corpses of Saul and his sons, had reference not to the king as rejected by God, but to the king as anointed with the Spirit of Jehovah, and was a practical condemnation, not of the divine judgment which had fallen upon Saul, but of the cruelty of the enemies of Israel and its anointed. For although Saul had waged war almost incessantly against the Philistines, it is not known that in any one of his victories he had ever been guilty of such cruelties towards the conquered and slaughtered foe as could justify this barbarous revenge on the part of the uncircumcised upon his lifeless corpse.*¹⁹

Clarke also summarizes at this point, however he is quoting an unknown source which he identifies as a literary friend: *Often has this account been read with admiration of the bravery and devotedness of the men of Jabesh-gilead, but without considering that these men had any greater cause than others for honoring the remains of their sovereign; but, on reflection, it will be perceived that the strong impulse of gratitude prompted them to this honorable exertion. They remembered their preservation from destruction, and, which to brave men is more galling, from bearing marks of having been defeated, and being deprived of the honorable hope of wiping off disgrace, or defending their country at future seasons.*

*“Reading these verses in conjunction with the attack of Nahash, we perceive the natural feelings of humanity, of honorable respect, prompting the men of Jabesh to act as they did in rescuing the bones of Saul and his family.”*²⁰

1Chronicles 10:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
tsûwm (צוּם) [pronounced zoom]	to abstain from food, to fast	3 rd person masculine plural, Qal imperfect	Strong's #6684 BDB #847
shib ^e r âh (שִׁבְעָה) [pronounced shi ^p v ^e -GAW]	seven	numeral feminine construct	Strong's #7651 BDB #987

¹⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 31:11–13.

²⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Chron. 10:14.

1Chronicles 10:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: ...and then fasted [for] seven days. This was not an arbitrary choice in terms of the number of days for this city. Nahash the Ammonite had given them seven days to find themselves a savior, which he was sure they would be unable to do. In that time, they found Saul, who came and delivered them. Here, they fast seven days in remembrance of Saul and what he had done for them (1Sam. 11:1–11). This did not mean that no one ate or drank anything for an entire week; this probably means that they did not eat at all during the day and that they may have eaten at sundown.

There is a certain breed of Christian that fasts. One told me the other day that I would be surprised how often fasting is mentioned in the Bible. I've mentioned twice already as to how some believers cannot distinguish between historical narrative and specific mandates given by God. Fasting is not an important part of the Christian way of life; or the Jewish way of life. We covered the [Doctrine of Fasting](#) back in 1Samuel 7:6, and we summarized these points in 1Sam. 31:13.

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At this point, the narrative of 1Chron. 10 completely departs from the historical narrative of 1Sam. 31. Recall that I told you that book of Chronicles is God's point of view. We will now be given a commentary as to why Saul was removed as king over Israel.

Why God Removed Saul as King over Israel

And so dies Saul in his disobedience which he disobeyed in Y^ehowah, against a word of Y^ehowah which he did not keep and also to ask in the ob [demon] to seek [guidance].

1Chronicles
10:13

Therefore [lit., and] Saul died because of the disobedient act that did [lit., by his disobedience which he acted in disobedience] against Y^ehowah, against the word of Y^ehowah, which he did not keep. Furthermore, he asked of the ventriloquist demon to seek [guidance].

Therefore, Saul died for his act of disobedience against Jehovah and against the word of Jehovah, which he did not obey. Furthermore, he went to a ventriloquist demon to ask guidance from.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so dies Saul in his disobedience which he disobeyed in Y^ehowah, against a word of Yehowah which he did not keep and also to ask in the ob [demon] to seek [guidance].

Septuagint

So Saul died for his transgressions, wherein he transgressed against God, against the word of the Lord, forasmuch as he kept it not, because Saul enquired of a wizard to seek counsel, and Samuel the prophet answered him.

Significant differences: Nothing to significant; we have *Jehovah* in the Hebrew and *God* in the Greek.

Thought-for-thought translations; paraphrases:

CEV	Saul died because he was unfaithful and disobeyed the LORD. He even asked advice from a woman who talked to spirits of the dead,...
The Message	Saul died in disobedience, disobedient to GOD. He didn't obey GOD's words. Instead of praying, he went to a witch to seek guidance.
NLT	So Saul died because he was unfaithful to the LORD. He failed to obey the LORD's command, and he even consulted a medium.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	So Saul died because of his unfaithfulness to the LORD: He did not obey the word of the LORD. He asked a medium to request information from a dead person.
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Literal, almost word-for-word, renderings:

MKJV	And Saul died for his sin which he committed against Jehovah, against the Word of Jehovah, which he did not keep, and also for seeking of a medium, to inquire, and...
<i>Young's Updated LT</i>	And Saul dies because of his trespass that he trespassed against Jehovah, against the word of Jehovah that he kept not, and also for asking at a familiar spirit—to inquire—...

What is the gist of this verse? Saul dies because of his disobedience to God and because he consulted a medium for guidance.

1Chronicles 10:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person singular Qal imperfect	Strong's #4191 BDB #559
Shâ'ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ma' al (מַאֲלָה) [pronounced <i>MĀH-gahl</i>]	<i>infraction, disobedience; transgression, trespass; faithlessness</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4604 BDB #591
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81

1Chronicles 10:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâ' al (מָאֵל) [pronounced maw-AL]	<i>to commit an infraction; to disobey; to transgress; to act treacherously, to act unfaithfully, to commit an infraction, to act covertly</i>	3 rd person masculine singular, Qal perfect	Strong's #4603 BDB #591
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Therefore [lit., and] Saul died because of the disobedient act that did [lit., by his disobedience which he acted in disobedience] against Y^ehowah,... Although what Saul did is not specified here, he was given clear and unequivocal direction with respect to the Amalekites. He was to kill every single one of them, and he was to burn everything that they owned, including their cattle. His men, since they spent time gathering some of the best of the wealth of the Amalekites, allowed many of the Amalekites to escape. Saul kept alive the king of the Amalekites and had an abundance of animals which belonged to them which he had set aside for himself (and possible his top generals). None of these things could have just happened accidentally; Saul had to give orders and direction to his men; had he given them the orders which God gave him, all would have been well. In fact, there are a number of incidents which would not have occurred later on down the line in Israel's history because the Amalekites would have been destroyed (including their raid on David's camp and the vicious act of anti-Semitism by Mordecai which we find in the book of Esther).

1Chronicles 10:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
dābār (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
`āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shāmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #8104 BDB #1036

Translation: ...against the word of Y^ehowah, which he did not keep. Samuel was a prophet of God—he was a bridge between the priests and prophets. He came to Saul and clearly outlined what God required of Saul. This was the Word of God; and Saul chose to disobey that word. 1Sam. 28:17–18: “Yahweh has done to you, as he spoke by me: and Yahweh has torn the kingdom out of your hand, and given it to your neighbor, even to David. Because you didn't obey the voice of Yahweh, and didn't execute his fierce wrath on Amalek, therefore has Yahweh done this thing to you this day.” And, Lev. 19:31: “Don't turn to those who are mediums, nor to the wizards. Don't seek them out, to be defiled by them. I am Yahweh your God.”

1Chronicles 10:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore</i> .			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâ`al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	Qal infinitive construct	Strong's #7592 BDB #981
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ôwb (אוֹב) [pronounced <i>oh^bv</i>]	<i>a water bottle or a skin-bottle; a medium, ventriloquist demon, familiar spirit, demon spirit, one who speaks through a person</i>	masculine singular noun with the definite article	Strong's #178 BDB #15
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i>]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire</i>	Qal infinitive construct	Strong's #1875 BDB #205

Translation: Furthermore, he asked of the ventriloquist demon to seek [guidance]. This is an odd place for a play on words, but this is what we find here. Saul *sauled* a ventriloquist demon; that is, Saul's name means *asked for, to ask, to ask of*. In this verse, Saul asked of a ventriloquist demon. His final act of disobedience (apart from suicide) was to act just as his name—he consulted (or, *sauled*) a medium, to gain guidance and insight from her. This was also an act in the Law clearly punishable by death. The Word of God was spoken to Saul, and he disobeyed it. Like all kings, he was to have a copy of the Word of God; and he disobeyed that. Now, you may say, “Well, maybe Saul did not know about those passages—maybe he sinned in ignorance.” Not so; Saul removed all of the mediums and spiritists from the land of Israel, because he knew that God would not tolerate

them (and where else could he know this, except from Scripture?).²¹ So Saul clearly and intentionally disobeyed the spoken Word of God and the written Word of God. Such disobedience—particularly, by a king—was punishable by death.

And he had not sought [guidance] in Y^ehowah and so He kills him and so He turns the kingdom to David ben Jesse.

1Chronicles
10:14

Furthermore, Saul [lit., he] did not seek guidance from [lit., in] Y^ehowah; therefore [lit., and], He executed him and turned the kingdom over to David, son of Jesse.

Therefore, Jehovah executed Saul because he did not seek guidance from Him; and He turned the kingdom of Israel over to David, the son of Jesse.

Here is how others have translated this verse:

English Translations of the Ancient texts:

Masoretic Text	And he had not sought [guidance] in Yehowah and so He kills him and so He turns the kingdom to David ben Jesse.
Septuagint	...and he sought not the Lord: so he slew him, and turned the kingdom to David the son of Jesse.
The Targum	And Saul died for the transgression by which he transgressed against the Word of the Lord, and because he did not keep the commandment of the Lord when he warred against the house of Amalek; and because he consulted Pythons, and sought oracular answers from them. Neither did he ask counsel from before the Lord by Urim and Thummim, for he had slain the priests that were in Nob; therefore the Lord slew him, and transferred the kingdom to David the son of Jesse.

Significant differences: None. Obviously, there is much more in the Targum than we have in the MT or the LXX. It appears to be a commentary as well as a translation.

Thought-for-thought translations; paraphrases:

CEV	...instead of asking the LORD. So the LORD had Saul killed and gave his kingdom to David, the son of Jesse.
The Message	Because he didn't go to GOD for help, GOD took his life and turned the kingdom over to David son of Jesse.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	He didn't request information from the LORD. So the LORD killed him and turned the kingship over to David, Jesse's son.
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Literal, almost word-for-word, renderings:

ESV	He did not seek guidance from the LORD. Therefore the LORD put him to death and turned the kingdom over to David the son of Jesse.
WEB	...and didn't inquire of Yahweh: therefore he killed him, and turned the kingdom to David the son of Jesse.
<i>Young's Updated LT</i>	...and he inquired not at Jehovah, and He put him to death, and turned the kingdom over to David son of Jesse.

²¹ Deut. 18:10–14, among other passages.

What is the gist of this verse? The third reason that God turned away from Saul was that Saul did not seek guidance from God; therefore, God killed Saul and gave the kingdom to David.

1Chronicles 10:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô ^ʿ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
dârash (דָּרַשׁ) [pronounced <i>daw-RASH</i>]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire</i>	3 rd person masculine singular, Qal perfect	Strong's #1875 BDB #205
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Furthermore, Saul [lit., *he*] did not seek guidance from [lit., *in*] Y^ehowah;... So how do we explain this, in light of 1Sam. 28:6, which reads: *And Saul asked of Jehovah, but Jehovah did not answer him, either by dreams, or by Urim, or by prophets.* In the Samuel passage, it does not say that Saul *said* he inquired of God; it tells us that Saul actually *did* inquire of God. The problem is, you cannot go to God out of fellowship and expect the result that you want (you may not get the result you want in any case, but certainly not when you are out of fellowship). It is like you have asked someone what to do, but you have your hands over your ears and you are talking so as not to hear what they say. This is what Saul did—from the human perspective, Saul did pray to God and did ask God what to do; from the divine perspective, Saul did not, because he did not rebound first; he did not get back into fellowship first. And, recall, a more human perspective of these historical events is found in Samuel and the divine view of events is found in Chronicles—just as we would expect.

I should also add, the words used in these two passages are different. The verb we find in this passage, *darash*, means to make a concerted effort to find out what one should do. That is, Saul would go to God and if God told Saul to turn right, Saul would turn right; if God told Saul to hold his nose and jump up and down on one leg, Saul would—the idea, in this passage, is Saul did not seek out God's will so that he could obey God's will. We already know that he won't, from his past actions; and, furthermore, being out of fellowship and no longer empowered by God the Holy Spirit, Saul's actions are, at best, neutral and meaningless. The verb found in 1Sam. 28:6 is *shâ'al*, which means *to inquire, to ask, to petition, to request.* This is, in fact, the verb that Saul's name is based upon. Saul apparently did have a personal prophet and a personal priest (I assume), whom he consulted, and who told him nothing. There was no need for God to communicate anything to Saul, as Saul would not obey God's directives anyway. Furthermore, by his actions, it is clear that Saul is out of fellowship (he would consult a medium, for pity's sake); and you cannot go to God out of fellowship. Psalm 66:18: *If I regard iniquity in my heart, Jehovah will not hear me.* God hears one prayer when you are out of fellowship—He hears when you name your sins to Him.

Application: If you are going to pray to God, the first thing you need to do is to make sure you are in fellowship; you do that by naming any and all recent sins to Him (the unknown sins will be forgiven you as well 1John 1:9). Naming your sins to God is what opens and establishes a line of communication from you to God. By the way, to open up the communication from God to you, you also need to rebound (name your sins to Him). This should always be the prelude to being taught Scripture.

1Chronicles 10:14b

Heb1rew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מִוֹת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #4191 BDB #559

Translation: ...therefore [lit., and], He executed him... This is the true sin unto death—perpetually out of fellowship and perpetually acting against God's directives. The more authority you have and the more you are in the eye of the public, the more likely you will face the sin unto death.

Now, one has to be careful here, because, in 1Sam. 31, we are told that Saul killed himself; yet here, we are told that God executed him. Saul's suicide was known to God from eternity past. God knew that Saul would come to a hopeless situation, being attacked by Philistine archers whom he could not withstand, and that he would turn to his own resources in order to deal with the situation. Matthew Henry writes: *What is done by wicked hands is yet done by the determinate counsel and foreknowledge of God.*²² God's plan includes our freewill. Saul's bad decisions placed him in a position where he would die. He simply chose to die by his own hand. This is not apart from the plan of God—God's permissive will, even though what he did was outside the directive will of God. It was God's plan that Saul die that day (1Sam. 28:19), and Saul did; therefore, He executed him. What we have is the melding of the plan of God with the freewill of man, even though man's freewill is in opposition to God.

I should add, God gives life, so God is the only qualified One to take life. This is why we have the prohibition of murder. Since God is the giver of life, He also can determine when taking life is permissible. Throughout the Old Testament, we find execution as the penalty for certain sins; and we certainly find the destruction of some people as mandated by God (the Amalekites, for instance, at the hand of Saul). So God can take life and God can designate situations under which it is permissible to take life (and, in fact, there are times when the taking of life is mandated by God).

1Chronicles 10:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

²² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 10:8–14.

1Chronicles 10:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâbab (סבב) [pronounced saw ^b -VAH ^b V]	<i>to be brought round, to turn, to change, to march around, to walk around, to go partly around, to circle about, to go on a circuitous march, to make a circuit, to surround, to encompass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5437 BDB #685
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^e lûwkâh (מַלְכוּת) [pronounced m ^e lôo-KAW]	<i>kingdom, kingship, kingly office, monarchy, royalty</i>	feminine singular noun with the definite article	Strong's #4410 BDB #574
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yîshay (יֵשָׁע) [pronounced yee-SHAH-ee]	transliterated <i>Jesse</i>	masculine proper noun; pausal form	Strong's #3448 BDB #445

Translation: ...and turned the kingdom over to David, son of Jesse. God had crowned David king roughly 5–10 years previously. However, God gave Saul a number of chances to come back around and to get back into fellowship. Don't forget that Saul was both God's choice and the people's choice and Saul started out well.

You may wonder, *why do we have these two verses here? Why aren't they found in 1Sam. 31?* The answer is actually quite simple: 1Sam. 31 is preceded by 1Sam. 8–30; in the book of Samuel, we know all about Saul. There is nothing in his background that we lack when it comes to understanding why God gave His kingdom to David. However, for the reader of Chronicles, these chapters do not exist. This final two verses of 1Chron. 10 sum up the mistakes of Saul, so that his death is not a meaningless, random event. God removed Saul from being king over Israel, and this is why. The author did not need to copy the previous 20+ chapters from the book of Samuel; he is able to sum them up in these two verses (at least, he can sum up what we need to know with regards to Saul). In this chapter, we have already summed up **Saul's sins** and **Saul's shortcomings**.

The author of Chronicles will do something similar to David's background as well. All of a sudden, in 1Chron. 12:1–22, we have a rundown of men who came to David at Ziklag and in his stronghold in Judah. This is not in chronological order—they came to David when he was avoiding Saul, not after Saul had died. However, their presence needs to be accounted for, so Ezra (or whoever wrote Chronicles) looks back at where David got some of his mighty men from and names them.

This very final phrase tells us why we even find 1Chron. 10 in the book of Chronicles. It is a set up for David's reign; how David came to power is essential for one to understand what follows, and that is why the author inserts this chapter.

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