1 Samuel 9

1Samuel 9:1–27   **The First Meeting Between Samuel and Saul**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, *by means of*] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 2Samuel 21 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Outline of Chapter 9:

Charts and Maps:

Doctrines Covered	
Location of the Tomb of Rachel	**The High Places**

Introduction: Sometimes, in a movie, the camera might follow one person or situation and then follow another, and then these two converge. This is what we will find in this chapter. We will follow Saul as a young man, traveling with a servant, looking for some of his father's livestock. Then, at about the same time, we have Samuel being told by God that God was going to drop into his lap the first king of Israel (this second scene is much shorter and less detailed). And then Saul walks into town and he searches out Samuel, as the behest of his personal servant.

In this chapter, we will meet Saul, who would be God's choice for king over Israel, a man who begins as a popular king. However, in his latter years, Saul would become *carnal, wilfully disobedient, insanely jealous, and bloodthirsty*.[1] However, at this point, these characteristics are not found in Saul. In fact, the Saul of the next few chapters is a man who appears to be honorable and brave and a born leader.

It is in 1Sam. 9, that we meet Saul for the first time. He is a very tall man, probably 6'6" or taller. He is also extremely handsome. He is the kind of a man who appears to be a king—he is tall, strong, handsome (vv. 1–2), charismatic and brave (this will come out in Saul's battles with the Philistines in subsequent chapters), albeit incredibly shy before crowds (as we will see in chapter 10).

We begin this chapter with the scenario that two donkeys belonging to Saul's father turn up missing. Given the financial status of the Israelites at that time, this representing a reasonable portion of the Kish family fortune. So Saul was sent with a servant to recover the animals (vv. 3–5). After they had searched for an undetermined period of time (a couple days to a week?), Saul's servant suggests that they go visit a prophet in a nearby city. This city is unnamed, but we can reasonably assume that it is Ramah (see exegesis for **v. 6**). Now, although to Saul and his servant, this deviation is a last minute decision, Samuel already knew that they were coming and set up a banquet in honor of Saul, who would be the next king of Israel. These things would fall upon Saul as if he had just walked into the Twilight Zone. He's out looking around for his father's donkeys, but ends up going to a city where there is a prophet, and comes to find that the prophet is waiting for him and has set up a dinner in his honor because Saul was to be the next king of Israel. Samuel might just as well of slammed Saul in the head with a 2x4. When Samuel reveals this to Saul, Saul tries to reason with him, saying that he comes from the most insignificant family of the least tribe of Israel (**v. 21**). Samuel appears to ignore his argument and they go to the banquet where the choicest piece of meat is given to Saul. The key is that Samuel had told his cook to set this piece of meat aside for Saul before Saul had even stepped foot into town (vv. 22–24). This chapter ends with Samuel sending Saul on his way (vv. 26–27), although there is really no reason for a chapter division at this point.

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[1] *The Encyclopedia of Bible Difficulties;* Gleason L. Archer; Zondervan Publishing House; ©1982; p. 170.

Barnes makes one short comment to introduce this chapter: *The absence of all chronology or note of time is remarkable.*[2] The book of Samuel is filled with chronological clues, including the location of the Ark and the Tent of God (1Sam. 1:3 4:3–4); references to time (1Sam. 2:19 5:3 6:1 7:2 11:3); references to people's ages or to their approximate ages (1Sam. 2:22 3:1–2 4:15, 18, 19 7:13, 15 8:2 13:1); etc. I do not recall any specific references to particular dates in this book (compare 1Kings 15:1 or I1Chron. 16:1). However, in 1Sam. 9–10, there are none of these sorts of references to time.

In the introduction, I mentioned how much of the history found in the book of Samuel seems to change point of view, as if there are different authors. For the next two chapters, Saul seems most in view, and there are incidents with him and his servant which are known only to him and his servant. The next several chapters center on Saul, and portions of them are things witnessed only by Saul. If Samuel wrote these chapters, then much of what he wrote came from direct interview or from documents prepared by Saul (i.e., a history of the King of Israel). Now, when I say direct interview, I don't mean like a magazine or television show interviews a celebrity; but this would be information which Samuel gleaned from Saul in the course of a normal conversation, which information he wrote down, recognizing its importance and historicity. In case authorship interests you, recall that we covered this back in the Introduction to the Book of 1Samuel.

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Chapter Outline   **Return to the Chart and Map Index**

Saul and his Servant Search for Two Donkeys

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Slavishly literal: Moderately literal:

And so he is a man from Benjamin and his name, Kish ben Abiel ben Zeror ben Becorath ben Aphiah [possibly *Abiah*] a son of a man of a Benjamite, a man of strength.	1Samuel 9:1	**And [there] was a man from Benjamin and his name [was] Kish son of Abiel son of Zeror son of Becorath son of Aphiah, the son of a man of a Yamin [or, *a Benjamite*], a man of wealth.**

There was a man from the tribe of Benjamin whose name was Kish. He was the son of Abiel, who was the son of Zeror, who was the son of Becorath, who was the son of Aphiah, who was the son of a powerful and wealthy Benjamite.

First, let's see how others have rendered this verse:

Ancient texts:

Masoretic Text	And so he is a man from Benjamin and his name, Kish ben Abiel ben Zeror ben Becorath ben Aphiah [possibly *Abiah*] a son of a man of a Benjamite, a man of strength.
Septuagint	And a man of Benjamin, and his name Kis, the son of Abiel, the son of Jared, the son of Machir, the son of Aphec, the son of a Benjamite, a man of might.
Significant differences:	None. Let me explain: Kish = Kis. In the Greek, there is no *h* in the middle of a word. We do have an *h* at the beginning of some words, as it is the rough breathing of a vowel. Zeror = Jared. These are transliterations, and sometimes, not as well-done as we would like. In the English, we read *Jared*. There is no *j* in the Greek or the Hebrew (you know all of those *j* saints? Jeremiah, Joseph, John? That is not even a good transliteration because there is no *j* in either primary original language). In the case of *Jared,* the Greek is actually Sared (Σαρεδ); which is a reasonable transliteration from the Hebrew. What about the ending, you say? The *d* (ד) and *r* (ר) in the Hebrew are very similar and often confounded, which is what happened here.

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[2] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 37.

Thought-for-thought translations; paraphrases:

CEV	Kish was a wealthy man who belonged to the tribe of Benjamin. His father was Abiel, his grandfather was Zeror, his great-grandfather was Becorath, and his great-great-grandfather was Aphiah.
TEV	There was a wealthy and influential man named Kish, from the tribe of Benjamin; he was the son of Abiel and grandson of Zeror, and belonged to the family of Becorath, a part of the clan of Aphiah.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	There was a man from the tribe of Benjamin whose name was Kish. He was a son of Abiel, grandson of Zeror, and great-grandson of Becorath, whose father was Aphiah, a descendant of Benjamin. Kish was a powerful man.
JPS (Tanakh)	There was a man of Benjamin whose name was Kish son of Abiel son of Zeror son of Becorath son of Aphiah, a Benjamite, a man of substance.

Literal, almost word-for-word, renderings:

NASB	Now there was a man of Benjamin whose name was Kish the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor.
Young's Literal Translation	And there is a man of Benjamin, and his name *is* Kish, son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjamite, mighty of valour,...

What is the gist of this verse? The line of Saul is given.

1Samuel 9:1a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
Ben yᵉmîynîy (בֶּן־יְמִינִי) [pronounced *ben-yᵉmee-NEE*]	*son of [my] right hand* and is rendered *Benjamite*	gentilic adjective	Strong's #1145 BDB #122

Translation: And [there] was a man from Benjamin... *Benjamin* which means *son of [my] right hand*. Benjamin was the last son of Jacob, born of Rachel, the woman whom he loved. She suffered greatly during childbirth and

died as a result of it. Prior to her death, she named her son *Ben-oni,* which means *son of my sorrow;* Jacob named the boy *Benjamin* (Gen. 35:18). Benjamin, of course, was one of the twelve tribes of Israel.

The man from the tribe of Benjamin will be Saul's father, Kish.

1Samuel 9:1b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #8034 BDB #1027
qîysh (קִישׁ) [pronounced *keesh*]	transliterated *Kish*	masculine proper noun	Strong's #7027 BDB #885

Translation: ...and his name [was] Kish... Or, the complete verse: And so [there] was a man of Benjamin and his name [was] Kish. Saul's line will be given in this verse, and we begin with his father and work backward.

1Samuel 9:1c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʾĂbîyʾel (אֲבִיאֵל) [pronounced *u^b-vee-EL*]	*El (God) is [my] father;* transliterated *Abiel*	masculine proper noun	Strong's #22 BDB #3
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Ts^erôwr (צְרוֹר) [pronounced *tzer-OHR*]	*pebble; to show hostility toward; to bind, to tie up;* and is transliterated *Zeror*	masculine proper noun	Strong's #6872 BDB #866

Translation: ...son of Abiel son of Zeror... When then follows is *ben Abiel, ben Zeror...* Although the Hebrew *ben* means *son,* it is not a literal *son,* but, more properly, *ancestor of.* *Abiel* is probably equivalent to *Jeiel* (1Chron. 8:29 9:35) and he is actually the grandfather of Kish. Zeror is only mentioned here.

The very slight differences between the Greek and Hebrew were discussed earlier where the two translations are placed side-by-side.

1Samuel 9:1d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119

1Samuel 9:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bᵉkôwrath (בְּכוֹרַת) [pronounced *bᵉk-oh-RAHTH*]	*firstborn;* transliterated *Becorath*	masculine proper noun	Strong's #1064 BDB #114
bên (םֵ) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʾĂphîyach (אֲפִיחַ) [pronounced *ahf-EE-ʸahkh*]	transliterated *Aphiah*	masculine proper noun	Strong's #647 BDB #66

Translation: ...son of Becorath son of Aphiah,... When then follows is *...ben Becorath, ben Aphiah*... which could also be rendered *...[who was] the son of Becorath [who was] the son of Aphiah...* As we have seen many times, the word bên (םֵ) [pronounced *bane*] means *son, descendant*. Some to have problems with this word and take it far too literally to mean *son* when it is not meant to be used that way (the CEV and the Message take this word very literally, as can observe: There was a man from the tribe of Benjamin named Kish. He was the son of Abiel, grandson of Zeror, great-grandson of Becorath, great-great-grandson of Aphiah--a Benjaminite of stalwart character—the Message). A Jew today can be rightly called *the son of Abraham* (or, *ben Aᵇvraham*), even though there are an intervening 5000 years between them.   On the other hand, this does not mean that bên cannot be taken to mean a literal *son of*. It would make more sense to find the direct and most recent ancestors here rather than in 1Chron. 8 (which would help account for the lines of Saul being so different).

As a side note, if you ever had the urge to study the first 9 or 10 chapters of Chronicles and you have become confused as to the difference between the ancestral lines found there as opposed to elsewhere in Scripture, a good rule of thumb is: 1Chronicles tends to look at these lines from a distance. Who was the actual father and actual grandfather is often left out, and Chronicles focuses more on the key men found in this or that chronology. When examining a chronology listed in an historical book, where the actual record is close in time to the events, then that writer will pay more attention to the recent line of any given man, and then suddenly jump back in time to which tribe they are from.

A second thing you should grasp about genealogy is, as you move backward in time, your ancestors increase in number. That is, you have 2 parents, 4 grandparents, 8 great grandparents, etc. Therefore, at times, one study can follow a line through this particular set of ancestors and another line may follow a different set of ancestors. Both lines could lead back to Benjamin, ultimately (in this case). My point is, there is no contradiction between this line and the line leading to Saul in 1Chron. 8 and 9. This is not to say that there are problems when we compare lines and that these general points do not solve all of the problems; however, it does take care of, say, 80% of them.

By the way, Becorath and Aphiah are only found in this verse.

1Samuel 9:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (םֵ) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119

1Samuel 9:1e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
Yᵉmîynîy (יְמִינִי) [pronounced *yᵉmee-NEE*]	*[my] right hand* and is transliterated *Jamite, Jamin, Yamin*	gentilic adjective	Strong's #3228 BDB #412
These three nouns taken together are sometimes rendered *a Benjamite*. Strong's #1145 BDB #122.			
gibbôwr (גִּבּוֹר) [pronounced *gib-BOAR*]	*strong man, mighty man, soldier, warrior, combatant, veteran*	masculine singular construct	Strong's #1368 BDB #150
chayil (תֵּ) [pronounced *CHAH-yil*]	*army, strength, valour, power, might; efficiency;* and *that which is gotten through strength—wealth, substance*	masculine singular noun	Strong's #2428 BDB #298

Translation: ...the son of a man of Jamin [or, *a Benjamite*], a man of wealth. This last guy, *Aphiah,* is called a *son of a man of Benjamin,* which is actually, in the Hebrew, *the son of a man in Yamin*. Since Saul will later call himself a *Benjamite* (1Sam. 9:21), it is not clear if this is a reference to *Benjamin* (in this verse) or whether it refers to *Yamin* (or *Jamin*), which would be an intervening person in this line between Aphiah and Benjamin. In any case, *Benjamin* at the beginning of this verse is not written the same as *a son of a man in Yamin* at the end of this verse. My thinking is, they are equivalent and that *Yamin* might reasonably be another name for *Benjamin*. In any case, with would be awkward to say *ben Benjamin,* as you would be repeating yourself.
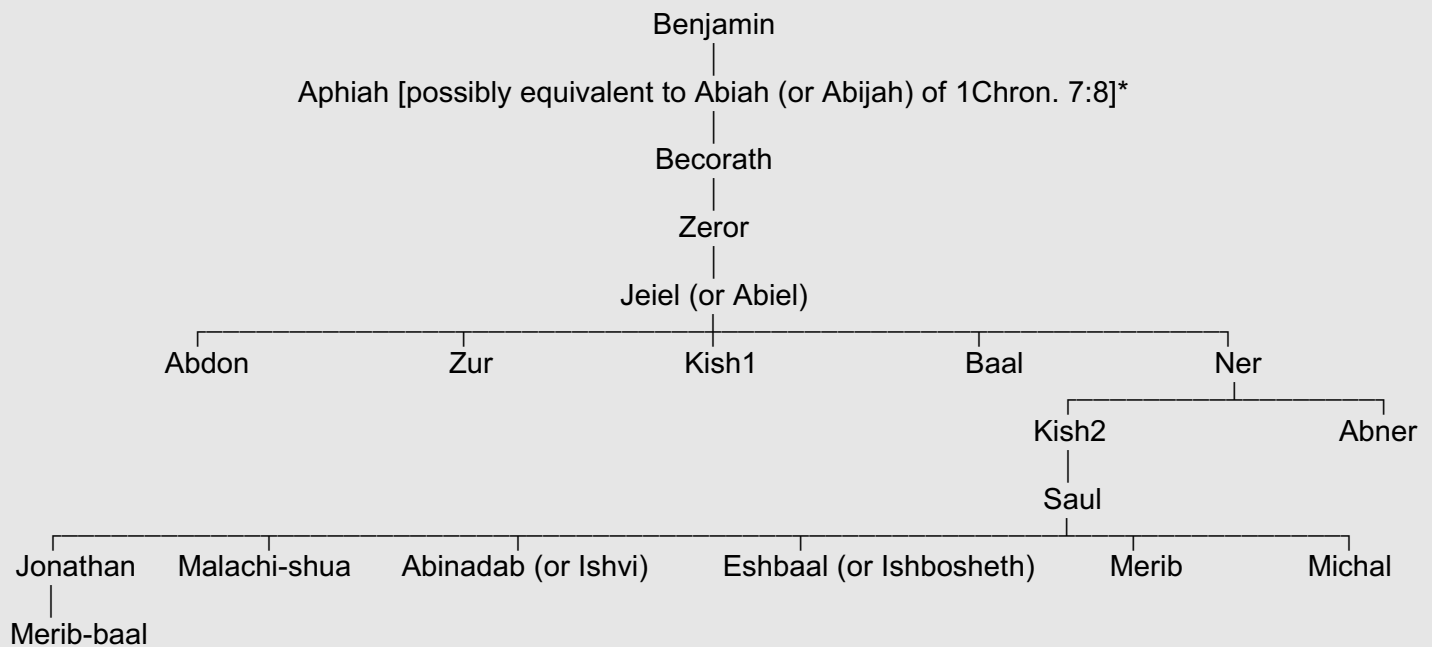
The writer gets a little descriptive, calling *someone* a *man of wealth* (or, *strength*). This gives us: And [there] was a man from Benjamin and his name [was] Kish son of Abiel son of Zeror son of Becorath son of Aphiah, the son of a man of a Yamin [or, *a Benjamite*], a man of wealth. There are two ways of looking at this last phrase: one way is noted in my looser rendering of this verse: *the son of a powerful and wealthy Benjamite*. Note how this man is viewed: he is wealthy and powerful, but is unnamed. It's like being an heir to the Ford or Rockefeller fortunes without knowing the name of the initial wealthy man. The other interpretation, of course, is that Kish is this man of strength or wealth.

I am probably examining this in much too much detail, but let me take this just a little further. If the wealth and power belongs to this unnamed ancestor, then that ancestor cannot be *Benjamin,* as whatever wealth he may or may not have enjoyed in Egypt (which information is unknown in Scripture), would not be pertinent, as the Jews were put into bondage to Egypt while they lived there. So, no wealth would have been passed down from Benjamin, as such wealth would have been confiscated by the Egyptians. However, I believe the proper interpretation of this verse is: Kish is the wealthy man in view here and that his line is traced back to *Benjamin,* which is actually mentioned twice in this verse (he is called a *man of Benjamin* and his line is also traced back to *Benjamin*). .

In the next verse, we will meet Saul, the son of Kish; but first, we ought to go to 1Chron. 8 and exegete that chapter, which is the line of Benjamin, the tribe from which Saul came and probably the most screwed up line in Scripture.

There are several problems with the line of Saul—just exactly how does Kish and Ner and Abner all fit into the picture of Saul's line. I have offered below what I believe to be the best suggestion; however, I have added the line suggested by Geisler and Howe as well.

Two Suggested Lines to Saul

```
                                        Benjamin
                                           |
                Aphiah [possibly equivalent to Abiah (or Abijah) of 1Chron. 7:8]*
                                           |
                                        Becorath
                                           |
                                         Zeror
                                           |
                                     Jeiel (or Abiel)
          ┌────────────────┬────────────────┬────────────────┬────────────────┐
        Abdon              Zur             Kish1             Baal              Ner
                                                                    ┌───────────┴───────────┐
                                                                  Kish2                    Abner
                                                                    |
                                                                   Saul
     ┌──────────┬──────────────────┬──────────────────────┬──────────────────────┬──────────┬──────────┐
  Jonathan  Malachi-shua   Abinadab (or Ishvi)   Eshbaal (or Ishbosheth)        Merib      Michal
     |
  Merib-baal
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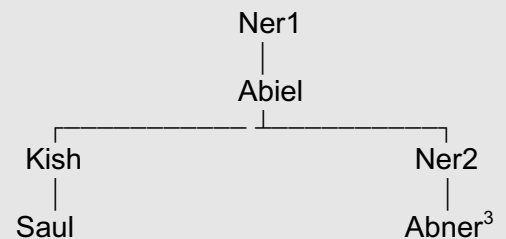
The bulk of this line was derived from 1Sam. 9:1 14:50–51 and 1Chron. 8:30, 33. It is my opinion that 1Sam. 14:50 tells us that Abner is Saul's uncle (there are examples in Scripture which would allow *Saul's uncle* to modify either Abner or Ner in that passage).

By the way, don't have a cow because there are two *Kish's* in this line. People are named after their uncle all of the time. It is not some freakish, weird coincidence.

* The main problem with this assumption is that Aphiah, a man who is a relatively unknown person in the line of Benjamin, is mentioned is 1Sam. 9:1, whereas his more slightly more famous father, Becher (Gen. 46:21 1Chron. 7:7–8) is not mentioned in that passage.

When Critics Ask had a short article on Ner and just exactly where did Ner fit into the line of Saul. Their explanation, which agrees with Edersheim, requires having two *Ner's* but one *Kish*. My line has a pair of *Kish's* but one *Ner*. Part of their problem was they failed to note that 1Chron. 8:30 should have included *Ner* (see 1Chron. 9:36), making the family line easier to follow. I've include their chart for another viewpoint. Essentially the different viewpoints concerning this portion of Saul's genealogy hinges upon whether it is Ner or Abner who is the uncle of Saul in 1Sam. 14:50. There is, however, another reason that my line might be more accurate: in Esther 2:5 we have Mordecai, who was descended from Jair who was descended from Shimei who was descended from Kish, a Benjamite. Although this could obviously be another Kish completely outside of this line, this likely refers to Kish1 in my line (which accounts for Saul not being mentioned in Esther 2:5).

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                    Ner1
                     |
                    Abiel
          ┌──────────┴──────────┐
        Kish                   Ner2
          |                     |
        Saul                  Abner[3]
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I have gone into greater detail in 1Chron. 8 on the subject of Benjamin's genealogy.

[3] *When Critics Ask;* Geisler and Howe, ©1992, Victor Books, p. 203.

Apart from Saul, there is very little that we know of his ancestors. The little we know was covered in 1Chron. 8 already. Now, you may be concerned that Saul's line looks one way in 1Sam. 9 and looks another in 1Chron. 8. This is not anything to be worried about. Everyone has two parents, who came from 4 grandparents, who came from 8 great grandparents, who came from 16 great, great grandparents. So, you can follow someone's line backwards and list a whole passel of ancestors that someone else might leave out. When investigating my own roots, there were many occasions that I would wonder in what direction should I go. Do I go backwards through the line of this great, great grandparent, or through another? Since Saul is a Benjamite, all his lines will lead back to Benjamin—however, there are a myriad of ways to get there.

And, as mentioned before, a genealogy mentioned in an historical book like Samuel will focus on the most recent ancestors, as the writing of the book is close in time to the events recorded. The book of Chronicles was written long after the fact and based upon a number of written sources rather than upon eyewitness accounts; so we would expect the genealogies there to focus on key people in the genealogy. Let me try this in another way. If I examine my own chronology, I am going to primarily look at my parents and grandparents and perhaps my great grandparents. However, let's say that I become famous and someone 200 years from now studies my line—what is going to come to their mind might be my parents and then some ancestors who stood out for whatever reason.

And to him was a son and his name Saul—a young man and good and there [was] no man from sons of Israel good from he. From his shoulder and upward taller from all the people.	1Samuel 9:2	**And he had a son and his name [was] Saul, [who was] a pleasant [or, *handsome*] and choice young man and there [was] no man from the sons of Israel [who were] more pleasant [or, *handsome*] than he. From his shoulder and up, [he was] taller than all the people.**

And he had a son whose name was Saul, and Saul was a very pleasant young man in the prime of life and there was no one else in Israel more pleasant than Saul. He was a head taller than anyone else in Israel.

Let's first see what others have done:

Ancient texts:

Masoretic Text	And to him was a son and his name Saul—a young man and good and there [was] no man from sons of Israel good from he. From his shoulder and upward taller from all the people.
Septuagint	And this man [had] a son, and his name was Saul, of great stature, a goodly man; and there was not among the sons of Israel a goodlier than he, high above all the land from above his shoulders and upward.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

NEB	He was a man of substance, and had a son named Saul, a young man in his prime; there was no better man among the Israelites than he. Hew as a head taller than any of his fellows. [v. 1b is included]
NIV	He had a son named Saul, an impressive young man without equal among the Israelites—a head taller than any of the others.
TEV	He had a son named Saul, a handsome man in the prime of life. Saul was a foot taller than anyone else in Israel and more handsome as well.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He had a son named Saul, a handsome, young man. No man in Israel was more handsome than Saul. He stood a head taller than everyone else.
JPS (Tanakh)	He had a son whose name was Saul, an excellent young man; no one among the Israelite was handsomer than he; he was a head taller [lit., *taller from his shoulders up*] than any of the people.

Literal, almost word-for-word, renderings:

The Amplified Bible	Kish had a son named Saul, a choice young man and handsome; among all the Israelites there was not a man more handsome than he. He was a head taller than any of the people.
NASB	And he had a son whose name was Saul, a choice and handsome *man,* and there was not a more handsome person than he among the sons of Israel; from his shoulders up he was taller than any of the people.
Young's Updated LT	...and he has a son, and his name *is* Saul, a choice youth and goodly, and there is not a man among the sons of Israel goodlier than he—from his shoulder and upward, higher than any of the people.

What is the gist of this verse? One of Kish's sons is named Saul, who looked good and was quite tall.

1Samuel 9:2a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular noun	Strong's #1121 BDB #119

Translation: And he had a son... We begin with a common Hebraism: it literally reads: *And to him [there] was...,* which can be reasonably rendered *and he had...*. Then we have the word for *son*.

1Samuel 9:2b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 9:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שֵׁם) [pronounced *shame*]	*name, reputation, character*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #8034 BDB #1027
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: ...and his name [was] Saul,... The proper noun *Saul* is, in the Hebrew, Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*], and his name means *asked for*. This has caused some to suppose that Saul was either the firstborn or an only child. That is, his parents prayed for a son and they got Saul. This is a reasonable supposition, as the other word that shâʾûwl is similar to means *hades*. Two parents are more likely to name their son *[the one] asked for* rather than *hades*. And to him was a son and his name, Saul...

Now, what has occurred here is unusual. If you are on the one year, read through your Bible program, then you breezed right through vv. 1–2a without giving them a second thought. Out of nowhere, we begin talking about this guy Saul and we are given his pedigree. Most of the time, the average Charlie Brown in the Bible is simply mentioned, and sometimes not even by name (e.g., the *man of God* in 1Sam. 2:27–36). Most often, just their first name is given (e.g., Hannah from 1Sam. 1–2) and, occasionally, their first name and their father's name is given, often to distinguish them from anyone else with the same name (e.g., Eleazar ben Abinadab in 1Sam. 7:1). But here, in this passage, before we know anything about Saul, we know his family tree. Whenever this occurs, we are speaking of a very important person in the plan of God (for instance, Samuel's family background is given in 1Sam. 1:1). This way, as you read, you don't see that this guy Saul is chosen to be king over Israel and you stop and remark, "Now, just who the hell is this Saul character? Where did he come from?" That information is given to us right up front.

1Samuel 9:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchûr (בָּחוּר) [pronounced *baw-KOOR*]	*a youth, young man, unmarried man; young man [who is a warrior]; the flower of youth, the quintessence of adult life*	masculine singular noun	Strong's #970 BDB #104
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ţôwb (טוֹב) [pronounced *tohᵇv*]	*pleasant, pleasing, agreeable, good, better; approved*	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373

Translation:...[who was] a pleasant [or, *handsome*] and choice young man... The noun here is bâchûr (בָּחוּר) [pronounced *baw-KOOR*], which means *young man, choice young man, a man in the prime of his life, the flower of youth, the quintessence of adult life*. This gives us: ...a [choice] young man and a pleasant [young man]... He was the right age to be king and the people, as a whole, would accept him. There would be some detractors, certainly (see 1Sam. 10:27), but as a whole, Israel will see Saul as the kingly sort, someone to whom they would be willing to subject themselves.

I mentioned age, so we should discuss that. In 1Sam. 13:1, in the NASB and in the KJV, Saul is said to be 40 years old (which is not found in the Hebrew or in the Greek). In late Septuagint manuscripts, Saul is said to be 30. Here, he is said to be a man in the prime of his life. On the one hand, we would reasonably assume that he is around 40 because at the beginning of his reign, Jonathan, his son, is functioning as a military commander (his position is implied by 1Sam. 13:3). Saul can't be 30 years old, because that would make Jonathan about 14 at the oldest. If Saul is 40, then Jonathan would be about 20—a little young to command a crack military force, unless, of course, you are the king's son. This also gives us the idea that, relative to the position of king of Israel, Saul was a young man in the prime of his life. Relative to a different situation, Saul may not be so referred to. However, even as a king, no one would consider 40 to be a yong man. Even 35; therefore, it would be more reasonable for Saul to be 25–30, which would make him a young man. That has an impact on Samuel's prophecy concerning Gilgal and upon the time and sequence of the events found in 1Sam. 13–14. We will discuss this in greater detail when we get to 1Sam. 13:2. By the way, the Vulgate sidesteps this entire discussion by calling Saul a *chosen one* (*electus*), which is not exactly the meaning of the Hebrew adjective.

Let me see if I can explain this a little better: Saul is not going to be king tomorrow. Therefore, he can be 25–35, become king after several years pass (even as many as 10), and that would allow for his son to be a top military commander.

	1Samuel 9:2d		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêyin (אַיִן) [pronounced *AYH-yin*]	*in the condition of being not = without, nothing, no, not*	negative construct	Strong's #369 BDB #34
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine plural construct	Strong's #1121 BDB #119
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
ţôwb (טוֹב) [pronounced *toh^b v*]	*pleasant, pleasing, agreeable, good, better; approved*	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation with the 3rd person masculine singular suffix	*Strong's* #4480 BDB #577

This is probably the comparative use of the min preposition. So, no one else in Israel is going to be more pleasing to the public than Saul.

Translation: ...and there [was] no man from the sons of Israel [who were] more pleasant [or, *handsome*] than he. Or, There [was] no man from the sons of Israel better than he. We already know that it is God's preference that the people of Israel not have a king. Samuel has strongly expressed this preference himself. However, God has bowed to the wishes of His people and He has agreed to give Israel a king. Now, we might expect God to choose a vicious and cruel tyrant to illustrate just how bad of a choice Israel has made. God does not do that. God chooses a man who is pleasing both me man and to God—in fact, God chooses a man who is more pleasing or more agreeable to the general public than anyone else in Israel. Samuel will confirm this in 1Sam. 10:24: "Do you see him whom Jehovah has chosen? Surely there is no one like him among all the people." God will then choose even a better king to follow him (King David) and then choose a man of great wisdom to follow King David.

The people want a king; however, this does not mean that they will accept just anyone as their king. God is careful to choose someone that the people will see as a king. The second king of Israel will be a much more subtle choice. Even David's own father will not see David as *kingly material*.

1Samuel 9:2e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's #4480* BDB #577
sh^ekem (שְׁכֶם) [pronounced *shek-EHM*]	*shoulder; upper part of back below neck; back; [elevated] track of land*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #7926 BDB #1014
w^e (or v^e) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ma´^elâh (מַעְלָה) [pronounced *mawǵ^e-LAW*]	*higher, upwards, taller, higher [than]; farther; more, onward*	adverb with hê local	Strong's #4605 BDB #751
gâbôhah (גְּבֹהָה) [pronounced *gaw^b-VOH-ah*]	*high, exalted; proud, arrogant; powerful*	feminine singular adjective	#1362, #1364 BDB #147
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's #4480* BDB #577
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all; can also be rendered any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
´am (עַם) [pronounced *ǵahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: From his shoulder and up, [he was] taller than all the people. Leadership is an interesting thing. There are times in history where height plays a key role, and a leader is someone whom the people literally look

up to.[4] This seems to indicate that Saul was the tallest man in Israel by a head. 1Sam. 10:23b confirms this: When he stood up among the people, he was taller than any of the people from his shoulders upward.

> McGee comments on his appearance: *This boy Saul was handsome. Physically he looked like a king but he was an actor that played a part. He was not a king at heart. The people, however, were choosing their king by his outward appearance and not according to his character. It is this "outward appearance" that places our nation in such a dangerous position today. The most dangerous enemy we have is the television. The man that will ultimately control this country is the man who has a good TV appearance. Why? Because we choose men by the way they look and the way they talk rather than by their character. If only we had an X-ray—instead of the TV—that would reveal the true character of a man! This children of Israel wanted a king and they liked Saul. He was handsome. He was tall. He was fine looking. There wasn't a more kingly looking man in the nation. He could have been both a TV and a movie star. He looked the part and could play the part; the trouble was he was not a king at heart.*[5]

And so are lost the donkeys to Kish, a father of Saul, and so said Kish unto Saul his son, "Take please with you one of from the young men and arise, go, look for the donkeys."

1Samuel 9:3

Now the donkeys of Kish, Saul's father, became lost, so Kish said to his son, Saul, "Please take with you one of the servants and arise [and] go [and] look for the donkeys."

One day, two donkeys belonging to Kish strayed, so that Kish said to his son Saul, "Take a servant, arise and go find the donkeys."

Let's see how others handled the translation:

Ancient texts:

Masoretic Text	And so are lost the donkeys to Kish, a father of Saul, and so said Kish unto Saul his son, "Take please with you one of from the young men and arise, go, look for the donkeys."
Septuagint	And the asses of Kis the father of Saul were lost; and Kis said to Saul his son, "Take with you one of the young men and arise and go and seek the asses."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	Some of Kish's donkeys got lost. Kish said to his son, "Saul, take one of the servants with you and go look for the donkeys."

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Once the asses of Saul's father Kish went astray, and Kish said to his son Saul, "Take along one of the servants and go out and look for the asses."

Literal, almost word-for-word, renderings:

NASB	Now the donkeys of Kish, Saul's father, were lost. So Kish said to his son Saul, "Take now with you one of the servants, and arise, go search for the donkeys."
Young's Updated LT	And the asses of Kish, father of Saul, are lost, and Kish says unto Saul his son, 'Take, I pray you, with you, one of the young men, and rise, go, seek the asses.'

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[4] There are glaring historical exceptions to this: James Madison and Napoleon being two of them.

[5] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ®El Camino Press, 1976, La Verne, CA; p. 52.

What is the gist of this verse? Kish has some donkeys which run off, or get lost somehow, and he asks his son Saul to take a personal servant and to go find them.

1Samuel 9:3a			
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
ʾâbad (אָבַד) [pronounced *aw^b-VAHD*]	*to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]*	3rd person feminine plural, Qal imperfect	Strong's #6 BDB #1
This verb is often rendered *to perish;* its use here in context gives us a better understanding of its nuance.			
ʾâthôwn (אָתוֹן) [pronounced *aw-THORN*]	*ass, she-ass, donkey*	feminine plural noun	Strong's #860 BDB #87
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Qîysh (קִישׁ) [pronounced *keesh*]	transliterated *Kish*	masculine proper noun	Strong's #7027 BDB #885
ʾâb (אָב) [pronounced *aw^bv*]	*father,* both as the head of a household or clan	masculine singular construct	Strong's #1 BDB #3
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: Now the donkeys of Kish, Saul's father, became lost,... We are not told how many donkeys are lost nor do we know the circumstances of how they are lost. My guess is, this is a herd of donkeys that somehow have wandered off. However, we know that God has caused them to wander off, setting this act in motion a billion years previous.

Saul and David are often contrasted, if not directly, then indirectly. Here, Saul is associated with a herd of asses that don't belong to him, whereas David will first be known as a shepherd of sheep. Even from the first impression, we can see the parallels between David and our Lord.

1Samuel 9:3b			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

1Samuel 9:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Qîysh (קִישׁ) [pronounced *keesh*]	transliterated *Kish*	masculine proper noun	Strong's #7027 BDB #885
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1121 BDB #119
lâqach (לָקַח) [pronounced *law-KAHKH*]	*take, seize, take away, take in marriage; send for, fetch, bring, receive*	2nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
nâʾ (נָא) [pronounced *naw*]	*now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	particle of entreaty	Strong's #4994 BDB #609
ʾêth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 2nd person masculine singular suffix	Strong's #854 BDB #85
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾechâd (אֶחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only;* but it can also mean a *composite unity;* possibly *particular*	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
naʿar (נַעַר) [pronounced *NAH-ǵahr*]	*boy, youth, young man, personal attendant*	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654

Translation: ...so Kish said to his son, Saul, "Please take with you one of the servants... Kish was a relative wealthy man who had both servants and donkeys. However, he was not necessarily rich beyond belief. I recall seeing some statistics the other day listing some of the differences between 1900 and 2000, and one of the most interesting stats was that 23% of the households in 1900 had a servant. Now, I know that just in 100 years the amount of personal wealth has grown immensely and ownership of little gadgets as well; however, one area in which we have fallen far behind our great great grandparents is that of servant ownership. My point being is that one did not have to be incredibly wealthy in Israel to own slaves or servants. Even at this point in time, I know of other countries where many average families have a servant, a cook and/or a maid.

One of the social issues in this country is, no matter how far in debt a person gets, even if they walk away from it, the consequences are generally limited. In fact, people can file bankruptcy and still hold on to their homes and certain other possessions, regardless of the value of these things. Their punishment is limited. There is no jail for them and they can walk away from debt without having to ever pay it off. If there was some sort of enforced servitude here, the number of people who are careless with their debt would likely decrease substantially. One of the other social issues in this country is minimum wage; people must receive a minimum amount of money. Another issue restricted legal movement into this country by foreigners. If these issues were dealt with differently in this country, then we would have a lot more servants in this country—a position which is not demeaning or wrong in any sense. If debtors were given the choice between working off their debts in servitude or being cast into prison, I think the amount of indebtedness in this country would be reduced, as well as frivolous spending as the result of the lusts of the old sin nature. If minimum wage laws were loosened with regards to personal servants and if people from other countries were allowed to move here to the US to act as servants, I believe we would see a significant rise in this profession as well.

Law and societal norms ideally are set up to protect our freedoms and to pose certain restrictions on the old sin nature. Here, a young person or a young couple can literally run up a mountain-load of debt in a very short amount of time—buy almost anything that their eyes desire—and then they can walk away from this with relatively few restrictions placed upon them (apart from having their credit hurt). Our society, at this point in time, sees that as a lesser evil than a debtor's prison or enforced (but reasonable) servitude.

1Samuel 9:3c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced *koom*]	*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*	2nd person masculine singular, Qal imperative	Strong's #6965 BDB #877
bâqash (בַּקֵּשׁ) [pronounced *baw-KAHSH*]	*seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence*	2nd person masculine singular, Piel imperative	Strong's #1245 BDB #134
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâthôwn (אתוֹן) [pronounced *aw-THORN*]	*ass, she-ass, donkey*	feminine plural noun with the definite article	Strong's #860 BDB #87

Translation: ...and arise [and] go [and] look for the donkeys." We have an unusual construction here (unusual for English, anyway), which is found primarily with imperative verbs in the Hebrew. We would expect a series of verbs punctuated with conjunctions; however, we have a series of imperative verbs without being interspersed conjunctions of any sort, which is common in the Hebrew. Literally, this reads: "...and then get up, go, seek out the donkeys." This lack of wâw conjunction's is called an asyndeton [pronounced *a-SYN-de-ton*], and it moves the action along. Bullinger: *We are not detained over the separate statements, and asked to consider each in detail, but we are hurried on over the various matters that are mentioned, as though they were of no account, in comparison with the great climax to which they lead u, and which alone we are thus asked by this figure to*

emphasize.[6] Finding the donkeys is of the utmost importance and this seems to indicate less of leading up to something and more of a demand for a quick response. Kish does not expect his son to say, "Just as soon as *Leave It To Beaver* is over. However, on the other hand, this is the usual way for imperatives to be strung together in the Hebrew. It is more likely to be found in this format than with conjunctions. However, the force of this construction can still be understood in the same way: Kish expects his son to get after these donkeys right now or a minute ago.

The NIV Study Bible suggests that there is an analogy here. Saul is first introduced as a man sent out to find some donkeys which had strayed from the fold—symbolizing Israel in their rebelliousness against God in asking for a king. They add that David is himself *introduced as a shepherd caring for his father's flock and then later pictured as the shepherd over the Lord's flock* (2Sam. 5:2 7:7–8 Psalm 78:71–72).[7] I don't really buy the former, as Saul never really puts Israel on the right track. He is a good leader, particularly at first, but as for accomplishments, they were minimal. However, considering that he never does find the donkeys himself, perhaps the analogy is apt.

> McGee points out the better analogy: *I know that the Lord has a sense of humor. You just cannot miss it because it is in too many places in the Word of God. Saul is out looking for the asses of his father, and the asses of Israel are looking for a king. They are bound to get together, friend, and they do. The Lord must smile when a thing like this takes place. What a commentary on the human race!* [8]

And so he passed through in a hill country of Ephraim and so he passed through in a land of Shalishah and he did not find [them]. And so they passed through in a land of Shaalim and nothing. And so they passed through in a land of Benjamin and they could not find [them].	1Samuel 9:4	**So he passed through the hill-country of Ephraim and then he passed through the land of Shalishah and they did not find [them]. Then they passed through the land of Shaalim and [they found] nothing. Then he passed through the land of Benjamin [lit., *Yamin*] but they did not find [them].**

They searched the hill country of Ephraim, the land of Shalishah, the land of Shaalim and through the territory of Benjamin, but they did not find the donkeys.

Let's see what others have done first:

Ancient texts:

Masoretic Text	And so he passed through in a hill country of Ephraim and so he passed through in a land of Shalishah and he did not find [them]. And so they passed through in a land of Shaalim and nothing. And so they passed through in a land of Benjamin and they could not find [them].
Septuagint	And they went through mount Ephraim, and they went through the land of Selcha, and they found them not; and they passed through the land of Segalim, and they were not there; and they passed through the land of Jamin, and found them not.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	Saul took one of the servants and went to find the donkeys. They went into the hill country of Ephraim around Shalisha, but didn't find them. Then they went over to Shaalim--no luck. Then to Jabin, and still nothing.

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[6] *Figures of Speech Used in the Bible;* E. W. Bullinger; ℗originally 1898; reprinted 1968 Baker Books; p 137.

[7] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 383.

[8] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ℗El Camino Press, 1976, La Verne, CA; p. 52.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)   He passed into the hill country of Ephraim. He crossed the district of Shalishah, but they did not find them. They passed through the district of Shaalim, but they were not there. They traversed the [entire] territory of Benjamin, and still they did not find them.

Literal, almost word-for-word, renderings:

NASB   And he passed through the hill country of Ephraim and passed through the land of Shalishah, but they did not find *them*. Then they passed through the land of Shaalim, but *they were* not *there*. Then he passed through the land of the Benjamites, but they did not find *them*.

Young's Updated LT   And he passes over through the hill-country of Ephraim, and passes over through the land of Shalisha, and they have not found; and they pass over through the land of Shaalim, and they are not; and he passes over through the land of Benjamin, and they have not found.

What is the gist of this verse? The movement of Saul and his servant are given as they search for the donkeys of Kish.

1Samuel 9:4a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
´âbar (עָבַר) [pronounced *ğawᵇ-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #5674 BDB #716
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced *har*]	*hill; mountain, mount; hill-country*	masculine singular construct	Strong's #2042 (and #2022) BDB #249
ʾEphᵉrayim (אֶפְרַיִם) [pronounced *ef-RAH-yim*]	*to bear fruit, to be fruitful; transliterated Ephraim*	masculine proper noun	Strong's #669 BDB #68

Translation: So he passed through the hill-country of Ephraim... Ephraim is 3–4 times larger than Benjamin and is directly north of the territory of Benjamin. Even though we are not told here where the Kish clan lives, we may assume that they live near the northern border of Benjamin, because Saul looks in both Ephraim and Benjamin. Back in 1Chron. 8, we found that Saul's ancestors lived in Gibeon, which is near the northern border of Benjamin.

One of the obvious differences between the Greek and the Hebrew is that the Greek consistently uses the masculine plural throughout this verse and the Hebrew uses mostly the masculine singular, but has one verb in the masculine plural. So, in the Hebrew, we are primarily tracking Saul's movements and actions; and in the Greek, we are tracking the movements of Saul and his servant. So, even though the number is different, the meaning is essentially the same.

In this portion of v. 4, we have the masculine singular construct of har (הַר) [pronounced *har*], which means *hill, mountain, hill-country*. It is generally used in conjunction with a specific proper noun and in such a case refers to a particular mountain (e.g., Mount Hermon). However, by itself, it can refer to a mountain range or a mountainous area; or, as most translators render this, as *hill country*. This explains this being rendered both *mount Ephraim* and *the hill country of Ephraim*. My thinking is, Saul and his servant are searching through some of the hill country in Ephraim. From his home, he would be traveling in an east or northeast direction to reach the hill country of Ephraim, which continues down into Benjamin.

1Samuel 9:4b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʿâbar (עָבַר) [pronounced *ǵaw*ᵇ*-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over*	3rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
bᵉ (בְּ) [pronounced *b*ᵉʰ]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular construct	Strong's #776 BDB #75
Shâlishâh (שָׁלִשָׁה) [pronounced *shaw-lih-SHAW*]	*the third, the third part;* and is transliterated *Shalishah*	proper noun; location	Strong's #8031 BDB #1027

Translation: ...and then he passed through the land of Shalishah... The *land of Shalishah* is not mentioned enough in Scripture to get a fix on where it is (it is only found here and it may be synonymous with *Baal-shalisha* found in l1Kings 4:42). Even though we surely don't know where this place is, Eusebius and Jerome place it north of Lydda (Lod). Since Lydda is in Benjamin, north of Benjamin would either take it outside of Benjamin into Ephraim or we would be in northern Benjamin, which is certainly logical. In any case, this is in full agreement with Saul's search (and quite possibly the reason for their choice). Barnes tells us that Shalisha was somewhere near Gilgal and writes *It is thought to derive its name from three (Shalosh) wadys which unite in the wady of Karawa*.[9]

1Samuel 9:4c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לֹא or לוֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

[9] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 22. Keil and Delitzsch concur in Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 423.

1Samuel 9:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	3rd person masculine plural, Qal perfect; pausal form	Strong's #4672 BDB #592

Translation: ...and they did not find [them]. Altogether, this gives us: So he passed through the hill-country of Ephraim and then he passed through the land of Shalishah and they did not find [them]. The Greek has masculine plural's throughout this verse: So they passed through the hill-country of Ephraim and then they passed through the land of Shalishah and they did not find [them]. With all of Saul's searching, they have come up empty.

1Samuel 9:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) () [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʿâbar (עָבַר) [pronounced *ǧawb-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over*	3rd person masculine plural, Qal imperfect	Strong's #5674 BDB #716
bᵉ (בְּ) [pronounced *beh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular construct	Strong's #776 BDB #75
Shaʿᵉlîym (שַׁעֲלִים) [pronounced *shahǧe-LEEM*]	*foxes;* and is transliterated *Shaalim*	proper noun location	Strong's #8171 BDB #1043
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾayin (אַיִן) [pronounced *AH-yin*]	*naught, nothing;* it can be a particle of negation: *no, not;* expresses non-existence, absence or non-possession; *there is no [none, no one, not]*	negative/negative substantive	Strong's #369 BDB #34

Translation: Then they passed through the land of Shaalim and [they found] nothing. *Shaalim* is mentioned only here and it is close in form to *Shaalbim,* which is in Dan, which is itself probably identical to *Shaalabbin* (Joshua 19:42 Judges 1:35). There is not enough information for us to state this with any certainty, nor does it help us much even if they are all equivalent. Furthermore, this would indicate a sudden westward movement over quite a distance, which does not seem logical. We would expect, if these places are named, that we would be able to see a reasonable movement from one place to the next, without a great deal of intervening territory. Furthermore, this would have been a long ways for the donkeys to go.
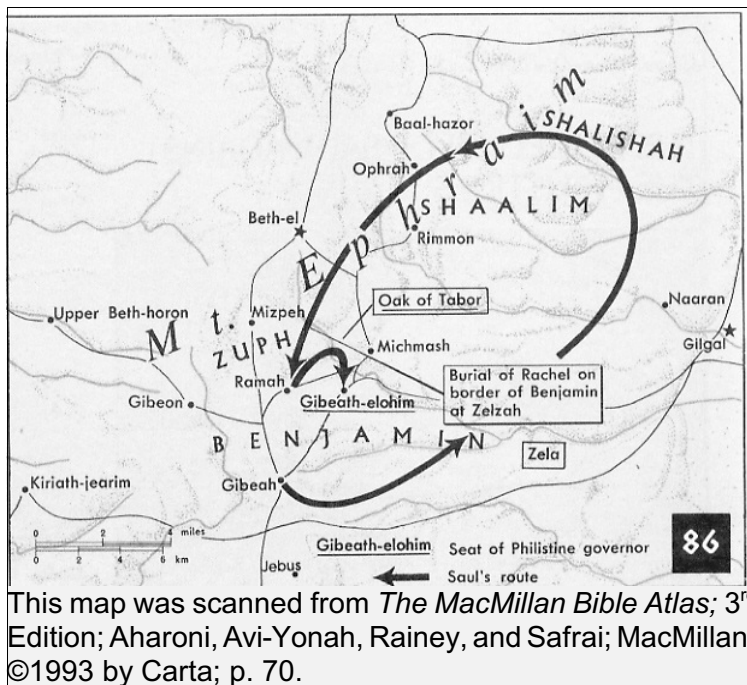
Because *Shaalim* means *foxes* and *Shual* means *fox,* some make these two areas equivalent. The Macmillan Bible Atlas places Shual in southern Ephraim, still in the hill country, south of Ophrah and north of Rimmon (and further north of Mishmash).[10] Barnes suggests that this is about 9 miles north of Gibeah,[11] and all of this is in full agreement with 1Sam. 13:17 where will have a military maneuver discussed. This theory of Shaalim's location makes much more sense.

1Samuel 9:4e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
Owen mistakenly has a wâw conjunction here.			
ʿâbar (עָבַר) [pronounced *ğaw^b-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over*	3rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular construct	Strong's #776 BDB #75
Y^emîynîy (יְמִינִי) [pronounced *y^emee-NEE*]	*[my] right hand* and is transliterated *Jamite, Jamin, Yamin*	gentilic adjective	Strong's #3228 BDB #412
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	3rd person masculine plural, Qal perfect	Strong's #4672 BDB #592

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[10] I have found, over the years, that there is sometimes no substitute for a chart or a map to convey some types of information. I will include one, after we wander with Saul through a few more territories.

[11] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 22.

Translation: Then he passed through the land of Benjamin [lit., *Yamin*] but they did not find [them]. We have the 3rd person masculine singular (again, the Septuagint and Vulgate have a masculine plural here), Qal imperfect of *to pass through* followed by *[the] land of Benjamin* followed by *and did not find [them],* giving us: Then they passed through the land of Benjamin but they did not find [them]. Saul is taking in quite a large area in his search. He has traveled through parts of Ephraim, Benjamin and possibly Dan, and has not located these wayward beasts.

The Macmillan Bible Atlas puts the time of this search at 1035 B.C. and has the movement of Saul and his servant as somewhat of a circle (which we would expect—you first go to where you expect the donkeys to be, and then move in an ever-widening circle around that place). This allows us to roughly locate some of the cities or areas, whose location would be otherwise unknown to us. The map I have scanned in here may or may not

This map was scanned from *The MacMillan Bible Atlas;* 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 70.

be an accurate representation of Saul's movement, but it is a reasonable map and completely in synch with the context.

They [even] they came into a land of Zuph and Saul said to his young man who [was] with him, "Come and let us return lest cease my father from the donkeys and he has been anxious [*concerned* or *fearful*] for us."	1Samuel 9:5	**[When] they came into the land of Zuph, Saul said to his servant who [was] with him, "Come and let us return so that my father does not cease [being anxious] about the donkeys and become anxious concerning us."**

When they came into the land of Zuph, Saul said to his personal servant, "Come—we will return so that my father does not forget about the donkeys and become overly anxious about us."

First, what other have done:

Ancient texts:

Masoretic Text	They [even] they came into a land of Zuph and Saul said to his young man who [was] with him, "Come and let us return lest cease my father from the donkeys and he has been anxious [*concerned* or *fearful*] for us."
Septuagint	And when they come to Siph, then Saul said to his young man that was with him, "Come and let us return, lest my father leave the asses, and take care for us."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	When they got to Zuph, Saul said to the young man with him, "Enough of this. Let's go back. Soon my father is going to forget about the donkeys and start worrying about us."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	When they came to the territory of Zuph, Saul told his servant who was with him, "Let's go back, or my father will stop worrying about the donkeys and worry about us [instead]."
JPS (Tanakh)	When they reached the district of Zuph, Saul said to the servant who was with him, "Let us turn back, or my father will stop worrying about the asses and begin to worry about us."

Literal, almost word-for-word, renderings:

NASB	When they came to the land of Zuph, Saul said to his servant who was with him, "Come, and let us return, lest my father cease *to be concerned* about the donkeys and become anxious for us."
Young's Updated LT	They have come in unto the land of Zuph, and Saul has said to his young man who *is* with him, 'Come, and we turn back, lest my father leave off from the asses, and has been sorrowful for us.'

What is the gist of this verse? Saul suggests to his servant that they return home, before his father begins to stop looking for the donkeys and begin looking for them.

1Samuel 9:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
hêmmâh (הֵמָּה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine plural, Qal perfect	Strong's #935 BDB #97
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular construct	Strong's #776 BDB #75
tsûwph (צוּף) [pronounce *tzoof*]	*honeycomb;* and is transliterated Zuph	proper masculine noun	Strong's #6689 BDB #847

Translation: [When] they came into the land of Zuph,... We do not begin with a wâw consecutive or even a wâw conjunction, which is a rarity in Hebrew prose. The *land of Zuph* probably refers to the area around *Ramah* (also known as *Ramathaim*).[12] The short version is that this area originally belonged to Benjamin and was taken in by Ephraim. They [even] they had come into the land of Zuph...

As we have seen from the previous map, Zuph is the area which includes Mizpeh and Ramah and apparently an area settled by the family of Samuel, which name came from one of his ancestors (we discussed this way back in 1Sam. 1:1).

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[12] This was all discussed in great detail in 1Sam. 1:1.

1Samuel 9:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
`âmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3ʳᵈ person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
na`ar (נַעַר) [pronounced *NAH-ģahr*]	*boy, youth, young man, personal attendant*	masculine singular construct with the 3ʳᵈ person masculine singular suffix	Strong's #5288 & #5289 BDB #654
`ăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
`îm (עִם) [pronounced *ģeem*]	*with, at, by, near*	preposition of nearness and vicinity; with the 3ʳᵈ person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...Saul said to his servant who [was] with him,... Or, ...and Saul said to his boy who [was] with him... We have a completely negative connotation of the idea of a personal servant. However, most of us view the job of a personal assistant as being a reasonable job. There is not really a lot of difference here. This is a young man who was either purchased as a slave or put himself into servitude to Saul's family, and he and Saul apparently got along quite well. Although he probably belonged to Saul's family, he would be considered Saul's personal assistant nowadays.

Periodically, I like to stop and ask myself *just exactly who is recording this information?* Saul first comes to mind, as he is essentially the subject of this material. However, the most reasonable guess is Samuel, whose life will cross paths with Samuel's in the very near future. What occurred on this trip with Saul would have been told to Samuel so that he would be able to record it several years later.

1Samuel 9:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlakᵉ (הֲלָךְ) [pronounced *haw-LAHKᵉ*]	*go, come, depart, walk; advance*	2ⁿᵈ person masculine singular, Qal imperative; with the voluntative hê	Strong's #1980 (and #3212) BDB #229
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 9:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced *shoo^bv*]	*to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*	1st person plural, Qal imperfect; with the voluntative hê	Strong's #7725 BDB #996

Translation: ...*"Come and let us return...* Saul is not asking permission, per se, from his personal servant. However, it will be clear with what follows that his personal servant has some say in this matter. We have been given a false view of slavery with regards to its positive aspects and all most people know are the horrors of it (which horrors certainly existed, but not universally). In fact, with regards to our own country, it is said that the Blacks enjoyed a better life in the south as slaves than they did as freemen in the north.[13]

1Samuel 9:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pen (פֶּן) [pronounced *pen*]	*lest, peradventure, or else, in order to prevent,* or, *so that* [plus a negative]	conjunction	Strong's #6435 BDB #814
châdal (חָדַל) [pronounced *khaw-DAHL*]	*to cease and desist, to leave off, to cease, to leave, to forsake*	3rd person masculine singular, Qal imperfect	Strong's #2308 BDB #292
ʾâb (אָב) [pronounced *aw^bv*]	*father,* both as the head of a household or clan	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1 BDB #3
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than*	preposition of separation	*Strong's* #4480 BDB #577
ʾâthôwn (אתוֹן) [pronounced *aw-THORN*]	*ass, she-ass, donkey*	feminine plural noun with the definite article	Strong's #860 BDB #87
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
dâ̓ag (דָּאַג) [pronounced *daw-AHG*]	*to be anxious, to be concerned, to fear*	3rd person masculine singular, Qal perfect	Strong's #1672 BDB #178
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition with the 1st person plural suffix	No Strong's # BDB #510

Translation: ...*so that my father does not cease [being anxious] about the donkeys and become anxious concerning us."* The final verb in this portion of v. 5 is 3rd person masculine singular, Qal perfect of dâ̓ag (דָּאַג)

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[13] Of course, there would be glaring exceptions to this.

[pronounced *daw-AHG*], which means *to be anxious, to be concerned, to fear*. Dâʾag only occurs 7 times in Scripture, so we should be able to get a better fix on it.

The Possible Meanings of Dâʾag				
Scripture	**Passage**	**to be anxious**	**to be concerned**	**to fear**
1Sam. 9:5	"...lest my father cease from the donkeys and have dâʾag-ed for us"	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
1Sam. 10:2	"...you father has forsaken the donkeys and has been dâʾag-ed for you..."	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
Psalm 38:18	For my iniquity I will confess; I dâʾag from my sin.	reasonable and likely	reasonable and likely	reasonable and likely (not in the sense of startled)
Isa. 57:11	"...and whom have you dâʾag-ed and so you fear that you lie and did not remember Me and you have not placed upon your heart?"	reasonable	reasonable	reasonable and likely
Jer. 17:8	"And he is like a tree being planted by water and by a stream: he sends out his roots and is not afraid when the heat comes and his leaves are green. And in the year of drought, he is not dâʾag and he does not cease from bearing fruit."	reasonable	reasonable	reasonable and likely
Jer. 38:19	Then said the king Zedekiah to Jeremiah, "I am dâʾag-ing the Jews who have deserted to the Chaldeans lest they give me into their hand and they abuse me."	reasonable	reasonable	reasonable and likely
Jer. 42:16	"And the sword which you are fearing from it there will overtake you in the land of Egypt; and the famine which you are dâʾag-ing from it there will follow after you [in] Egypt and you will die."	reasonable	reasonable	reasonable and likely
What I had really hoped to find in this chart is a reason to abandon two of the meanings and hold to the third. However, in all instances, all three meanings are apropos, although *to fear* (in the sense of being *anxious* about something and *fearing the worst*) seems to be the most applicable throughout.				

This gives us: "Come and let us return lest my father cease [being anxious] from the asses and has become anxious [or, *fearful*] about us." I believe that it is from this passage that we get the saying, *he can't find his own*

ass with both hands and a map.[14] After 3 days of searching, it occurs to Saul that his father might become more worried about his whereabouts than the missing donkeys.

<p align="center">**Chapter Outline**   **Return to the Chart and Map Index**</p>

<p align="center">**Saul and His Servant Decide to Visit the Man of God in a Nearby City**</p>

And so he said to him, "Behold, please, a man of God in the city the this and the man is being honored; all which he says, a coming, he comes. Now, let us go there; perhaps he will declare to us the journey which we have gone upon her."	1Samuel 9:6	**Then he [the servant] said to him, "Listen, if you would: [there is] a man of God in this city and the man is honored—all that he says comes to pass. Therefore, let us go there and perhaps he will make clear to us the [reason for] the journey on which we have gone."**

Then the servant said to Saul, "Listen, if you would: there is a man of God in this city and he is greatly respected. Whatever he says, it comes to pass. Therefore, let us go there and perhaps he will explain to us the reason for this journey that we have gone."

First, the other translations:

Ancient texts:

Masoretic Text	And so he said to him, "Behold, please, a man of God in the city the this and the man is being honored; all which he says, a coming, he comes. Now, let us go there; perhaps he will declare to us the journey which we have gone upon her."
Septuagint	And the young man said to him "Behold now, *there is* a man of God in this city, and the man *is* of high repute; all that he speaks will surely come to pass; now then, let us go, that he may tell us our way on which we have set out."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	"Wait!" the servant answered. "There's a man of God who lives in a town near here. He's amazing! Everything he says comes true. Let's talk to him. Maybe he can tell us where to look."
The Message	He replied, "Not so fast. There's a holy man in this town. He carries a lot of weight around here. What he says is always right on the mark. Maybe he can tell us where to go."
TEV	The servant answered, "Wait! In this town there is a holy man who is highly respected because everything he says comes true. Let's go to him, and maybe he can tell us where we can find the donkeys."

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	But he replied, "There is a man of God in that town, and the man is highly esteemed; everything that he says comes true. Let us go there; perhaps he will tell us about the errand on which we set out."

Literal, almost word-for-word, renderings:

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[14] Just kidding.

NASB	And he said to him, "Behold now, there is a man of God in this city, and the man is held in honor; all that he says surely comes true. Now let us go there, perhaps he can tells us about our journey on which we have set out."
Young's Updated LT	And he says to him, 'Lo, I pray you, a man of God *is* in this city, and the man is honoured; all that he speaks does certainly come; now, we will go there, it may be he does declare to us our way on which we have gone.'

What is the gist of this verse? Saul's servant suggests that they go see this man of God (Samuel) who is nearby and that they could ask him about their journey.

Like the rest of this chapter, this verse is moderately lengthy, but it is easy to figure out.

1Samuel 9:6a			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
nâʾ (אָ) [pronounced *naw*]	*now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	particle of entreaty	Strong's #4994 BDB #609

Although BDB gives a list of several passages where these are found together (Gen. 12:11 16:2 18:27, 31 19:2, 8, 19, 20 27:2 Judges 13:3 19:9 1Sam. 9:6 16:15 2Sam. 13:24 2Kings 2:16, 19 4:9 Job 13:18 33:2 40:15–16), all they offer is *behold, I pray* as a translation of the two together. Gesenius offers *behold, now!*

Translation: Then he [the servant] said to him, "Listen, if you would:... See, this servant is not afraid to speak up; he is not afraid to express an opinion. Even though we have a false concept of the master-slave relationship, this is not the relationship which we find here. Even though he is employed by Saul's family, he is a thinking human being with a place in that family as such. Saul is going to take into consideration what this man says. Saul is not going to say, "Dude, you're just a servant. Shut up and carry the pack and let's go back like I already said."

I may hire someone to do a particular job for me—say a remodeling job. This person works for me and I pay him. I may have an idea as to what I want done; however, if I ignore his suggestions and input, then I am the one who is being stupid.

Application: There are people in authority in businesses, in schools, in organizations and in government. It is not their job to simply give orders from the top down and watch the ants underneath them scramble to execute their mandates. If you are a person in authority and this is your idea of exercising your authority, you are an idiot. Now, of course there are times to be autocratic—when authority must be exerted and must be followed. However,

if this is the only style that you know as a person in authority, then you are too stupid to be in authority—you do not belong there. A person in authority must be able to listen to the opinions of those below him (or her). Now, I don't mean that you gather everyone together, ask for their input, and then just go ahead and do what you wanted to do in the first place. I am not talking about manipulation, I am talking about true leadership. Saul and his servant were master and slave. At this point in Saul's life, he is able to listen to the opinion of one who below him or under his authority. As Saul gets older, he becomes much less open to the opinions of others, much to his detriment.

1Samuel 9:6b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
ʾĔlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun	Strong's #430 BDB #43
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746
zôʾth (זֹאת) [pronounced *zoth*]	*here, this, thus*	feminine singular of zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: ...[there is] a man of God in this city... This is followed by *a man of God in this city*. Moses is given the title *man of God* in Deut. 33:1 and Elisha in I1Kings 5:8. This might give you an idea as to how God's will functions. Saul took one of the servants with him and went searching for a herd of donkeys which had apparently wandered off. There is no reason to think that this donkey exit is supernatural. Supernatural is the easy way for God to do something. What is more impressive is, from the beginning of the world, God set things in motion so that somehow, for whatever reason, these donkeys would wander off. Then, God pairs Saul with this particular servant. Although we do not know anything about this servant, we might speculate that he does not get out of the Kish household very much—that his freedom is restricted to some degree—and that, he now finds himself right outside the city of Samuel. This servant is motivated to meet Samuel, something he is apparently unable to do. I imagine that he was unable to attend whatever feasts were observed at this time (as we discussed in 1Sam. 1, we don't know if Israel was observing the feasts as prescribed in Scripture). In any case, this servant is strongly motivated to meet Samuel, indicating positive volition toward God; and Saul will assent to his wishes (Saul does not appear to have the same enthusiasm as his servant). There is nothing in any of this which requires a miraculous event; God is able, from the foundation of the world, to set things in motion so that Saul is brought to Samuel, without several miraculous events occurring and without a bending of Saul's volition.

Application: Although there are certain miracles in Scripture (although, I suspect far fewer than you suppose), they are not an everyday event. If you go to a church or follow some ministry where miracles are emphasized (or anything which is supernatural), then you are in the wrong place. I don't care how much you adore the leader, I don't care how sweet and loving and kind that he is, or how many tremendous works that he does for God (which I suspect are far fewer than you realize), any emphasis upon the supernatural does not line up with Scripture.

Miracles, or things which are spectacular and unusual events, occurred at specific times in history for specific reasons. In Egypt, the Jews lived in slavery for 400 years without observing any miracles. When they were led out of Egypt, they observed some very unusual events done by God at the hand of Moses (not all of which were actually miracles). These events were a necessary part of the exodus; and, there were but a handful of them over a period of 40 years. So, even during a time which we see as miraculous, the actual number of miracles averaged out to be less than one every two years. Furthermore, not all of these extraordinary events were miracles (i.e., violations of what we see as natural or scientific law).

Application: At first, prior to salvation, all you need is positive volition. That will get you to God. You do not have to go on some kind of retreat or on some desert search for God. These two men are looking for a herd of donkeys, not for some kind of enlightenment. However, it is in God's plan for them to come face to face with Samuel. I am making the assumption that both Saul and his servant have differing amounts of positive volition at this point—however, both have positive volition. The servant clearly wants to speak to this man of God; and Saul will agree to that.

1Samuel 9:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun with the definite article	Strong's #376 BDB #35
kâbêd (כָּבֵד) [pronounced *kawᵇ-VADE*]	*[who is; what is] honored, respected, held in honor, glorified; abundant, rich*	Niphal participle	Strong's #3513 BDB #457

Translation: ...and the man is honored [or, *respected*]... Samuel is honored in Israel. This means that he is seen as a man of God—he is seen as one who knows God and knows God's will and is in charge of spiritual things in Israel. Furthermore, as we have already seen, Samuel was a judge and held court in a few cities (1Sam. 7:16). For a judge to have any effect, both he and his rulings must be respected, which appears to be the meaning of kâbêd here (to some extent, anyway). The very fact that Samuel is seen as a man of God indicates that he is honored and respected for that fact. This does not mean grace is not an issue—all that Samuel is, is because of grace.

1Samuel 9:6d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kôl (כֹּל) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean *all whom, all that [which]; whomever, all whose, all where, wherever*.			

1Samuel 9:6d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
dâbar (דָּבַר) [pronounced *daw*^{b}*-VAHR*]	*to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce*	3rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive absolute	Strong's #935 BDB #97
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Owen mistakenly calls this the 2nd person masculine singular.[15]			
When a verb is doubled, this is the Hebrew mode of expressing intensity, repetition, or emphasis.			

Translation: ...—all that he says comes to pass. We have the same verb twice in this phrase: we have the Qal infinitive absolute followed by the 3rd person masculine singular, Qal imperfect of the verb bôwʾ (בּוֹא) [pronounced *boh*], which means *to come in, to come, to go in, to go, to enter*. Literally, this means *a coming he will come*, which obviously doesn't make a lot of sense. The masculine singular refers back to *all* and the idea is, all that he says, it comes to pass. This gives us: Then he said to him, "Listen, please—[there is] a man of God in this city and the man is honored; all that he says comes to pass."

It is curious that Saul's servant knows about the man of God, but that Saul does not. It is indicative of his spiritual state. Gordon comments: *Apparently as ignorant of the existence of the holy man as he is of his own high destiny, the young Saul is, nevertheless, led unerringly on to his meeting with Samuel by an unseen divine hand. The inconvenience of the lost asses, like all the fortuitous conjunctions of verses 3–14, turns out to e serving a higher purpose. It is a small matter that the Old Testament lacks a word for 'providence' when it can subscribe so heartily to the concept in a passage like the present one.*[16]

Gnana Robinson tries to make something out of Saul not knowing who Samuel is, even though Samuel was certainly well-known throughout all of Israel. In all actuality, there is nothing here which indicates that Saul is completely ignorant of who Samuel is. It is possible that he did not know where Samuel's hometown was; it is possible that he did not realize that they were so close to Samuel's city; and, of course, it is possible that Saul did not know of Samuel. You would be amazed if you walked down any street in the United States and asked various people who the Vice President is; or, better yet, who the Secretary of State is. Knowing their hometown might be a bit of knowledge that less than 5% of our population might know. What Saul is aware of (as we will ascertain at the end of this chapter) is that there has been a lot of talk in Israel about appointing a king over Israel. However, if Saul has not had an occasion to go before Samuel as a judge; if Saul has given little thought to God, God's servants and the office of prophet; then Saul is probably ignorant about most things connected to Samuel and his person. Certainly the implication is that his servant knows more about the man of God than does Saul. This should not cause us a problem either.

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[15] *Analytical Key to the Old Testament;* John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 2, p. 160.

[16] Robert Gordon, *I & I1Samuel A Commentary;* Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 112.

In the days of slavery in these United States, the heathen Africans were introduced to Jesus Christ as their Savior. A huge number believed in Him and, within 100 years or so, the percentage of Blacks who were believers in the United States was possibly greater than the percentage of Caucasians who were believers.[17] It is also just as reasonable for the average African-American to develop a greater appreciation for and knowledge of the doctrines of Christianity than the average Caucasian. My point being, there is no problem with the servant of Saul being more spiritually aware than Saul. Saul was apparently not even a believer at this point in time (see 1Sam. 10:10).

We have already been told that Samuel grew and Jehovah was with him and He let none of his words fail (1Sam. 3:19). That Saul's servant says this, confirming 1Sam. 3:19, and given the fact that we have actually seen very little of what Samuel had to say (one of the few exceptions was his opinion of Israel's desire for a king); this would indicate that Samuel had a lot to say and what he said was accurate. When he spoke of things which would come to pass (which he will do with Saul in what appears to be a natural progression of things), they came to pass. This would lead me to conclude that there was a lot which Samuel said which was not recorded. However, given what Samuel was to predict (i.e., what Saul could expect when he left Samuel—1Sam. 10:2–6), we may assume that much of what he said was very specific and did not have a wide enough application for the Holy Spirit to record those things in Scripture.

I guess this strikes me as a rather trivial matter to go see a man of God about—a few donkeys. However, Saul is not there for himself, but he is doing this for his father. Therefore, it is not trivial for that reason.

The city here is not named. We do not know if it was Samuel's hometown of Ramah or whether we are speaking of one of the cities on his judgship route (Bethel, Gilgal or Mizpah) or whether this was a special occasion where Samuel was in a Levite city (Shiloh would be unlikely, as it had probably been razed by this time). We do know from the previous verse that we are in the Land of Zuph, and the servant knew that Samuel the prophet was in this nearby city. Samuel's father was from Ramathaim-zophim in the hill country of Ephraim and he was a descendant of Zuph (1Sam. 1:1). It appears that the short name for this city was *Ramah* (1Sam. 1:19) and that Samuel lived in Ramah and built an altar to God in Ramah (1Sam. 7:17). Therefore, it would be most reasonable that the *Land of Zuph* received its name from the blood ancestor of Samuel and that the city that we are speaking of is Samuel's birthplace of Ramah. The fact that the servant of Saul's knew this would indicate that we are not necessarily speaking of a special occasion in some odd city but that this is Samuel's customary home when he was not acting as a circuit judge.

Application: There is also a hidden lesson here. Samuel is God's man and, for all intents and purposes, he is in semi-retirement. His sons function as judges on his behalf and Samuel is considered old (1Sam. 8:2–5). Although I suspect that he is not completely retired and that he continues to do what God has for him, he does less than what he would have done 20 years ago. Nevertheless, God had a plan for Samuel and that plan continued. For the next 20 years, Samuel will be among the three most important people to the nation Israel—there will be Saul, David and Samuel and God will continue use Samuel for the entirety of his life and, even after he has died, God will use Samuel. The point is that God will use any of us if we have doctrine and positive volition. Our lives continue with meaning long after our retirement. Your age does not decrease your service to God. There does not appear to be a retirement age for that.

Application: Now, I am not saying here that if you are a pastor, you should stand in the pulpit until you drop dead. We have different ministries and different functions at different ages. If you have growing in grace and in the knowledge of God's Word, then you are going to be flexible and you are not going to be confused by God's change of plans for you as you get older. It is better to understand this as, when you leave your pulpit, your ministry has not expired. Furthermore, there is no reason to assume that your ministry must remain a ministry of communication. J. Vermon McGee went from the pulpit to communicating the Word of God to millions of people on the radio (which ministry continued long past his death). Another pastor might find himself go from teaching the Word of God to a positive congregation to a ministry of prayer. Samuel is in semi-retirement at this point, but God still has a plan for his life and Samuel will continue to play a major part in the history of Israel.

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[17] You certainly don't believe that the Negroes brought to the United States as slaves were randomly chosen, do you? God chose each and every Black man, woman and child who was brought over to these United States because He knew they and their progeny would respond to the gospel.

1Samuel 9:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿattâh (עַתָּה) [pronounced ģaht-TAWH]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773
hâlakᵉ (הָלַךְ) [pronounced haw-LAHKᵉ]	*to go, to come, to depart, to walk; to advance*	1ˢᵗ person plural, Qal imperfect with the voluntative hê	Strong's #1980 (and #3212) BDB #229
shâm (שָׁם) [pronounced shawm]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027

Translation: Therefore, let us go there... I want you to recognize the human dynamic here. This servant generally does not leave the Kish compound. Now he is traveling all over Israel. He may or may not have a chance like this again. Therefore, this is an opportunity to see the sights and what more interesting thing to see than a man of God who speaks and whatever he says happens? Obviously, this is strong positive volition on his part.

1Samuel 9:6f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾûwlay (אוּלַי) [pronounced oo-LAHY]	*perhaps, peradventure*	adverb/conjunction	Strong's #194 BDB #19
nâgad (נָגַד) [pronounced naw-GAHD]	*to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) (pronounced lᵉ)	*to, for, towards, in regards to*	directional/relational preposition with the 1ˢᵗ person plural suffix	No Strong's # BDB #510
ʾêth (אֶת) [pronounced ayth]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
derekᵉ (דֶּרֶךְ) [pronounced DEH-rekᵉ]	*way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*	feminine singular noun with the 1ˢᵗ person plural suffix	Strong's #1870 BDB #202
Derekᵉ is found in the feminine gender only here and in Judges 18:5.			
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
hâlakᵉ (הָלַךְ) [pronounced haw-LAHKᵉ]	*to go, to come, to depart, to walk; to advance*	1ˢᵗ person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229

1Samuel 9:6f			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾal (עַל) [pronounced ǵahl]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 3rd person feminine singular suffix	Strong's #5920, #5921 BDB #752

Translation: ...and perhaps he will make clear to us the [reason for] the journey on which we have gone." Did you notice what a total mess some of the loose translations made of this verse. They are still talking about the damn donkeys! This trip was not about donkeys! Sure, Saul thought that his father sent him out to find this herd of donkeys; but that is not why God has sent Saul out.   There is a purpose for Saul and his servant to be where they are at this point in time, and the servant recognizes that fact. He says, "Perhaps he can declare to us our journey that we have gone upon." Actually, it ends *...have gone upon her* (referring back to the journey), but that makes less sense in the English.

Now, the idea is not to explain to Saul and his young man about where physically they had gone and what they could have done, but I think what is more implied here is *why did we go on this journey? There must be more to it than simply looking for a couple of donkeys*. I mean, obviously, it was not to find the donkeys, because they hadn't.

Application: It is difficult to know when positive volition will come upon you. It seems to come during this or that point in one's life. When you are interested in God and in His Word, then you will find yourself at the right place at the right time. This is where Saul and his servant are—they have a varying interest in God, and here they find themselves, right outside the city of Samuel.

And so said Saul to his young man, "And [if] we go and what will we bring to the man? For the bread is exhausted from our receptacles and a journey-gift [there is] not to bring to a man of the God. What [is there] from us?"	1Samuel 9:7	**Then Saul said to his servant, "If we go, then what will be bring to the man? For the bread is gone from our rucksacks and [there is] no present to bring to the man of God. What [is there] from us?"**

Then Saul said to his servant, "What would we bring to this man if we go? We have no bread left in our sacks and we did not bring a present for the man of God. What do we have to give him?"

Let's see how others dealt with this:

Ancient texts:

Masoretic Text	And so said Saul to his young man, "And [if] we go and what will we bring to the man? For the bread is exhausted from our receptacles and a journey-gift [there is] not to bring to a man of the God. What [is there] from us?"
Septuagint	And Saul said to his young man that was with him, "Lo, then, we will go; but what shall be bring the man of God? For the loaves are spent out of our vessels and we have nothing more with us that belongs to us to bring to the man of God."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	Saul said, "If we go, what do we have to give him? There's no more bread in our sacks. We've nothing to bring as a gift to the holy man. Do we have anything else?"

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	"If we go," Saul asked his servant, "what could we bring the man since the food in our sacks is gone? There's no present we can bring the man of God. What do we have?"
JPS (Tanakh)	"But if we go," Saul said to his servant, "what can we bring the man? For the food in our bags is all gone, and there is nothing we can bring to the man of God as a present. What have we got?

Literal, almost word-for-word, renderings:

NASB	Then Saul said to his servant, "But behold, if we go, what shall we bring the man? For the bread is gone from our sack and there is no present to bring to the man of God. What do we have?"
Young's Updated LT	And Saul says to his young man, 'And lo, we go, and what do we bring in to the man? For the bread has gone from our vessels, and a present there is not to bring in to the man of God—what *is* with us?'

What is the gist of this verse? Saul says that they cannot go to the man of God because they do not have a present to give him.

1Samuel 9:7a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal perfect	Strong's #559 BDB #55
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
naʿar (נַעַר) [pronounced *NAH-ģahr*]	*boy, youth, young man, personal attendant*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Hinnêh can be used as a particle of incitement.			
hâlakᵉ (הַלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	1st person plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: Then Saul said to his servant, "If we go,... Saul will come up with an excuse not to go to this man of God. As I mentioned earlier, Saul and his servant have varying degrees of positive volition.

1Samuel 9:7b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
mâh (מה) [pronounced *maw*]	*what, how, why; what [thing]; anything, something, whatever*	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
bôwˋ (בּוֹא) [pronounced *boh*]	*to take in, to bring, to come in with, to carry*	1ˢᵗ person plural, Hiphil imperfect	Strong's #935 BDB #97
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
kâbêd (כּבד) [pronounced *kawᵇ-VADE*]	*to be honored, to be held in honor, to be glorified; to show oneself to be great* or *glorious* [reflexive use], *to be heavy, to be abundant, to be rich*	Niphal participle	Strong's #3513 BDB #457

Translation: ...then what will be bring to the man? From the beginning, this reads: Then Saul said to his young man, "But listen, [if] we go, then what do we bring to the man?" There was such a thing as gracious giving even in the Old Testament. You simply did not inquire of a man of God apart from an offering of some sort. It is difficult to determine at this point whether Saul is expressing negative volition, or whether he is simply following respectful protocol.

1Samuel 9:7c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (כּ) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
lechem (לחם) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun with the definite article	Strong's #3899 BDB #536
ˋâzal (אזל) [pronounced *aw-ZAHL*]	*to go, to be gone, to go away; to go about; to be exhausted, to be used up [gone, evaporated]*	3ʳᵈ person masculine singular, Qal perfect	Strong's #235 BDB #23
min (מ) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577

1Samuel 9:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kᵉlîy (כְּלִי) [pronounced kᵉlee]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural noun with a 1ˢᵗ person plural suffix	Strong's #3627 BDB #479

Translation: For the bread is gone from our rucksacks... At this point, Saul goes over their exhausted supply list. The noun kᵉlîy (כְּלִי) [pronounced *k'lee*], means *manufactured good, artifact, article, utensil, vessel, weapon, furniture, receptacle*. It is an all-purpose word standing for anything which has been manufactured, made, finished, or produced. Here it refers to their containers for bread. *Tupperware* would be a reasonable translation. This gives us: "For the bread is exhausted from our receptacles..." This gives us a clue as to why Saul began to talk of going back home. They ran out of food. This is also his excuse for not going to see the man of God—they have no food to bring him.

1Samuel 9:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced weh]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
tᵉshûwrah (תְּשׁוּרָה) [pronounced tᵉshoo-RAH]	*a gift, a present*	feminine singular noun	Strong's #8670 BDB #1003
Unfortunately, this occurs only here and there are no cognates. BDB calls the meaning dubious and suggests *a thing brought [on a journey]*.			
ʾêyn (אֵין) [pronounced ān]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *there is no [none, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) (pronounced lᵉ)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bôwʾ (בּוֹא) [pronounced boh]	*to take in, to bring, to come in with, to carry*	Hiphil infinitive construct	Strong's #935 BDB #97
lâmed (ל) (pronounced lᵉ)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced eesh]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
ʾĔlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...and [there is] no present to bring to the man of God. We have a Hebrew word here which occurs here and here only: the feminine singular noun tᵉshûwrah (תְּשׁוּרָה) [pronounced *tᵉshoo-RAH*], which means *a gift, a present*. BDB calls the meaning dubious and suggests *a thing brought [on a journey]*. Generally speaking, when one goes to see a man of God, they do not wander about the countryside and then suddenly decide, *hey, let's go see the man of God*. One would go on such a journey with the primary purpose of seeing the man of God, and they would bring along with them a gift of sorts with the intention of giving that to the man of God. What they would bring would be a *journey-gift;* something brought along specifically to be given. That is the idea behind this word, which is very similar to a word for *to journey*.

Now, you will note that Samuel here is being called *the man of God* here, and not *Samuel*. Why is that? Keep that in the back of your mind as we move forward in this chapter.

1Samuel 9:7e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mâh (מָה) [pronounced *maw*]	*what, how, why; what [thing]; anything, something, whatever*	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
`êth (אֵת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 1st person plural suffix	Strong's #854 BDB #85
There are two early printed editions which insert a *then* in this phrase: What *then* [is there] from us?			

Translation: What [is there] from us?" Most of what Saul says, reads: "What will be bring to the man? For the bread is gone from our rucksacks and a journey-gift [there is] not to bring for the man of God. What [is there] from us?" Now, although nowhere in Scripture are we told that we must bring a gift to a man of God, there was a precedent set when Jehovah visited Gideon (see Judges 6:18–19; see also Judges 13:17 1Kings 14:3 I1Kings 5:15 8:8–9). However, what is clear is that those who serve God are to be supported by man. God set up a tithe for the Levites who served the Aaronic priesthood in the Tent of God (Num. 18: 19–20, 24). And most importantly, a church was to financial support those who teach them, as per I Tim. 5:17–18. Saul was doing the polite thing here. He did not even know that the man of God lives there nor does he know Samuel by name, but he knows that some kind of a gift is in order.

Application: Now, don't be confused by this. Despite the fact that God did set up financial remuneration for those who serve Him, this is not ever the responsibility of the unbeliever. There is no reason for an unbeliever to give money to any church or Christian organization of any kind. The worst thing that an evangelist can do is *pass the plate*. If an evangelist is presenting the gospel of Jesus Christ, then it should be clear that this is completely and totally free. If an evangelist passes the plate, then he should make it

> The worst thing that an evangelist can do is pass the plate.

clear that this is support *only* from those who have believed in Jesus Christ and that no one who has shown up simply to hear him or as invited by a friend should give anything. The unbeliever should be evangelized for free. There should never be a cost put on it. Otherwise, the gospel is easily obscured. Besides, it is not the number of dollars which comes into a ministry which supports it; God either supports or does not support a ministry. When money is given by unbelievers, it has absolutely no spiritual value whatsoever—not for them and not for the organization that they give it to.

And so added the young man to answer Saul and so he said, "Behold, found with me a fourth part of a shekel of silver and I will give [it] to a man of the God and he has declared to us our way."

1Samuel 9:8

Then the young man augmented to answer Saul, saying, "A fourth of a shekel of silver is found with me; you will give [this] to the man of God and [then] he will declare to us [the purpose and end] of our journey."

Then the young servant again answered Saul, saying, "I have a half dollar with me; you can give this to the man of God, and then he will declare to us the true reason for our journey."

What others have done:

Ancient texts:

Masoretic Text	And so added the young man to answer Saul and so he said, "Behold, found with me a fourth part of a shekel of silver and I will give [it] to a man of the God and he has declared to us our way."
Septuagint	And the young man answered Saul again, and said, "Behold, there is found in my hand a fourth part of a shekel of silver; and you will give it to the man of God and he will tell us our way."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	"I have a small piece of silver," the servant answered. "We can give him that, and then he will tell us where to look for the donkeys."
The Message	The servant spoke up, "Look, I just happen to have this silver coin! I'll give it to the holy man and he'll tell us how to proceed!" .

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	The servant answered Saul again, "I happen to have a quarter-shekel of silver. I can give that to the man of God and he will tell us about our errand."

Literal, almost word-for-word, renderings:

The Emphasized Bible	And the young man again answered Saul, and said— Lo! there is found in my hand, the fourth part of a shekel of silver, —which thou canst give to the man of God, and he will tell us our way.
NASB	And the servant answered Saul again and said, "Behold, I have in my hand a fourth of a shekel of silver; I will give *it* to the man of God and he will tell us our way."
Young's Updated LT	And the young man adds to answer Saul, and says, 'Lo, there is found with me a fourth of a shekel of silver; and I have given to the man of God, and he has declared to us our way.'

What is the gist of this verse? The servant finds a spot of money hidden away to give to Samuel in order to find out the reason for their journey.

1Samuel 9:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
yâçaph (יָסַף) [pronounced *yaw-SAHPH*]	*to add, to augment, to increase, to multiply; to add to do = to do again*	3rd person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
naʿar (נַעַר) [pronounced *NAH-ġahr*]	*boy, youth, young man, personal attendant*	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʿânâh (עָנָה) [pronounced *ġaw-NAWH*]	*to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively*	Qal infinitive construct	Strong's #6030 BDB #772
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	*which is transliterated Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Translation: Then the young man augmented to answer Saul, saying,... Or, more loosely: So the young man again answered Saul, saying,... The young man has found a solution, which he will share with Saul.

1Samuel 9:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*those acquired, those found, those present*	3rd person masculine singular, Niphal perfect	Strong's #4672 BDB #592
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88

1Samuel 9:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יד) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 1st person singular suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* means *with me; through me, by me, by means of me; at my hand* [i.e., *before me, in my sight*].			
reba ́ (רְבַע) [pronounced *re^b-VAHG*]	*a quarter, a fourth part; a side* [i.e., *one of four sides*]	masculine singular construct	Strong's #7253 BDB #917
sheqel (שֶׁקֶל) [pronounced *SHEH-kehl*]	*0.4 ounces* or *11 grams* and is transliterated *shekel*	masculine singular construct	Strong's #8255 BDB #1053
keçeph (כֶּסֶף) [pronounced *KEH-sef*]	*silver, money*	masculine singular noun; pausal form	Strong's #3701 BDB #494

Translation:...“A fourth of a shekel of silver is found with me;... It is difficult to ascertain the value of this; according to Scofield, this would be roughly $0.16, mid-19th century American money. In the year 2000, perhaps we are talking $.50.[18] The Open Bible puts the weight of this piece of silver at approximately 0.1 ounces (or 3 grams).[19] I should add that we are not speaking of a coin here but of a particular weight of silver. On the one hand, we are speaking of a very small amount of money; on the other hand, and note this carefully, this servant apparently was paid something for his services—otherwise, how could he have any money?

1Samuel 9:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
nâthan (נַ) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	1st person singular, Qal perfect	Strong's #5414 BDB #678
In the LXX, this is in the 2nd person masculine singular. The servant is saying, "You will give this to the man of God."			
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
ʾĔlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun with the definite article	Strong's #430 BDB #43

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[18] *The New Scofield Reference Bible;* Dr. C.I. Scofield; ©1967 New York·Oxford University Press; p. 112.

[19] *The Open Bible;* the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 376.

Translation: ...you will give [this] to the man of God... In the Hebrew, this is: "And I will give [this] to the man of God." In the Septuagint, the servant tells Saul that *he* can give the silver to the man of God (i.e., this is a 2nd person masculine singular in the Greek). That is, they are not going to the man of God and then the servant gives him the money. That would be insulting to Saul. Saul will give the man of God the money.

Now, I went off on this tangent about how unbelievers should not be giving money to any religious organization, and yet we have a probably un-evangelized Saul here giving money. First of all, it is not really Saul giving the money, but his servant. Secondly, Israel was a theocracy—a nation ruled by God; and the nation was taxed in order to support the spiritual portion of their nation (the Levites). So, all people of Israel, believers and unbelievers alike, gave money to support the spiritual part of their church.

1Samuel 9:8d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
nâgad (נַגַד) [pronounced *naw-GAHD*]	*to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that*	3rd person masculine singular, Hiphil perfect	Strong's #5046 BDB #616
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition with the 1st person plural suffix	No Strong's # BDB #510
ʾêth (את) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
derek^e (דֶּרֶךְ) [pronounced *DEH-rek^e*]	*way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*	feminine singular noun with the 1st person plural suffix	Strong's #1870 BDB #202

Derek^e is only found in the feminine gender once and awhile.

Translation: ...and [then] he will declare to us [the purpose and end] of our journey." Then the servant gives the expected result of giving this gift: the man of God will make clear to them why they have gone on this journey. He will declare to Saul and his servant the purpose of their journey. Bear in mind that they have tromped all over the general area and have been quite unsuccessful in locating the donkeys of Saul's father. However unsuccessful an endeavor might appear to be does not mean that it was a meaningless endeavor. There was a reason that Saul and his servant had spent the previous couple of months looking for donkeys, and this might be declared to them by this man of God.

> However unsuccessful an endeavor might appear to be does not mean that it was a meaningless endeavor.

To faces in Israel thus said the man in his going to inquire of God, "Come and let us go as far as the seer." (For to the prophet was called to faces the seer).

1Samuel 9:9

Before, in Israel, so spoke a man when he went to inquire of God: "Come let us go to the seer" (for the *prophet* [of] today was formerly called a *seer*).

Previously in Israel, when a man went to inquire of God, he would say, "Let's go to the seer" (because the prophet of today was at one time called a seer).

First, what others have done:

Ancient texts:

Masoretic Text	To faces in Israel thus said the man in his going to inquire of God, "Come and let us go as far as the seer." (For to the prophet was called to faces the seer).
Septuagint	Now beforetime in Israel every one in going to inquire of God said, "Come and let us go to the seer;" for the people beforetime called the prophet, the seer.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	(In former times in Israel, a person who wanted to seek God's word on a matter would say, "Let's visit the Seer," because the one we now call "the Prophet" used to be called "the Seer.").

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	(Formerly in Israel, when a person went to ask God [a question], he would say, "Come, let's go to the seer," because a person we now call a prophet used to be called a seer.)
JPS (Tanakh)	—Formerly in Israel, when a man went to inquire of God, he would say, "Come, let us go to the seer," for the prophet of today was formerly called a seer,—

Literal, almost word-for-word, renderings:

NASB	(Formerly in Israel, when a man went to inquire of God, he used to say, "Come, and let us go to the seer"; for *he who is called* a prophet now was formerly called a seer.)
Young's Updated LT	Formerly in Israel, thus said the man in his going to seek God, 'Come and we go unto the seer,' for the 'prophet' of today is called formerly 'the seer.'

What is the gist of this verse? The prophet of today was previously called a seer.

1Samuel 9:9a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (לְ) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לְפָנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.			

1Samuel 9:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
kôh (כֹּה) [pronounced *koh*]	*so, thus, here, hence*	adverb	Strong's #3541 BDB #462
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun with the definite article	Strong's #376 BDB #35
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	Qal infinitive construct with the 3rd person masculine singular suffix	Strong's #1980 (and #3212) BDB #229

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
dârash (דָּרַשׁ) [pronounced *daw-RASH*]	*to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire*	Qal infinitive construct	Strong's #1875 BDB #205
ʾĔlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun	Strong's #430 BDB #43

Translation: Before, in Israel, so spoke a man when he went to inquire of God:... Or, Formerly in Israel thus said the man when he went to inquire of God:... This is the mark of an editor. Prior to the time that this was recorded as the Word of God, there was a specific term used for a prophet. The editor is letting the reader know this. This is something which had immediate application to them at that time, but appears to have little application to us today. Wrong! This tells us that the history that we find here was the result of the work of an editor. That is, the person writing this is not Saul or his servant, but someone who is writing this later, based upon documents that he has gathered. As I mentioned in the introduction to this book, Samuel probably wrote the final draft of the first half of 1Samuel, but he certainly based his writings on the accounts of others. Samuel was not an eyewitness to this conversation between Saul and his servant. However, it is recalled to us as though Samuel were there. No

doubt, his conversation with Saul or the servant; or referring later to a document of the palace (assuming that Saul has a palace when he rules), Samuel accurately reconstructs these events.

1Samuel 9:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak^e (הֲלַכְ) [pronounced *haw-LAHK^e*]	*go, come, depart, walk; advance*	2^nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
w^e (or v^e) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
hâlak^e (הֲלַכְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	1^st person plural, Qal imperfect; with the voluntative hê	Strong's #1980 (and #3212) BDB #229
´ad (עַ) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
râʾâh (אָה) [pronounced *raw-AWH*]	*a seer, perceiver*	Qal active participle with the definite article	Strong's #7200 BDB #906

Translation:...“Come let us go to the seer”... What follows is what a man would say when going to inquire of God. There was a period of time when, if a person was going to go see a man of God, a prophet of God, they referred to this man as a *seer*.

1Samuel 9:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּ) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Additional meanings of the lâmed preposition: *with reference to, as to, with regards to, belonging to*.

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָ) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

1Samuel 9:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâbîyʾ (נָבִיא) [pronounced *naw^b-VEE*]	*spokesman, speaker, prophet*	masculine singular noun with the definite article	Strong's #5030 BDB #611
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
qârâʾ (קָרָא) [pronounced *kaw-RAW*]	*to be named; to be called, to be proclaimed; to be called together [assembled, summoned]; to be read aloud, to be recited*	3rd person masculine singular, Niphal imperfect	Strong's #7121 BDB #894
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לְפָּנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

râʾâh (רָאָה) [pronounced *raw-AWH*]	*a seer, perceiver*	Qal active participle with the definite article	Strong's #7200 BDB #906

Translation:...(for the *prophet* [of] today was formerly called a *seer*). Here is an aside of explanation. Now, how are we to understand this? What is the writer telling us? First of all, the term *nâbîyʾ* (*prophet*) is found as far back as Gen. 20:7 Ex. 7:1 Num. 11:29 12:6 Deut. 13:1, 3, 5 18:15, 18, 20, 22 34:10 Judges 6:8 1Sam. 3:20. We might get away with *nâbîyʾ* simply meaning *spokesman* at first, but Deut. 13 contains the classic test of a prophet, which is, *does whatever he predict actually come to pass 100% of the time?*

At this point, we should talk about this gloss; that is,...

What Does this Mean—the *Prophet* Was Previously Called a *Seer?*

1. Now, the term *seer* occurs nowhere previously in Scripture (the Qal active participle of râʾâh does occur, but not in that sense).
2. Throughout the book of Samuel, we find the terms *seer* and *prophet* both used (1Sam. 9:9 10:5, 10–12 19:20, 24 22:5 28:6, 15 2Sam. 7:2 12:25 24:11 1Kings 1:8, 10, 22, 23, 32, 34, 38, 44, 45 11:29 etc. for *prophet* and 1Sam. 9:9, 11, 18, 19 2Sam. 15:27 1Chron. 9:22 26:28 29:29 I1Chron. 16:7, 10 Isa. 30:10 for the *seer*). *Nâbîyʾ* is used a great deal for *prophet* both before and after this verse, and *seer* is used only occasionally, and only after this verse.
3. The NIV Study Bible explains that the term *seer* was used often during the time of Saul, but *prophet* was used at the time of the writing of Samuel** (or at the time of the final editing of Samuel).
4. If the book of Samuel was assembled sometime after the writings upon which it was based were written, that would allow for Samuel to have written a portion of this book. The meaning refers to popular terminology and was apparently of interest to the editor, although it is unlikely that this comment appeared in the original text.
5. A second cleaner, but less-agreeable possibility is that the ones who edited the final copies of the Law and

What Does this Mean—the *Prophet* Was Previously Called a *Seer?*

the History of Israel replaced the word *seer* with the word *prophet*. A problem here is that this would reek havoc with the verbal-plenary view of the inspiration of Scripture. Also, this would not be in agreement with 1Chron. 9:22, where Samuel is called a *seer* (and conservative and liberal theologians both agree that Chronicles was put together long, long after the book of Samuel).

6. A third explanation would be that the term *seer* was used for about a hundred years (or whatever time period) prior to the writing of this book, although the term *prophet* was used prior to and following that time period (as well as *seer*). In other words, we are dealing with a term, *seer,* as being popular for a time. It does not replace the term prophet, but simply overshadows it for a short time in history, during the time period during which Samuel was written. This explanation goes along with that found in the NIV Study Bible. In any case, neither term entirely supplanted the other.

7. Barnes adds: Re: this verse *This is manifestly a gloss inserted in the older narrative by the later editor of the sacred text, to explain the use of the term in vv. 11, 18, 19. It is one among many instances which prove how the very letter of the contemporary narratives was preserved by those who in later times compiled the histories.*† Barnes' explanation is by far the simplest explanation, and this could have been added by Samuel or even by a copyist hundreds of years later, and that would fit with Barnes' remarks.

* There is another word translated *seer* which is built upon the word *behold*. 2Sam. 24:11 1Chron. 21:9 I1Chron. 19:2 Isa. 29:10 Amos 7:12.
** *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 386.
† *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 23.

Chapter Outline   **Charts, Graphics and Short Doctrines**

Whedon does a good job of laying out the differences: *According to the strict etymology of these words a prophet (nabi) is one who announces a divine oracle, a seer (roeh) one who sees some supernatural vision, or sees in some marvellous or supernatural way. The former would thus take his name from the fact of his communicating a divine message to others; the latter from the manner of his receiving a divine revelation. Seer is said to have been the more ancient or archaic name, but Abraham was called a prophet, (Genesis 20:7,) and in the days of Asa, king of Judah, more than a hundred years after Samuel, Hanani was called a seer. 2Chronicles 16:7. The Septuagint reads: "The prophet the people (ο λαος) were formerly accustomed to call the seer," as if seer was the popular as well as the ancient name. Probably the name of seer lingered long after the name of prophet became the more common and popular title, for no common word goes out of use but by slow degrees. Samuel's honoured ministry seems to have wrought this change of names. When he appeared in Israel the word of God was rare; there was no open vision. 1Samuel 3:1. But there were probably plenty of seers — men not endowed with the divine gift of prophecy, nor established as prophets of Jehovah, as Samuel was, but shrewd and practiced observers of men and things, who were skilled in solving many of the doubts and difficulties of the common people. These were not honoured with the lofty title of prophet, which, the people of that time associated only with such saintly personages as Moses and Abraham, for the seers probably pretended to no divine mission or special inspiration from Jehovah. But from Samuel's time onward the Lord spake often by prophets, and that office and order became an institution in Israel to offset the dangerous tendencies of the monarchy; and so the name seer gradually became obsolete.*[20]

And so says Saul to his young man, "Good your word—come, let us go." And so they go unto the city where there [was] a man of the God.

1Samuel 9:10

Then Saul said to his servant, "Your word [is] good—come, let us go." So they went into the city where the man of God [was].

Then Saul said to his servant, "What you have said is agreeable to me; come then, we will go."

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[20] From **http://www.studylight.org/commentaries/whe/view.cgi?bk=8&ch=9** accessed August 27, 2014 (slightly edited).

First, let's see what others have done:

Ancient texts:

Masoretic Text	And so says Saul to his young man, "Good your word—come, let us go." And so they go unto the city where there [was] a man of the God.
Septuagint	And Samuel said to his servant, "Well said, come and let us go." And they went to the city where the man of God was.

Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	"Good," said Saul, "let's go." And they set off for the town where the holy man lived.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Saul said to his servant, "A good idea; let us go." And they went to the town where the man of God lived.

Literal, almost word-for-word, renderings:

NASB	Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was.
NKJV	Then Saul said to his servant, "Well said [lit., *your word is good*]; come, let us go." So they went to the city where the man of God *was*.
Young's Updated LT	And Saul says to his young man, 'Your word *is* good; come, we go;' and they go into the city where the man of God *is*.

What is the gist of this verse? Saul decides that his servant and he are properly prepared, so they go to the city where the man of God is.

1Samuel 9:10a			
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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
na`ar (נַעַר) [pronounced *NAH-ģahr*]	*boy, youth, young man, personal attendant*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654

1Samuel 9:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ţôwb (טוֹב) [pronounced *toh^bv*]	*pleasant, pleasing, agreeable, good, better; approved*	masculine singular adjective which can act like a substantive	Strong's #2896 BDB #373
dâbâr (דָּבָר) [pronounced *daw^b-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #1697 BDB #182

Translation: Then Saul said to his servant, "Your word [is] good—..." Or, So Saul said to his servant, "Your word [i.e., *what you said*] [is] agreeable." It is not so much that Saul likes what his servant said, nor is it that what the servant said was a great idea; what his servant suggested is agreeable; it is a reasonable proposition. Therefore, Saul is up to going to talk to the man of God.

Recall that, the servant was going to give Saul the money to give to the man of God, which would have been proper protocol for that time. It would not have looked good for the master and servant to show up together and the servant brings a present but the master does not.

1Samuel 9:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*go, come, depart, walk; advance*	2nd person masculine plural, Qal imperative; with the voluntative hê	Strong's #1980 (and #3212) BDB #229
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	1st person plural, Qal imperfect; with the voluntative hê	Strong's #1980 (and #3212) BDB #229

Translation: ...come, let us go." Colloquially, we might render this: "So, come on now, we'll go."

Now, to give you an idea as to how far apart the various readings are and the significance of these differences, this phrase is found in two different ways. It reads: "Come, let us go" in the Massoretic text and "Come and let us go" in an early printed edition and the Septuagint. I mention that because when you hear of the number of differences found in the various manuscripts, most of them are minor, like this, and do not affect the meaning.

1Samuel 9:10c

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
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229

1Samuel 9:10c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿîyr (עִיר) [pronounced *ĝeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
The two word ʾăsher + shâm can be rendered *where, in what place, to what place* when found together. Sometimes, the addition of the verb *to be* might be appropriate to smooth out the phrasing.			
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
ʾĔlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: So they went into the city where the man of God [was]. It is a little weird that we keep hearing this city, which is not given by name; and Samuel is not named either. I am not sure why that is. It could be nothing more than the writing style of the author (the original eyewitness); or it could have been the way that Saul and his servant talked with one another.

The REB transposes vv. 9–10, which seems to make reasonable sense:

Revised English Bible Translates 1Sam. 9:7–10

[7]Saul said, 'If we go, what shall we offer him? There is no food left in our packs and we have no present to give the man of God, nothing at all.' [8]The servant answered him again, 'Wait! I have here a quarter-shekel of silver. I can give that to the man, to tell us the way.' [10]Saul said, 'Good! Let us go to him.' So they went to the town where the man of God lived. [9](In Israel in days gone by, when someone wished to consult God, he would say, 'Let us go to the seer.' For what is nowadays called a prophet used to be called a seer.)

You will note that the flow of the English is quite good with this change. At one time I was concerned when the REB would change the order of a verse and footnote it as *Verses 9 and 10 transposed* with no other explanation. However, they are simply pointing out what they did, rather than giving any sort of justification for it. In other words, this is not the result of research, but simply a change in the order made more English sense.

What we have so far is that the servant suggests to Saul that they go to a nearby city where a man of God, a prophet is. This prophet is Samuel and the city is likely Ramah. The first concern was whether or not they had

a gift to bring the prophet. Once that was established, they were bound for the city. What they did not know is that Samuel was expecting them.

Saul and His Servant Enter the City

They [even] they were going up in the ascent of the city and they have come upon maidens coming out to a drawing of waters; and so they say to them, "Is there in here the seer?" 1Samuel 9:11 **[As] they went up the embankment around the city, they happened upon young women coming out of the city to draw water, and they said to them, "Is there a seer in here?"**

As they began to walk up the embankment which surrounded the city, they crossed paths with some young women who had come out to get water, so they asked them, "Does the seer reside here and is he at home?"

The quote at the end sounds like a colloquialism. Let's see what others have done:

Ancient texts:

Masoretic Text	They [even] they were going up in the ascent of the city and they have come upon maidens coming out to a drawing of waters; and so they say to them, "Is there in here the seer?"
Septuagint	As they went up the ascent to the city, they find damsels come out to draw water, and they say to them, "Is the seer here?"
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	As they were climbing up the hill into the town, they met some girls who were coming out to draw water. They said to them, "Is this where the Seer lives?"

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	As they were going up the hill to the city, they met girls coming out to get water. They asked the girls, "Is the seer here?"
JPS (Tanakh)	As they were climbing the ascent to the town, they met some girls coming out to draw water, and they asked them, "Is the seer in town?"

Literal, almost word-for-word, renderings:

NASB	As they went to up the slope to the city, they found young women going out to draw water, and said to them, "Is the seer here?"
Young's Updated LT	They are going up in the ascent of the city, and have found young women going out to draw water, and say to them, 'Is the seer in this *place?"*

What is the gist of this verse? Saul and his servant go up the ill of the city and the come across some young women who were going to draw water. They ask the women if the seer is in this city.

1Samuel 9:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêmmâh (הֵמָּה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
ʿâlâh (עָלֹה) [pronounced *ģaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	masculine plural, Qal active participle	Strong's #5927 BDB #748
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
maʿălêh (מֵעֲלֵה) [pronounced *màh-ģuh-LEH*]	*ascent, a trail or road going up; a higher place [summit, stage, platform]; an acclivity, a hill*	masculine singular construct	Strong's #4608 BDB #751
ʿîyr (עִיר) [pronounced *ģeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: [As] they went up the embankment around the city,... Or, They were going up the ascent of the city... Most cities were located upon a hill (or a *tell*), which afforded the city some sort of initial protection. Often, the reason for this was, they built their city upon previously built cities. That is the way this city has been built, and Saul and his servant go up this tell.

1Samuel 9:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
hêmmâh (הֵמָּה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	3rd person masculine plural, Qal perfect; pausal form	Strong's #4672 BDB #592
naʿărâh (נַעֲרָה) [pronounced *nah-ģar-AWH*]	*female attendants, maids; girls, young women, women of marriageable age*	feminine plural noun	Strong's #5291 BDB #655

Naʿărâh can refer to a prostitute (Amos 2:7), an engaged girl (Deut. 22:25, 27), a little girl (I1Kings 5:2) or a mistress (Judges 19:3–6). It refers to female attendants or maids only when in the plural (Gen. 24:61 Ex. 2:5 Prov. 9:3). This is essentially an unmarried woman.

yâtsâʾ (יָצָא) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come forth; to rise; to flow, to gush up [out]*	feminine plural, Qal active participle	Strong's #3318 BDB #422

1Samuel 9:11b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
shâʾab (שָׁאַב) [pronounced *shaw-AHᴮV*]	*to draw [water]; to take from the surface*	3rd person masculine plural, Qal imperfect	Strong's #7579 BDB #980
mayim (מ) [pronounced *MAH-yim*]	*water, waters*	masculine plural noun	Strong's #4325 BDB #565

Translation: ...they happened upon young women coming out of the city to draw water,... Or, ...and they had come upon young women coming out to a drawing of waters... One of the most important aspects to our daily lives is the use of water. It is so important that we have developed a very complex system to bring the water into our homes. In the ancient world, they required water as well, but had to bring it into their homes by hand.[21] This job fell upon the young women of the household—at least in this instance. You may recall that when the Gibeonites fooled Joshua, he made them hewers of wood and drawers of water, two of the more menial jobs in the ancient world.

The first half of this verse indicates that we are at a typical ancient city. The ancient cities were generally built upon a hill, as that made for a better defense. However, the city had to be located near a water source, often a well located just outside the city limits (to me, it would seem that having a water supply within the city gates would be preferred). What will be mentioned later is their entrance into the city. An ancient city was generally surrounded by a protective wall with a gate which might remain open from dawn to perhaps an hour past dusk. When Saul and his servant were said to enter into the city (vv. 13–14), this means that they went through the front gate of the city.

1Samuel 9:11c			
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
ʾâmar (אמר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person feminine plural suffix	No Strong's # BDB #510
hă (ה) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied.		Strong's #none BDB #209

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[21] This does not apply to all ancient societies. Some Hamitic peoples had water piped in, as well as an extensive sewage system, according to Arthur Custance's *Doorway Papers,* "Noah's Three Sons," Vol. 1, Part 1, Chapter 3, p. 11 (from the Internet).

1Samuel 9:11c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yêsh (שֵׁ) [pronounced *yaysh*]	*being, substance, existence; used as a substitute for to be (without reference to number or tense); to be present, to be ready, to exist; the verb to be may be implied*	substantive	Strong's #3426 BDB #441
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
zeh (זֶ ה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260
Together, bᵉ zeh mean *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one*.			
râ`âh (רָאָה) [pronounced *raw-AWH*]	*a seer, perceiver*	Qal active participle with the definite article	Strong's #7200 BDB #906

Translation: ...and they said to them, "Is there a seer in here?" Or,...so they said to them, "Is there here the seer?" That is perhaps too literal, and we might render this "Does the seer live here?" or "Is the seer here?" There are two things that they are getting straight—does the seer or prophet of Israel live in this city, and is he in town right now? After all, this journey was predicated on the word of the servant, who, one would presume, didn't get out much.

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And so they answer them, and so they say, "There [is]; behold, to your faces. Hurry now for the day he had come to the city for a sacrifice of the day for the people in the high place.

</td><td>

1Samuel 9:12

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Then they answered them, saying, "There [is a seer here]; look, [he is] in front of you. Hurry, now, for today he has come into the city because the sacrifice today for the people [is] in the high place.

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Then the young women answered, "The seer is here; in fact, he is straight ahead. You will need to hurry because he was come into the city because of the ceremonial sacrifice today for the people in the high place.

Let's see how others handled the translation of this verse:

Ancient texts:

Masoretic Text   And so they answer them, and so they say, "There [is]; behold, to your faces. Hurry now for the day he had come to the city for a sacrifice of the day for the people in the high place.

Septuagint   And the virgins answered them, and they say to them, "He is; behold, before you; now he is coming to the city, because of the day, for today, [there is] a sacrifice for the people in Bama.

Significant differences: Apart from *hurry now,* there are no significant differences between the Greek and Hebrew. *Bama* is a transliteration for *high place*.

Thought-for-thought translations; paraphrases:

The Message	They answered, "It sure is--just ahead. Hurry up. He's come today because the people have prepared a sacrifice at the shrine.
NLT	"Yes," they replied. "Stay right on this road. He is at the town gates. He has just arrived to take part in a public sacrifice up on the hill.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	"Yes," they replied, "He is up there ahead of you. Hurry, for he has just come to the town because the people have a sacrifice at the shrine today.

Literal, almost word-for-word, renderings:

The Emphasized Bible	And the young women [Lit., *they* (feminine)] answered them and said,: He is, lo! before you now even as ‖to-day‖ hath he entered the city, for the people have a sacrifice to-day, in the high place.
NASB	And they answered them and said, "He is; see [or, *behold*], *he is* ahead of you. Hurry now, for he has come into the city today, for the people have a sacrifice on the high place today.
Owen's translation	They answered them (and said), "He is. Behold, he is just ahead of you. Make haste for just now he has come to the city because a sacrifice today to the people in the high place." [You will notice that in Owen's translation the phrase *he is* occurs twice—that is approximately two times more than it actually occurs in the Hebrew, as we will see].
Young's Updated LT	And they answer them and say, 'He is; lo, before you! Hurry, now, for today he has come in to the city, for the people have a stated sacrifice in a high place.

What is the gist of this verse? The women answer that the prophet has indeed come to this city and is going to offer a sacrifice in a high place.

1Samuel 9:12a			
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
ʾânâh (עָנַה) [pronounced *ĝaw-NAWH*]	*to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively*	3ʳᵈ person feminine plural, Qal imperfect	Strong's #6030 BDB #772
ʾêth (אֵת) [pronounced *ayth*]	*untranslated mark of a direct object; occasionally to, toward*	affixed to a 3ʳᵈ person masculine plural suffix	Strong's #853 BDB #84
wa (or va) (ֹ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3ʳᵈ person feminine plural, Qal imperfect	Strong's #559 BDB #55

1Samuel 9:12a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yêsh (שׁ) [pronounced *yaysh*]	*being, substance, existence;* used as a substitute for *to be* (without reference to number or tense); *to be present, to be ready, to exist*	substantive; the verb *to be* may be implied	Strong's #3426 BDB #441
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces countenance; presence*	masculine plural noun (plural acts like English singular); with the 2nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: Then they answered them, saying, "There [is a seer here]; look, [he is] in front of you. We obviously have some differences in the Septuagint, and there are differences as to how the Septuagint should be rendered as well. The young women answer the question posed them with the substantive yêsh. This is a perfectly normal response. They asked *is there* and the young women replied, *there is*.

The men are walking up the embankment toward the city's front gates; therefore, they are pointed toward the entrance of the city. The prophet is possibly going to sacrifice some animals right there at the entrance (which is where a lot of meetings and various congregations took place). In any case, the prophet is behind the women and in front of the two men. Or, simply stated, they just passed the prophet Samuel.

1Samuel 9:12b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mâhar (מַהַר) [pronounced *maw-HAHR*]	*to hasten, to hurry, to make haste;* its transitive use is *to prepare quickly, to bring quickly, to do quickly*	3rd person masculine singular, Piel imperative	Strong's #4116 BDB #554
´attâh (עַתָּה) [pronounced *ǵaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398

1Samuel 9:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine singular, Qal perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

Additional meanings of the lâmed preposition: *with reference to, as to, with regards to, belonging to.*

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to.* Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

| ʿîyr (עִיר) [pronounced *ģeer*] | *encampment, city, town* | feminine singular noun with the definite article | Strong's #5892 BDB #746 |

Translation: Hurry, now, for today he has come into the city... Keil and Delitzsch argue from this passage that this was not Ramah, the hometown of Samuel, but another city that he had just entered into for this sacrifice. Although that is definitely a possibility (the city is never named in this passage), Samuel could have returned from his circuit (1Sam. 7:16) to his hometown for this sacrifice.

Is This the City of Ramah?

Yes	No
1. Even Saul's servant knew that the prophet would be in this city (1Sam. 9:6). It would be more likely that Samuel's whereabouts would be known if he lived in this particular city.	1. The young ladies that Saul and his servant talk to indicate that Samuel has just entered the city because of the sacrifice of that day (1Sam. 9:12).
2. Samuel had built an altar in Ramah upon which to offer sacrifices (1Sam. 7:17).	2. This city is never named; it would make sense to mention the name of this city if it were Ramah.
3. Samuel recent arrival to this city could have simply been his returning from his circuit as a judge to his hometown for the sacrifice.	3. Ramah is not the only place where sacrifices were offered. Samuel offered sacrifices in Mizpah (1Sam. 7:9) and Gilgal (1Sam. 10:8 13:8–10) as well—therefore, there is no reason why this must be Ramah.
4. It is implied that Samuel had a home in this city (1Sam. 9:6, 18, 25–26).	4. Although there is an implication that Samuel had a house, that is never stated outright; and it is Saul who inquires as to the residence of the prophet in v. 18, which in no way proves that Samuel had a permanent residence there.
5. The disagreement over this location is actually based, to a certain degree, upon confusion as to where Rachel is buried. There is a traditional location which is incorrect. It is this traditional	

Is This the City of Ramah?

Yes	No
location (which is marked with a Moslem-like structure) near to Bethlehem which is misleading. We are nowhere near Bethlehem; and neither are Rachel's bones.	5. This location of Ramah would not jive with the traditional Tomb of Rachel, which is where Saul will go to next.

What is important to note is that Saul and his servant will be going by Rachel's Tomb in order to return to Gibeah, which is Saul's likely home. We should expect that Saul's route would reasonably take him from wherever he is right now past Rachel's Tomb and then to his father's house. It might also be appropriate to note that some translations assume that Saul came from Gibeah and arrives here in Ramah.[22]

This leads us to two important questions:

Where is Saul's Hometown?	Where is the Tomb of Rachel?
This is the easy one—Saul's hometown was Gibeah and that is his final destination after leaving Samuel. In 1Sam. 10:10, we have Saul coming into Gibeah (also translated *the hill*). This is discussed further in the exegesis of that passage and confirmed in 1Sam. 10:26 where Saul goes to his house in Gibeah.	This is a tougher question which is going to involve several points and three pages of material—therefore, let's go to the **Doctrine of the Location of the Tomb of Rachel**. The short answer is probably a mile or so just outside of Ramah. It would be along a road that Saul and his servant would naturally have taken in order to go from Ramah to Gibeah.

Our conclusion is simple. Samuel is residing in Ramah, and that is where we are right now. Saul and his servant will leave Ramah, travel past the tomb of Rachel, which is obviously fairly close, and along the road established between Ramah and Gibeah, Saul's hometown. Such a view is completely in agreement with Scripture (see the **Doctrine of the Location of the Tomb of Rachel** to verify this) and invokes no internal contractions in the Bible. This view does, however, contradict the traditional site for the tomb of Rachel, which is found just outside of Bethlehem.

Rachel's Tomb

This is a picture of the traditional location of Rachel's tomb. See the doctrine for the actual location of Rachel's tomb.

This picture was scanned from *The International Standard Bible Encyclopedia;* James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ® by Hendrickson Publishers; Vol. IV; p. 2524.

Alternate Theories

1.   One of the alternate theories is that Saul is *not* in Ramah, but to the southwest of Bethlehem. Therefore, everything easily falls together. That is, the location of Rachel's tomb, Saul's eventful return trip, etc. Keil and Delitzsch advance this proposition, which allows Rachel's tomb to be at its traditional location. However, even they have to hedge somewhat on this assertion. They claim that Saul did not actually go

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[22] The New Living Translation (i.e., *The Open Bible*) assumes this. See *The Open Bible;* the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 22.

Alternate Theories

to the Tomb of Rachel, but to Zelzah, which was nearby (v. 2). Their explanation is that the Tomb of Rachel would have been well-known at that time; therefore, adding the phrase *at Zelzah* would have been superfluous, if the location of Zelzah was the same as the location of the Tomb of Rachel.* Obviously, they hold to this theory because they believe the Tomb of Rachel to be in its traditional location. The fault I find with this is, *how did Saul's servant know that Samuel was southwest of Bethlehem if Bethlehem (or this other city) was not Samuel's hometown, and it was not among his circuit of cities?* The point that I make here is tenable, but not unarguable. One point that I can make in favor of Keil and Delitzsch's theory is, Saul goes to two major places on his way home, so a longer trip, from the vicinity of Bethlehem to Gibeah is more likely than the shorter trip between Ramah and Gibeah. But an argument against that is simply, *why the heck is Saul that far away from home if he is looking for these escaped donkeys?*

2. Thenius (some old Greek guy) supposes that Ephrath is not equivalent to Bethlehem and that the phrase *that is Bethlehem* crept into Gen. 35:19 48:7 as a gloss. Therefore, he apparently has Saul and Samuel meeting in Ephrath, which he locates southwest of Bethlehem. Even though Keil and Delitzsch dispute his position, their theories are actually quite similar.

*Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, pp. 428–429.

Now, you may wonder why I go to all the trouble of taking a position, such as the location of Rachel's Tomb or the meeting place of Saul and Samuel, argue these points passionately, and then allow that, *yeah, well, I could be wrong; here's what someone else thinks*. Here's the deal: what I want to offer is a reasonable explanation is to how does this all fit together. The autographs of Scripture must be completely without error with regards to everything, including geography. Therefore, I want you to be comfortable with at least one reasonable explanation of how it could have all come down. I make every attempt to make my theories in matters of time and geography to be reasonable and tenable; however, these assertions are not things that I would fight to the death over. Now, on matters of theology, on the other hand...

1Samuel 9:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
zebach (זֶבַח) [pronounced *ZEH^B-vakh*]	*slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughtering, sacrificial animal*	masculine singular construct	Strong's #2077 BDB #257
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʿam (עַם) [pronounced *ǵahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
b^e (בְּ) [pronounced *b^eh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88

1Samuel 9:12c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bâmâh (בָּמָה) [pronounced *baw-MAW*]	*a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]*	feminine singular noun with the definite article	Strong's #1116 BDB #119

Translation: ...because the sacrifice today for the people [is] in the high place. Now we have the reason for the seer's coming into the city: the sacrifice which would be offered. I've got to admit to initially being moderately confused at this point. The high places are generally associated with heathen worship and we have these young women telling Saul that the seer is in the city because there are sacrifices today for the people in the high places. Given the context, my more reasonable explanation is that the worship of God did incorporate some heathen aspects insofar as place. Or, for whatever reason, a higher elevation was associated with God apart from heathen considerations. Therefore, at this point, we need to refer to the **Doctrine of the High Places**.

From this doctrine, we observe that the worship in the high places was primarily heathen worship; and that the worship of God was to be in a localized place. However, this was not always the case and sacrifices were offered, particularly during this time period, at a number of different cities.

Having examined the **Doctrine of the High Places**, it is fair to note that we are no longer carefully following the prescriptions of worship laid down for us in the Law of God. There is one place designed by God for sacrificial worship. In fact, there was a potential civil war which was brewing over this very thing (Joshua 22). A different area of worship, another high place, is mentioned in the next chapter (1Sam. 10:5), which goes against the commandments given by Moses (Deut. 12:2–7, 13–15). No matter how we slice it, there is a problem here of some sort. Let's take this in points:

Problems with Israel's Worship

1. There is an ideal for Israel's worship. The Tent of God is to be erected in one place, along with the various articles of furniture, including the Ark of God, all of which are to be found in one place at one time. It is here where proper worship occurs and males were to gather here thrice yearly for Jehovah worship.
2. Here are the problems:
    a. The Ark and the Tent of God are separated. We do not know exactly where the Tent of God is (Shiloh has been destroyed, but the Tent apparently escaped destruction—1Chron. 16:37, 39–40); but we do know where the Ark is—it is being kept by the family of Abinadab in Kiriath-jearim, which is really not too far away from Ramah (1Sam. 7:1–2a 2Sam. 6:4).
    b. Second problem is that we have worship on a high place here, which was traditionally associated with heathen worship. One of the things which the Catholic Church has done over the centuries is to integrate heathen festivities with Christian doctrine and the result has been things like Easter and Christmas. We probably have a similar thing going on here. The high places are not completely destroyed, but re-associated with Jehovah worship. Now, it is not clear whether the word *high place* here refers to a higher elevation or whether that became a synonym in that time for a legitimate place of worship. In any case, the deal is, we have some sort of mixture of Godly worship and heathenism.
    c. The third problem is that we have two different worship areas. We have Samuel offering up a sacrifice in Ramah, but in the next chapter, there will be three prophets involved in worship on a high place which is near the tomb of Rachel.
    d. Israel has not fallen into deep reversionism. However, there are simply signs of their moving in that direction.
3. As has been discussed several times in the past, we do not know where the Tent of God is nor do we know whether or not it was functioning. Samuel was a great man of his day, but he did not get the worship of Israel completely back on track. Given that the Philistines had destroyed the city of Shiloh, which was their

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Problems with Israel's Worship

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worship city, and given the fact that, even though Israel had gotten back the Ark, there were many who died because of the Ark, it was not surprising that Israel did not return completely to the worship that God had designed for them. Because of these circumstances, don't place all of the blame on Samuel's shoulders. He functioned as a priest and as a judge and he was faced with the aforementioned serious problems.

4. Remember that Samuel was not in the line of Aaron. He was probably part Levite. Therefore, his function as a priest came about because the sons of Eli were first, total jerks; and second, dead. However, Samuel did not seem to pick up exactly where Eli left off, for the reasons already mentioned.
5. Given that Samuel was not in the line of Aaron, we should not be surprised that God does not require him to function in precise accordance with the Law.
6. Even with the Aaronic priesthood, we do not find Israel always obeying the ceremonial Law of God in every way. They did not observe their Sabbath years, for instance.
7. It would take King David to bring the Ark to Jerusalem. However, he did not put the Ark and the Tent of God together. His desire was to build a permanent structure for God, but that was not for him to do.
8. David's son Solomon will build the Temple for God and he will bring the Ark and the Tent of God and the furniture of the Tent all together.

Chapter Outline   **Return to the Chart and Map Index**

Next topic of discussion: which sacrifice is this? We are not really told; however, we do not seem to have the gathering of the tribes of Israel. The NASB and the NIV Study Bible, by their references, suggest that we are possibly looking at the sacrifice of the new moon (or, the new month, if you'd rather). This is discussed in Num. 28:11–15. In any case, it is a set of sacrifices with which the townsfolk appear to be familiar (the young women were aware of it, quite obviously).

The next item for discussion is *where are we?* I think that it would be reasonable that we are in Samuel's hometown of Ramah, where he built his home and an altar (1Sam. 7:16–17). Now, why is the name of the city not given? At first, Samuel's name is not given. He is known simply as the seer. However, this would be Ramah (1) because this is where Samuel built an altar; therefore, this is where he would offer sacrifices. (2) Saul's servant knew that this is where they would find Samuel. Someone who did not have access to Samuel's schedule would associate him with Bethel, Gilgal and Mizpah for a portion of the year (while he was on circuit) and with Ramah for most of the rest of the year (as that was his home). He would not be associated with just any city where he drops in suddenly, offers some sacrifices and splits.

Sometimes, when something is not outright stated, we have to follow the reasonable clues. As has been mentioned in a previous chapter (1Sam. 6–7), Shiloh has been destroyed, although Scripture does not record the actual incident. We can pretty much assume that Shiloh was destroyed on Samuel's watch. In 1Sam. 3, we have Samuel and Eli, his mentor, functioning in the Tent of God in Shiloh. In 1Sam. 4, the Ark is removed from the Tent to provide the Israelites good luck in battle, and then the Ark is taken (1Sam. 4–5). By the time the Ark has been returned to Israel, seven months later (1Sam. 6:1), it gets moved around, but it is not taken back to Shiloh, nor is there any connection between the Ark and the Tent of God ever again. In the final verse of 1Sam. 7, Samuel builds an altar in his hometown of Ramah, and in this chapter we have him offering sacrifices on behalf of the people. However, nothing is said about the Ark, the Tent of God or Shiloh. King David, about 40 years later, will fetch the Ark and there will be quite a ceremony over that. However, nothing will be said of Shiloh or the Tent of God. Finally, when Solomon offers a thousand sacrifices in the high place, this is excused because there was no house of Jehovah built (1Kings 3:2–4). When Solomon does build the Temple, he also gets the original Tent of God and the remaining furnishings as well (1Kings 6–8). All these things taken together, along with later references to the destruction of Shiloh, indicate that Shiloh was destroyed after 1Sam. 4 and prior to 1Sam. 9. Even though I arrived at these conclusions independently, I am not the only person who put the time line together like this. The NIV Study Bible writes: *At this time the central sanctuary was not functioning because the ark of God*

was separated from the tabernacle; Shiloh had been destroyed, and the priestly family, after the death of Eli's sons, was apparently still inactive.[23]

As your entering of the city then you will find him before he goes up the high place-ward to eat for will not eat the people until his coming as he [even] he will bless the slaughtered animal after so will eat the called ones. And now go up because [of] him and the day you will discover him."

1Samuel 9:13

As you enter the city, you will find him before he goes up to the high place to eat, for the people will not eat until he comes, as he [even] he will bless the sacrifice; afterwards, the called ones will eat. Now go up at this time to him for you will find him today."

When you enter in through the city gates, you will probably locate him prior to going up to the high place to eat. The meal will not begin without him. He must first bless the sacrifice, and then those whom he called will eat. Now, go up into the city, and you will run into him immediately."

These young women had a lot to say. We get a fairly extended quote from them and the reason that they seem to talk for a long time is twofold: (1) these are young women; and (2) Saul is the tallest and possibly the handsomest man that they have ever spoken to. Therefore, you would expect them to give a longer answer to him than to some unsavory type.

There is one portion of this verse which is very scrambled at the end. Of course, in your translation, it comes out smooth, but it didn't begin that way. Let's see how others translated this:

Ancient texts:

Masoretic Text	As your entering of the city then you will find him before he goes up the high place-ward to eat for will not eat the people until his coming as he [even] he will bless the slaughtered animal after so will eat the called ones. And now go up because [of] him and the day you will discover him."
Septuagint	"As soon as you enter into the city, so you will find him in the city, before he goes up to Bama to eat; for the people will not eat until he comes in, for he blesses the sacrifice, and afterwards the guests eat; now then go up, for you will find him because of the holiday."
Significant differences:	No significant differences. There is a repetition of *in the city* in the Greek.

Thought-for-thought translations; paraphrases:

The Message	As soon as you enter the town, you can catch him before he goes up to the shrine to eat. The people won't eat until he arrives, for he has to bless the sacrifice. Only then can everyone eat. So get going. You're sure to find him!"

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	As soon as you enter the town, you will find him before he goes up to the shrine to eat; the people will not eat until he comes; for he must first bless the sacrifice and only then will the guests eat. Go up at once, for you will find him right away."

Literal, almost word-for-word, renderings:

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[23] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 383.

NASB	"As soon as you enter the city you will find him before he goes up to the high place to eat, for the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore go up for you and will find him at once."
NKJV	"As soon as you come into the city, you will surely find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up, for about this time you will find him."
Owen's translation	"As soon as you enter the city you will find him before he goes up to the high place to eat, for will not eat the people till he comes since he must bless the sacrifice—afterward will eat those who are invited. Now go up for him immediately—you will meet him."
Young's Updated LT	At your going in to the city so you do find him; before he goes up in to the high place to eat; for the people do not eat till his coming, for he blesses the sacrifice; afterwards they eat, who are called, and now, go out for at this time you find him."

What is the gist of this verse? The young women tell Saul that they will run into the priest as he goes up to the high place, as he must go up there, because no one will eat until he arrives.

1Samuel 9:13a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kaph or kᵉ (כְ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive construct with the 2ⁿᵈ person masculine plural suffix	Strong's #935 BDB #97
The kaph preposition, or kᵉ (כְ) [pronounced *kᵉ*], which means *like, as, according to,* when this is combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*. It carries with it a temporal connotation.			
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746
kên (כֵּן) [pronounced *kane*]	*so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	2ⁿᵈ person masculine plural, Qal imperfect	Strong's #4672 BDB #592
ʾêth (אֵת) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 3ʳᵈ person masculine plural suffix	Strong's #853 BDB #84
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
ṭerem (טֶרֶם) [pronounced *TEH-rem*]	*before that, previously; before the beginning, not yet*	adverb	Strong's #2962 (and #2958) BDB #382

1Samuel 9:13a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
With the bêyth preposition, it means *before, before that, previously, prior to*.			
ʿâlâh (עָלָה) [pronounced *ğaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
bâmâh (בָּמָה) [pronounced *baw-MAW*]	*a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]*	feminine singular noun with the definite article and the hê locale	Strong's #1116 BDB #119
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	Qal infinitive construct	Strong's #398 BDB #37

Translation: As you enter the city, you will find him before he goes up to the high place to eat,... They are told to walk through the front doors of the city and they will practically run into the man of God.

Then we have an explanation as to why they would run into him. We actually have more conversation recorded here than I would have expected. I would have expected a sparse "Walk straight ahead; you can't miss him." The richness of the conversation suggests to me that Saul (or his servant) passed along this conversation to whomever recorded it, which is likely Samuel. Another is that the young women recalled exactly what they said and later repeated it enough to where it found its way into Scripture. You may think that far-fetched, but we are speaking of young women who have come across a tall, personable, self-effacing handsome young man[24] with a servant (indicating that he was reasonably well-off) and that this conversation may have been retained for its imagined romanticism at first. When Saul was named king over all Israel, they would recall it because that was the man with whom they spoke.

The next phrase is: "...before he goes up to the high place to eat..." We tend to think back upon the days of the Jews as times of fasting and prayer, but their religious festivals were centered around sacrifices of animals which were then eaten in a large feast. Apparently, the High Priest, or the spiritual authority of that time, would eat first, which would signal to the others that it was time to partake.

Since the destruction of Shiloh and the taking down of the Tent of God, there are a lot of details that we have to fill in. First of all, there is nothing said in Scripture about the Tent of God being taken to Ramah or being erected in Ramah. Although there is a possibility of that occurring, it seems unlikely as we have groups of priests gathered elsewhere (1Sam. 21:1–6). In any case, the implication of this phrase is that the *high place* is literally a high place; that is, it is not simply an area set aside for religious worship, but a place where Samuel would have to *go up* to (we have similar phrasing in the next verse as well). Barnes suggests that there was a citadel erected somewhere in the city and that this citadel also had a place for sacrificing and for dining. It could have simply been a hill or high elevation within the city limits.

Application: Now, you might object vehemently and decide that Samuel has no business conducting any sort of worship on a high place—it is just incongruous. Well, you'd be wrong. God is apparently with Samuel, as He continues to speak to Samuel and guide him. If God so chose, they would simply raze this cite and erect the Tabernacle—however, this is not what God chose for Samuel to do. Besides, when the was the last time you attended a Christmas or an Easter service? Are there any commandments for us to attend those services?

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24 All of these characteristics of Saul will be revealed as we go further into this book.

Absolutely not. Are there any commandments for us to participate in those holidays? There are none. This is a situation where an apostate church fused Christianity with some heathen practices and came up with these two holidays. Should we therefore repudiate Christmas and Easter and all who celebrate it? Not necessarily. That is not what Live each day alike means (in fact, I have misquoted it; it comes from Rom. 14:5, which reads: One indeed esteems a day above *another* day; and *another* esteems every day *alike*. Let each one be fully assured in his own mind). If you are concerned with the materialism and origins of Christmas, you do not need to celebrate it. However, if you have children and all of their friends are getting presents, there is nothing wrong with you celebrating Christmas in that way either. When you focus on this, you are focusing on that which is unimportant, trivial.

1Samuel 9:13b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (פִּ) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	3rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
ʿam (עַם) [pronounced *ǵahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʿad (עַד) [pronounced *ǵahd*]	*while; until, so long as; even to; even that, so that*	conjunction	Strong's #5704 BDB #723
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	Qal infinitive construct with the 3rd person masculine singular suffix	Strong's #935 BDB #97

This preposition must have some specialized use with the Qal infinitive construct, but I cannot determine what it is. The translations gave the rendering *until, till*.

Translation: ...for the people will not eat until he comes,... This is more by way of explanation. Samuel is the honored guest to any meal which involves sacrifices to God; and no one can eat until he arrives—that is simple protocol.

1Samuel 9:13c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kîy (פִּ) [pronounced *kee*]	*when, that, for, because*	explanatory conjunction; preposition	Strong's #3588 BDB #471
hûwʾ (הוּא) [pronounced *hoo*]	*he, it*	3rd person masculine singular, personal pronoun	Strong's #1931 BDB #214

1Samuel 9:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Hûwʾ is also used as a masculine singular, demonstrative pronoun and is rendered *that; this*.			
bârak^e (בָרַךְ) [pronounced *baw-RAHK^e*]	*to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse*	3^rd person masculine singular, Piel perfect	Strong's #1288 BDB #138
zebach (זֶבַח) [pronounced *ZEH^B-vakh*]	*slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughtering, sacrificial animal*	masculine singular noun with the definite article	Strong's #2077 BDB #257

Translation: ...as he [even] he will bless the sacrifice;... This was the protocol: the spiritual leader was to show up for the sacrifice and offer a blessing before anyone was to partake in eating the sacrifice. This indicates that Samuel functioned, to a certain degree, as a priest over Israel. However, this verse says nothing about him offering the sacrifice, so it is unclear whether that is done by the head of a family or whether someone else had that priestly function. It is not clear whether we have an Old Testament precedent for this; however, we find several instances of a meal being blessed in the New (Matt. 26:26–27 Luke 9:16 John 6:11, 23 I Tim. 4:3–5).

1Samuel 9:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾachar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind*	preposition	Strong's #310 BDB #29
kên (כֵּן) [pronounced *kane*]	*so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
Together, ʾachar and kên mean *after so* (literally) or *afterward, afterwards*.			
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	3^rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
qârâʾ (קָרָא) [pronounced *kaw-RAW*]	*the called ones, the assembled [summoned] ones; the chosen ones*	masculine plural, Qal passive participle	Strong's #7121 BDB #894

Translation: ...afterwards, the called ones will eat. It is interesting that this language is used. You may not have realized that believers in the Old Testament were called *the called ones*. However, this is a reference to them being summoned to the meal. This was a celebration, and it celebrated the new king, who was just arriving, unawares of the activity taking place.

1Samuel 9:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
˓attâh (עַתָּה) [pronounced *ġaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773

When followed by an imperative or an interrogative, wᵉ + the adverb ˓attâh mean *and so, thus, things being so, therefore, now therefore*. Sometimes, the concept of time is lost when this combination is used to incite another.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
˓âlâh (עָלֹה) [pronounced *ġaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	2ⁿᵈ person masculine plural, Qal imperative	Strong's #5927 BDB #748
kîy (כִּ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Kîy, like many of the small words in Hebrew, has a large number of uses: ❶ It is used as a relative conjunction, particularly after the verbs *seeing, hearing, speaking, knowing, believing remembering, forgetting* and in such cases means *that*. ❷ Although kîy is used for consecution and effect and rendered *to that, that;* it sometimes has an intensifying force and is rendered *so that, so even, even*. This is how it is used in this context. ❸ The connective can be used of time and be rendered *at that time, which, what time, when*. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❺ It can be used as a relative causal particle: *because, since, while, on account that*. When we find it several times in a sentence, it can mean *because...and* or *for...and*. ❻ It can also have a continuous disjunctive use here and be rendered *for...or...or* (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean *but* (the former must not be done because the latter is to be done).

This conjunction kîyhas several meanings, depending upon the context. Gesenius calls this one of the oldest words found in the Hebrew, which means that it will have a variety of meanings. Some of the uses of kîy are as follows:❶ kîy is used for consecution and effect and rendered *to that, that;* and sometimes it has an intensifying force and is rendered *so that, so even, even*. Secondly, ❷ this connective can be used of time and be rendered *at that time, which, what time, when*. ❸ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (*then, so*). ❹ It can be used as a relative causal particle: *because, since, while, on account that*. Keil and Delitzsch disagree, saying to the particle כִּ does not mean *if, as* or *when,* nor is it to be regarded as a copyist's error.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	*untranslated mark of a direct object; occasionally to, toward*	affixed to a 3ʳᵈ person masculine singular suffix	Strong's #853 BDB #84

Now I have combed the lexicons under kîy and under the sign of the direct object (as well as under its prepositional use) and cannot find anything which deals with this combination.

Translation: Now go up at this time to him... Now the young maidens, who have actually been talking for awhile, may have noticed that these two men were hanging on their every word. Literally, we have "And now go up for with him..." or "And now go up that him..." Do you get the impression that these gals are sort of babbling at this point? Some women are very taken by a man and cannot seem to shut up in their excitement. I am not complaining, as it happens to me all the time; I am simply making an observation.

1Samuel 9:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article); possibly *immediately*	masculine singular noun with a definite article	Strong's #3117 BDB #398
mâtsâ` (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	2ⁿᵈ person masculine plural, Qal imperfect	Strong's #4672 BDB #592
`êth (אֵת) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 3ʳᵈ person masculine plural suffix	Strong's #853 BDB #84

Translation: ...for [lit., *and*] you will find him today." Or, more completely: "And now go up because of him and today you will meet him."

You will no doubt note that a literal translation makes little sense for the latter portion of v. 13. And, no matter which translation that you use, you probably did not realize that there was any problem with the text. I would have expected Rotherham to tell us that he translated according to the Septuagint or according to some alternate manuscripts. I would have expected another translation to say that the Hebrew was unintelligible at this point. However, I believe that it is important for you to know what goes on behind the scenes, as it were.

Various Translations of 1Sam. 9:13b

Literal #1	"And now go up because of him and today you will meet him."
Literal #2	"And now go up because of with him and today you will meet him."
Suggested Literal	"And now go up for today you will meet him."
The Amplified Bible	So go on up, for about now you will find him.
The Emphasized Bible	‖Now‖ therefore, go up, for <about this very time> shall ye surely find him.
God's Word™	Go. You should be able to find him now.
NASB	Now therefore go up for you will find him at once.
NKJV	Now therefore, go up, for about this time you will find him.
NRSV	Now go up, for you will meet him immediately.
REB	Go up now, and you will find him at once.
Septuagint	Now then go up, for you will find him because of the holiday.
Young's Literal Translation	...and now, go out for at this time you find him.

Various Translations of 1Sam. 9:13b

Possible Explanation: in the Hebrew, we find kîy (*for, because, that*) followed by the demarcation of a direct object (this same word doubles as a conjunction and can mean *with*). Affixed to the direct object sign is the 3rd person masculine singular suffix. After this, we have a wâw conjunction. We do not find this combination of words referred to in BDB or in Gesenius. Taken in a strictly literal sense, they make no sense, as you see in the two literal translations of this phrase (most combined prepositions do make some sense, even when taken literally). Let me suggest to you that the sign of the direct object, its 3rd person masculine singular suffix and the wâw conjunction were borrowed from elsewhere and inserted by a very tired copyist (this is one of the most common types of errors made by copyists). At the end of this verse we have the sign of the direct object, the 3rd person masculine singular suffix and a wâw consecutive (which, prior to the Massorites, looked exactly like a wâw conjunction). It would not be unreasonable for the copyist to see that, insert it here, and then to copy it correctly a few words later. You will note that most of the translations—even the most literal ones—ignored all or portions of this phrase, and, surprisingly enough, none of them footnoted it with an explanation or a reference (I really expected Rotherham to make mention of this).

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That there is a problem with the Hebrew text and that it is smoothed out as early as the Septuagint should not cause us any problems with our faith. This is rather simple; there is a problem which was probably introduced early on in the copying of this verse, and one which persists to this day. Dozens of translators have chosen to essentially ignore all of the Hebrew at this point, and choose the words which they see as fitting. It is even possible that the translators of the Septuagint did the same thing. You may protest: *if the words made no sense in the Hebrew, why didn't the copyist catch that?* Two possible reasons: (1) If you have ever re-read your own writing,[25] you will come across phrases and sentences which are messtup. I find this all the time in my own writing. It is not that I don't know how to English speak; it is just that my brain does not always have a complete connection to my fingers of typing. Therefore, grammatical and spelling errors creep into what I write (often with great abundance). (2) The second explanation is this: at some point in time, the Biblical Hebrew was becoming more and more of an unused or semi-used language. It is not completely unlikely that a copyist of 100 or 200 B.C. did not have a firm grasp of all the nuances of early Hebrew. In fact, he may not have even been able to communicate in Hebrew (although he probably could speak it, just as some Catholics speak Latin during mass). Therefore, his lack in the realm of Hebrew would allow for such an error to be made. By the way, why do you think a translation into Greek was made and why do you think all of the Apostles (except for possibly Matthew) used the Greek translation? That was the language that they spoke; ancient Hebrew was not. In other words, we should not become troubled whenever there is a glitch in the Hebrew of a verse. From things like this came the great science of Biblical criticism.

Several translations change the verse order. Although some may look at that as tampering with the original, there was no verse division in the original Hebrew. Therefore, since no one has a serious problem with exact word order, we should further have no problem with changing the order of the verses to better fit the English sense.

A Comparative Translation of 1Sam. 9:8–13

Semi-Literal	TEV	CEV
8 Then the young man augmented to answer Saul, saying, "A fourth of a shekel of silver is found with me; you will give [this] to the man of God and [then] he will declare to us [the	8 The servant answered, "I have a small silver coin. I can give him that, and then he will tell us where we can find them." 9–11 Saul replied, "A good	8 "I have a small piece of silver," the servant answered. We can give him that, and then he will tell us where to look for the donkeys."

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[25] When I originally, wrote this, I used the word *wiring* right here instead of *writing*.

A Comparative Translation of 1Sam. 9:8–13

Semi-Literal	TEV	CEV
purpose and end] of our journey." ⁹ Before, in Israel, so spoke a man when he went to inquire of God: "Come let us go to the seer" (for the *prophet* [of] today was formerly called a *seer*). ¹⁰ Then Saul said to his servant, "Your word [is] good—come, let us go." So they went into the city where the man of God [was]. ¹¹ [As] they went up the embankment around the city, they happened upon young women coming out of the city to draw water, and they said to them, "Is there a seer in here?" ¹² Then they answered them, saying, "There [is a seer here]; look, [he is] in front of you. Hurry, now, for today he has come into the city because the sacrifice today for the people [is] in the high place. ¹³ As you enter the city, you will find him before he goes up to the high place to eat, for the people will not eat until he comes, as he [even] he will bless the sacrifice; afterwards, the called ones will eat. Now go up for you will find him today."	idea! Let's go." So they went to the town where the holy man lived. As they were going up the hill to the town, the met some girls who were coming out to draw water. They asked the girls, "Is the seer in town?" (At that time a prophet was called a seer, and so whenever someone wanted to ask God a question, he would say, "Let's go to the seer.") ^{12–13} "Yes, he is," the girls answered. "In fact, he is just ahead of you. If you hurry, you will catch up with him. As soon as you go into town, you will find him. He arrived in town today because the people are going to offer a sacrifice on the altar on the hill. The people who are invited won't start eating until he gets there, because he has to bless the sacrifice first. If you go now, you will find him before he goes up the hill to eat."	^{9–10} "Great!" Saul replied. "Let's go to the man who can see visions!" He said this because in those days God would answer questions by giving visions to prophets. Saul and his servant went to the town where the prophet lived. ¹¹ As they were going up the hill to the town, they met some young women coming out to get water, and the two men said to them, "We're looking for the man who can see visions. Is he in town?" ¹² "Yes, he is," they replied. "He's in town today because there's going to be a sacrifice and a sacred meal at the place of worship. In fact, he's just ahead of you. Hurry ¹³ and you should find him right inside the town gate. He's on his way out to the place of worship to eat with the invited guests. They can't start eating until he blesses the sacrifice. If you go now, you should find him."

You will note that the CEV gives a whole different understanding to vv. 9–10. Traditionally, the parenthetical v. 9 simply tells us that the popular word for *prophet* during this time was *seer*. You will note that the sense of the CEV is that people would go to the prophet to answer questions based upon the visions that God would give him.

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</div>

And so they went up the city. They are entering the midst of the city and behold, Samuel coming out to encounter them to go up the high place.	1Samuel 9:14	**So they went up into the city. They are entering the city [lit., *the midst of the city*], and look, [and there is] Samuel coming out to encounter them, to go up to the high place.**

They therefore went up into the city and suddenly, in front of them, was Samuel, coming out to meet them and to go up to the high place.

First, what others have done:

Ancient texts:

Masoretic Text	And so they went up the city. They are entering the midst of the city and behold, Samuel coming out to encounter them to go up the high place.
Septuagint	And they go up to the city; and as they were entering into the midst of the city, behold, Samuel came out to meet them, to go up to Bama.

Significant differences: There are no significant differences.

Thought-for-thought translations; paraphrases:

The Message	They continued their climb and entered the city. And then there he was--Samuel!-- coming straight toward them on his way to the shrine!
NEB	So they went up to the city, and just as they were going in, there was Samuel coming towards them on his way up to the shrine.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	So they went up to the town; and as they were entering the town, Samuel came out toward them, on his way up to the shrine.

Literal, almost word-for-word, renderings:

The Emphasized Bible	So they went up into the city. <As they were entering into the midst of the city> lo! ‖Samuel‖ coming out over against them [or, *to meet them],* to ascend the high place.
NASB	So they went up to the city. As they came into the city, behold, Samuel was coming out toward them to go up to the high place.
Young's Updated LT	And they go up into the city, and lo, Samuel is coming out to meet them, to go up to the high place;...

What is the gist of this verse? Saul and his servant enter into the city and run right into Samuel, who is about to go up to the high place.

1Samuel 9:14a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʽâlâh (עָלָה) [pronounced *ǵaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	3rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
ʽîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: So they went up into the city. Saul and his servant are at the foot of the hill going to the city, or part way up. They have been told by the young women to simply walk through the gates of the city in order to find Samuel.

1Samuel 9:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêmmâh (הֵמָּה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
bôwʾ (בּוֹא) [pronounced *boh*]	*the one entering [coming, one going] [in]; he who enters [goes, comes (in)]*	Qal active participle with the mps	Strong's #935 BDB #97
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
tâvekᵉ (תֶּוֶךְ) [pronounced *taw-VEKᴱ*]	*midst, among, middle*	masculine singular construct	Strong's #8432 BDB #1063
With the bêyth preposition, tâvekᵉ can mean *in the middle of, in the midst of; into, among*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*.			
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: They are entering the city [lit., *the midst of the city*], ... So far, this gives us: So they went up the city. [As] they were entering the city... So they go up the hill, the enter in through the gates of the city, and the walk towards the middle of the city. As they approach the middle of the city...

1Samuel 9:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
yâtsâʾ (אָצָ) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come forth; to rise; to flow, to gush up [out]*	Qal active participle	Strong's #3318 BDB #422
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

1Samuel 9:14c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
qârâ` (קָרָא) [pronounced *kaw-RAW*]	*to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble*	Qal infinitive construct with the 3rd person masculine plural suffix	Strong's #7122 & #7125 BDB #896

This is a homonym; the other qârâ` means *to call, to proclaim, to read, to assemble*.

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.[26] (4) Lâmed with the infinitive can connote *shall* or *must*.[27]

Translation: ...and look, [and there is] Samuel coming out to encounter them,... Then we finally have the proper noun *Samuel;* this is the first time that he is mentioned by name in this chapter. So, why is that? Why isn't Samuel's name mentioned back in v. 6 or 7 or 8 or 10 where he is called *the man of God?* The author is telling us something here by not using Samuel's name until we come to Samuel himself. Saul did not know Samuel's name—he did not know that this was the city of Samuel and he did not know enough about Samuel to even know his name. Saul had little or no interest in spiritual things at this time, which is going to make the saying *Is Saul among the prophets?* (1Sam. 10:11b) even more ironic.

Now was Samuel expecting them? Not exactly. To be more precise, Samuel knew they were coming; he just did not know exactly when. It states that he is coming out to encounter them, which makes It sound as though there is a purpose here. There is a purpose—this is God's purpose that they run into one another at exactly this time. God expects them to meet up because He orchestrated it. Saul and his young man were not just wandering out in the hill country for no reason. And, we will find out in the next couple of verses, Samuel was expecting at any time to run into Saul.

1Samuel 9:14d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
´âlâh (עָלה) [pronounced *ğaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	Qal infinitive construct	Strong's #5927 BDB #748
bâmâh (בָּמה) [pronounced *baw-MAW*]	*a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]*	feminine singular noun with the definite article	Strong's #1116 BDB #119

Translation: ...to go up to the high place. Samuel was there for two things. He was going up to this gathering in the high place for the sacrifice; however, he was in the city waiting on Saul—even though Saul did not realize this. Saul is the guest of honor at this banquet; not Samuel.

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[26] the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax;* 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

[27] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

God Previously Told Samuel of Saul's Coming

And Y^ehowah had revealed [to] an ear of Samuel a day one to a facing of Saul, to say...   1Samuel 9:15   **And Yehowah revealed to the ear of Samuel one day previous of a coming of Saul, saying...**

Now Jehovah had revealed the following to Samuel the day previous to Saul's coming:...

First, what others have done:

Ancient texts:

Masoretic Text	And Y^ehowah had revealed [to] an ear of Samuel a day one to a facing of Saul, to say...
Septuagint	And the Lord uncovered the ear of Samuel one day before [or, *the day before*] Saul came to him, saying...

Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	The very day before, GOD had confided in Samuel,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Now, the LORD had revealed the following message to Samuel one day before Saul came:
JPS (Tanakh)	Now the day before Saul came, the LORD had revealed the following to Samuel:...

Literal, almost word-for-word, renderings:

NASB	Now a day before Saul's coming, the LORD had revealed [lit., *uncovered the ear*] *this* to Samuel saying,...
Young's Updated LT	...and Jehovah had uncovered the ear of Samuel one day before the coming of Saul, saying,...

What is the gist of this verse? The previous day, God had spoken to Samuel concerning Saul.

1Samuel 9:15			
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
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217

1Samuel 9:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâlâh (גָּלָה) [pronounced gaw-LAWH]	to uncover, [one's ear to hear something]; to reveal, to disclose, to make naked; to remove, to depart; to make [a land] naked of inhabitants, to emigrate, to be led into exile	3rd person masculine singular, Qal perfect	Strong's #1540 BDB #162
ʾêth (אֶת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾôzen (אֹזֶן) [pronounced OH-zen]	ear	feminine singular construct	Strong's #241 BDB #23
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced shᵉ-moo-ALE]	which means heard of El; it is transliterated Samuel	proper masculine noun	Strong's #8050 BDB #1028
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly immediately	masculine singular noun with a definite article	Strong's #3117 BDB #398
lâmed (ל) (pronounced lᵉ)	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לְפָנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôwʾ (בּוֹא) [pronounced boh]	to come in, to come, to go in, to go, to enter	Qal infinitive construct	Strong's #935 BDB #97
Shâʾûwl (שָׁאוּל) [pronounced shaw-OOL]	which is transliterated Saul; it means asked for	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) (pronounced lᵉ)	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	Qal infinitive construct	Strong's #559 BDB #55

Translation: And Yehowah revealed to the ear of Samuel one day previous of a coming of Saul, saying... Or, And Yᵉhowah revealed [to the] ear of Samuel one day previous of a coming of Saul, to say... This is an odd place for this verse to end, as it is a part of the verse which follows.

Recall that Samuel is a prophet and God communicated to him. I have had various thoughts about God's communication to man and the recording of same. With Moses and probably with Joshua, I believe that almost every time God communicated with them, they took notes (if only mental ones) and later recorded it accurately,

indicating that this was a direct communication from God. However, with Samuel, there appear to be times that God communicated with him where he did not write down the details. This example right here appears to be mentioned off-handedly, as in, *oh, yeah, and God had said this to Samuel the day before*. We will find the lives of Samuel and Saul intertwined throughout the remainder of this book, even after the death of Samuel. Saul looked good and he starts well, but eventually he will go far afield and Samuel will be there as his guide.

> McGee comments on divine inspiration: *The question is often asked, "Just how did God communicate in the Old Testament when it says, 'The Lord spake?' " I think that when it says the Lord spake, He spoke. That is the way communication came. It came by words. It is the words of Scripture that are inspired, not the thoughts. We are given an inkling of how God communicated when it says, "Now the Lord had told Samuel in his ear..." What I hear in my ears are words. That is the only thing that makes sense and that, of course, is what Samuel heard.*[28]

"As the time tomorrow I will send unto you a man from a land of Benjamin and you have anointed him for a prince over My people Israel and he has delivered My people from a hand of Philistines for I have seen My people for has come their cry unto Me."	1Samuel 9:16	**"About this time tomorrow, I will send to you a man from the land of Benjamin and you will anoint him as crown-prince [or, *king-designate*] over My people Israel. He will deliver My people from the hand of the Philistines, for I have looked upon My people and [lit., *and*] their cry has come to Me."**

"About this time tomorrow, I will send to you a man from the territory of Benjamin and you will anoint him as the crown-prince over My people Israel. He will deliver My people from the aggression of the Philistines, for, when I looked down upon My people, their cry came up to Me."

As we examine this, recall what was typical during the time of the judges: Israel will move away from God, often indulging in idolatry of one form or another. God would then get their attention by putting another country or people over them (now, this would be for portions of Israel, and not the entirety of the land). The Israelites would suffer under this slavery and cry out to God. God would hear them and send a deliverer. We are still in the period of the judges. Eli was the High Priest; Samuel was a judge (1Sam. 7:15 8:1, 7). Samuel was also a prophet (1Sam. 3:21 8:10–18). And Samuel had spiritual responsibilities which involved sacrifices to God on behalf of the people (1Sam. 9:12–13). So, what we have here is a repeat of the process which was a part of the time period of the judges. Now, since Samuel wore many hats, he was also a transitional figure, taking Israel from the period of the judges to the period of the monarchy when God spoke to Israel (and to the kings) through prophets. This is important to recognize, as there have been several instances of a transitional period in God's plan. The most important to us is the book of Acts, which covers a transitional period of God placing the responsibility of the dissemination and preservation of His Word in the hands of the Church rather than under Israel's responsibility. There were a great many things which occurred during that time which were typical of a transitional period, but not typical of the period which immediately preceded or the period which immediately followed.

Let's now see how others have dealt with the translation of this verse:

Ancient texts:

Masoretic Text	"As the time tomorrow I will send unto you a man from a land of Benjamin and you have anointed him for a prince over My people Israel and he has delivered My people from a hand of Philistines for I have seen My people for has come their cry unto Me."
Septuagint	"At this time tomorrow, I will send to you a man out of the land of Benjamin, and you will anoint him to be ruler over My people Israel, and he will save My people out of the hand of the Philistines; for I have looked upon the humiliation of My people, for their cry is come unto Me."

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[28] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; pp. 53–54.

Significant differences: Although there are a couple of extra words in the Greek, there is no real difference between the two manuscripts.

Thought-for-thought translations; paraphrases:

CEV   "I've seen how my people are suffering, and I've heard their call for help. About this time tomorrow I'll send you a man from the tribe of Benjamin, who will rescue my people from the Philistines. I want you to pour olive oil on his head to show that he will be their leader."

The Message   "This time tomorrow, I'm sending a man from the land of Benjamin to meet you. You're to anoint him as prince over my people Israel. He will free my people from Philistine oppression. Yes, I know all about their hard circumstances. I've heard their cries for help."

NEB   'At this time tomorrow I will send you a man from the land of Benjamin. Anoint him prince over my people Israel, and then he shall deliver my people from the Philistines. I have seen the sufferings of my people and their cry has reached my ears.' [*the sufferings of* is found in the Septuagint and omitted in the Hebrew].

NLT   "About this time tomorrow I will send you a man from the land of Benjamin. Anoint him to be the leader of my people, Israel. He will rescue them from the Philistines, for I have looked down on my people in mercy and have heard their cry."

TEV   "Tomorrow about this time I will send you a man from the tribe of Benjamin; anoint him as ruler of my people Israel, and he will rescue them from the Philistines. I have seen the suffering of my people and have heart their cries for help."

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)   "At this time tomorrow, I will send a man to you from the territory of Benjamin, and you shall anoint him ruler of My people Israel. He will deliver My people from the hands of the Philistines; for I have taken note of My people [the Septuagint and the Targum read *"the plight of My people"*] their outcry has come to Me."

Literal, almost word-for-word, renderings:

NASB   "About this time tomorrow I will send you a man from the land of Benjamin, and you shall anoint him to be prince over My people Israel; and he shall deliver My people from the hand of the Philistines. For I have regarded My people because their cry has come to Me."

Young's Updated LT   'At this time tomorrow, I send unto you a man out of the land of Benjamin—and you have anointed him for leader over My people Israel, and he has saved My people out of the hand of the Philistines; for I have seen My people, for its cry has come in unto Me.'

What is the gist of this verse? God told Samuel that a man from the land of Benjamin would come to him and that he would become a leader over Israel, and that he will deliver Israel from the Philistines, as God has heard their cry.

1Samuel 9:16a			
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

1Samuel 9:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
ʿattâh (עַתָּה) [pronounced *ģaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773
mâchâr (מָחָר) [pronounced *maw-KHAWR*]	literally, *tomorrow;* but figuratively can stand for *in time to come, in the future, later on, down the road* (chronologically speaking)	adverb of time	Strong's #4279 BDB #563
Together, these 3 words mean *tomorrow, about this time*.			
shâlach (שָׁלַח) [pronounced *shaw-LAKH*]	*to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out*	1st person singular, Qal imperfect	Strong's #7971 BDB #1018
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied) with the 2nd person masculine singular suffix	Strong's #413 BDB #39
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular construct	Strong's #776 BDB #75
Binᵉyâmîyn (בֶּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Translation: "About this time tomorrow, I will send to you a man from the land of Benjamin... The approach here is interesting: this is so *by the way, God also had said this to Samuel*... The phrase that I am looking for is *off the cuff* or *by the way* or *incidentally*. My focal point would have been the meeting between God and Samuel. The author mentions this as an aside, focusing on Saul's being brought there and emphasizing the meeting of these two men. God knew from eternity past that the people of Israel would demand a king. In Deut. 17:15ff, Moses gives Israel certain guidelines for the appointment of a king, so this was not unexpected.

1Samuel 9:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
mâshach (מָשַח) [pronounced *maw-SHAHKH*]	*to smear, to anoint*	2nd person masculine singular, Qal perfect; with the 3rd person masculine singular suffix	Strong's #4886 BDB #602
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
nâgîyd (נָגִיד) [pronounced *naw-GEED*]	*prince, crown-prince, leader, ruler, noble*	masculine singular noun	Strong's #5057 BDB #617
ʿal (עַל) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5920, #5921 BDB #752
ʿam (עַם) [pronounced *ĝahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the 1st person singular suffix	Strong's #5971 BDB #766
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: ...and you will anoint him as crown-prince [or, *king-designate*] over My people Israel. The masculine singular noun here is nâgîyd (נָגִיד) [pronounced *naw-GEED*]. This is the first time that we have encountered nâgîyd; it means *prince, leader, ruler, noble*. Gordon leans toward *king-designate* or *crown-prince,* which is right on target for this context. This word comes from the original concept of a leader and ruler and then is applied to the virtues which become a prince. This word comes from a substantive (also, adverb and preposition) which means *what is conspicuous, what is right in front of you* (Strong's #5048 BDB #617); and the meaning here is derived from that; the one who is pre-eminent, the one which stands right out front—that one is the leader or prince or ruler.

The anointing of Saul will take place in 1Sam. 10:1, which essentially continues the narrative of 1Sam. 9.

So that there is no misunderstanding, Saul was God's first choice as a king over Israel. He would have fulfilled all of what Israel expected in a king in terms of appearance. Although his natural leadership skills will seem suspect when Saul is appointed king by lots (1Sam. 10), he will turn out to be a fine leader, both politically and militarily. He would have been a great leader throughout his entire life had he adhered to God. All it would have taken is for him to obey God, and he would have been remembered as a great king of Israel.

1Samuel 9:16c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
yâshaʿ (יָשַׁע) [pronounced *yaw-SHAHĢ*]	*to deliver, to save; to set free, to preserve; to aid, to give relief*	3ʳᵈ person masculine singular, Hiphil perfect	Strong's #3467 BDB #446
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עַם) [pronounced *ģahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the 1ˢᵗ person singular suffix	Strong's #5971 BDB #766
min (מִ) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
yâd (יָד) [pronounced *yawd*]	*hand*	feminine singular construct	Strong's #3027 BDB #388
Pᵉlishᵉtîy (פְּלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation: He will deliver My people from the hand of the Philistines,... This is exactly the pattern that we have seen in previous similar situations in the book of the Judges where Israel transgressed God's commands, God put an antagonistic nation over them, and then God would send Israel a deliverer. Now, recall that in Samuel's youth, he ruled over Israel when God broke the back of the Philistines (1Sam. 7). They had been pushed back into what was traditionally Philistine territory, even though Israel continued to have problems with the Philistines for years to come. Saul would be a leader who would continue to lead Israel in wars against the Philistines. Therefore, Saul would be a deliverer for Israel who would also rule over them as their first king. However, so far, we do not have the k-word used.

> Barnes offers a similar explanation: *These words are not very easily reconcilable with vii. 13* [which reads: So the Philistines were subdued and they did not continue any more to enter into the territory of Israel; furthermore, the hand of Yehowah was against the Philistines all the days of Samuel]. *It is possible that the aggressive movements of the Philistines, after the long cessation indicated by vii. 13, couple with Samuel's old age and consequent inability to lead them to victory as before, were among the chief cause which led to the cry for a king. If this were so, the Philistine oppression glanced at in this verse might in a general survey be rather connected with Saul's times than with Samuel's.*[29]

The Philistines were clearly not destroyed in 1Sam. 7, but merely pushed back to their traditional borders. This is early on in Samuel's ministry. By the time Saul rules over Israel as king, the Philistines are again exhibiting aggressive behavior against Israel.

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[29] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 23.

Scripture, in this area, has not really given us any details of the Philistine invasion/dominance of Israel. In fact, some important incidents are flat out missing from Scripture. One question which immediately occurred to me was, *is this a continuation of the Philistine oppression from Judges 10:7 and 13:1?*

The Time Frame of the Philistine Oppression of Israel

1. The Philistines lived along the Mediterranean Sea within the Land of Promise, and many times encroached on the land possession of Israel. They not only lived on the land which God had given to Israel, but they looked to take over more land than they already had. Much of the history of Israel and Philistia is the taking of land, one from the other.
2. Interestingly enough, the tribes of Judah and Simeon seemed to be on the ball when it came to God's plan. God gave them a specific geographical area and during the early period of the judges, they got right after it and began to take this land. In fact, in the beginning, they took significant property from the Philistines, capturing Ashkelon, Gaza and Ekron (Judges 1:17–19). The Philistines therefore still had Ashdod and Gath. We do not have a time frame for this, but can reasonably assume that these gains took place around the time that Joshua passed on.
3. Almost 100 years go by (Judges 3:14, 30), and there is an eruption of fighting between Israel and Philistia. We are given very few details, simply that there was a judge, Shamgar ben Anath, who struck down 600 Philistines with an ox-goad, apparently delivering Israel from the Philistines (Judges 3:31).
4. Then we have 183 years or so which pass (and there may have been some overlap in the time frame here—see the **Introduction to the Judges** for the specifics), and the Philistines raise themselves up against Israel once again. They are mentioned first in Judges 10:7, and then again in Judges 13:1. I believe that we are speaking of the same time frame here and that the oppression of the Philistines and the sons of Ammon were parallel oppressions, the first of which is handled in Judges 11–12 and the second in Judges 13–16. Here is the time frame of this time period:
    a. Israel is delivered into the hands of the Philistines for 40 years (Judges 13:1).
    b. During this time period (and very likely prior to this time period), Samson is born (Judges 13:2–24).
    c. Samson, like all Israelites, had this thing against the Philistines, and did whatever he could as an individual to make their lives suck. During this time period, the Philistines were ruling over Israel (Judges 14:4). This would suggest that Samuel was born prior to Philistine oppression and reached the age of 20 or 30 around the time that the Philistines aggrieved Israel.
    d. Most of the chapters about Samson basically have him waging a one-man war against the Philistines, with infantile overtones. There does not appear to be a clear-cut boundary between Israel and Philistia, as Samson goes into Gaza to hang with a prostitute in Judges 16:1. Most of you have heard the Bible story of Samson and Delilah, which makes up the bulk of Judges 16. However, there is one additional time period mentioned in that chapter, the 20 years that Samson was a judge over Israel (Judges 16:31). It would be reasonable to assume, given the events of Judges 13–16, that Samson judged Israel for 20 years within the time of Philistine oppression of 40 years. What we do *not* find at the end of Judges 16 is the phrase, *And Israel enjoyed deliverance from the Philistines for a period of ___ years*. Therefore, I would think it most reasonable that Samson's death occurred, and the Philistines still oppressed Israel at that time. This marks the end of the book of Judges (the last few chapters deal with incidents which occurred early on in the period of the judges).
    e. The next time frame is the most difficult. 1Samuel begins with the birth of Samuel and the judgeship/priesthood of Eli. Eli resides in Shiloh, which is in central Ephraim. Samson was born in Zorah, which originally belonged to the tribe of Dan and had been absorbed by Judah. This was right on the ever-changing border of Israel and Philistia. The reason that I mention all this is that it would be reasonable for Eli and Samson to be judges coterminously. They lived far enough apart to allow for that. There is nothing in the book of Judges which sets up a careful transition from judge to judge, and there are implications that there could be two or more judges governing coterminously. Why do I mention all that? Eli's judgeship ran for 40 years, during which we have successful aggression of the Philistines against Israel.

Possibility #1: we scrunch up Samson's adult life and Samuel's adult life into 40 years of Philistine rule.

Possibility #2: we have two periods of time during which the Philistines ruled over Israel. That is, the

The Time Frame of the Philistine Oppression of Israel

That is, at the time of Judges 14:4, the Philistines have been ruling over Israel for a couple of years as Samson reaches adulthood. What follows is 20–30 years of Samson being an adult and a thorn in the side of the Philistines. Also during that time period is his 20 years as a judge (or ruler) in Israel. Samson's killing of the thousands of Philistines in Judges 16 does not end their control over Israel.   Now, overlapping Samson's adulthood on both sides would be Eli. Coterminous with the birth of Samson is the birth of Samuel. Within this time period, we would need to have the end of Eli's judgeship, then his death (which would not have necessarily marked the end of his ruling over Israel). We have Samson's growth into an adult, his ministry as a prophet and leader, and then his ordination of Saul, and then Saul's successful campaigns against the Philistines wherein their control over Israel was broken. That is a lot of stuff to fit into 40 years.

forty year oppression of the Philistines over Israel ended with Samson killing thousands of them in the amphitheater. Eli may or may not have been ruling by that time, although he was most certainly alive at that time. The Philistine oppression was abated for a few years (say 10–20), but they regrouped and ruled over Israel again. Then we have most of the incidents of 1Samuel. In other words, we are dealing with two periods of oppression in Judges and another period of oppression in 1Samuel. Recall that we must somehow fit Eli's leadership period of 40 years (which seemed to end long before his death, as his sons and then Samuel took the reigns of power). Then we have Samuel's ministry, which appears to be a long time. That is, it is long enough for him to build a house, have sons, have his sons grow up and take over some of his responsibilities (1Sam. 8:1–5).

5. Israel threw off the yoke of Philistine bondage in 1Sam. 7. Samuel was not necessarily old by that time. However, we do have a 20 year period of time alluded to in 1Sam. 7:2 which follows the return of the Ark. In order for the oppression of the Philistines at the end of the book of Judges and the beginning of 1Samuel, Eli's judgeship would have to overlap Samson's on both sides. In fact, we would need for the Philistines to take control of Israel about 3/4ths of the way through Eli's rule, because somehow, in those 40 years of Philistine oppression, we would need to fit Eli's rulership, his retirement, the movement of the Ark, and Samuel's rise to power, which would have occurred in the 20 years which was alluded to. It could be done, but it would be difficult to fit it all in. The most reasonable question to ask now, is, *what time frame do others go by?*

Comparative Chronology Chart				
Zondervan's Pictorial Encyclopedia of the Bible[1]	☜ **The Short Chronology** **The Long Chronologies** ☞	**The Reese Chronological Bible** [2]		**The Narrated Bible** [3]
Date	**Event**	**Date**		**Date**
		Reese	Klassen	
	The birth of Eli	1192	1134	
1120–1080	The High Priest Eli, and birth of Samuel (1Sam. 1)	1134–1094	1104–1064	1100–1050
1084–1045	The oppression of the Philistines in south and central Israel (Judges 10:7 13:1)	1114–1074	1076–1036	1090–1050
	Samson's exploits against the Philistines in southwestern Israel (Judges 13–16)	1108–1074		1090–1060

Comparative Chronology Chart

Zondervan's Pictorial Encyclopedia of the Bible[1]	☞The Short Chronology The Long Chronologies☞	The Reese Chronological Bible [2]		The Narrated Bible [3]
Date	**Event**	**Date**		**Date**
		Reese	Klassen	
1090–1070	Samson's judgeship in Israel	1096–1076		1080–1060
1050	The Philistines defeat Israel twice and capture the Ark of God. Eli dies and Shiloh is destroyed. This affects southern, western and central Israel (1Sam. 4 Psalm 78:59–64 Jer. 7:14)	1094	1036	
1063 or 1040	Samuel becomes a judge over Israel	1074–1027		1050
1020	Saul is anointed king over Israel (1Sam. 10:1, 24 11:15)	1065		1043

Sources for Table above:
[1] *The Zondervan Pictorial Encyclopedia of the Bible;* ©1976; Vol. 1, p. 835; Vol. 3, p. 757.
[2] *The Reese Chronological Bible;* KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ℗1980 by Bethany House Publishers, South Minneapolis, MN; p. 379–437.
[3] *The Narrated Bible In Chronological Order;* narrated by F. LaGard Smith;©1984 by Harvest House Publishers; Eugene, Oregon; (NIV ©1984 by the International Bible Society); p. 347–385, 1693.

Summary of Chronologies

Reese is the most complete.   The Philistine oppression runs from 1114–1074 B.C. The Ark is captured about the same time as Samson's death, 20 years prior to the throwing off of the shackles of Philistine rule. Samuel takes over judging Israel about the same time that God pushes back the Philistines. Samuel's judgeship occurs after the Philistines have been pushed back.

Klassen places the 40 year oppression of the Philistines 30 years later and ends this oppression with the capture and then the release of the Ark. Our problem here is that it seems clear that the Philistines still oppress Israel for another 20 years (see 1Sam. 7:2–14). Klassen would take this as a second (actually, third) period of time during which the Philistines oppress Israel.

There are two separate chronologies found in **ZPEB**, so it may appear that the dates are contradictory. Hundreds of authors contribute to ZPEB, so they will disagree among themselves. On the whole, it appears as though the 40 year Philistine oppression is ended with Samuel in 1Sam. 7 as well.

In the **Narrated Bible**, the Philistine oppression ends coterminously with the reigns of spiritual and civil power being taken by Samuel.

Summary: None of these four chronologies have one Philistine oppression at the end of the book of Judges and another different oppression at the beginning of 1Samuel. The 40 year oppression apparently begins during Eli's ministry and is ended with Samuel taking over political and spiritual control of Israel (1Sam. 7). During this 40 year period of time, we have two *temporary* setbacks for the Philistines: (1) Samson's killing thousands of them in the amphitheater and (2) the killing of many of the Philistines directly by God when the

Summary of Chronologies

Ark is taken into three of their cities. Apart from what it may seem like at times, I am not looking to contradict the great scholars who have preceded me—particularly in the complex area of Biblical chronology. Therefore, I would also have to take the position that there was a period of Philistine oppression at the beginning of the book of Judges and another at the end, the latter oppression continuing on into the book of Samuel. The result would be a chronological overlap of Judges 13–16 and 1Sam. 1–4. Apart from going along with *majority rules,* we do not have any statement in Scripture which indicates an end to Philistine control until 1Sam. 7:13, even though in the book of the Judges, it was common for the endpoint of oppression to be named along with the duration of freedom (compare Judges 3:30 4:23–24 5:31b 8:28).

Chapter Outline   **Charts, Graphics and Short Doctrines**

1Samuel 9:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
râ`âh (רָאָה) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know*	1st person singular, Qal perfect	Strong's #7200 BDB #906
`êth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
`am (עַם) [pronounced *ğahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the 1st person singular suffix	Strong's #5971 BDB #766
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw` (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person feminine singular, Qal perfect	Strong's #935 BDB #97
ts$^{e'}$âqâh (צְעָקָה) [pronounced *tz^{e}-ğaw-KAW*]	*outcry, cry, a crying out*	Feminine singular noun with the 3rd person masculine singular suffix	Strong's #6818 BDB #858
`el (אֵל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied) with the 1st person singular suffix	Strong's #413 BDB #39

Translation: ...for I have looked upon My people and [lit., *for*] their cry has come to Me." The LXX makes a little more sense; it reads: "...for I have seen the sufferings of My people, for their cry has come unto me..." God listens to His people. What we find here parallels God's listening to the cries of His people under Egyptian oppression: And Jehovah said, "I have certainly seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings...now, listen, the cry of the sons of Israel has

come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them." (Ex. 3:7, 9; see also Ex. 2:23–25).

> McGee on answered prayer: *Many times God answers our request when it is not the best thing for us. When we keep crying to the Lord for whatever it is we want, finally He does for us what He did for Israel—He grants our request. When the children of Israel were in the wilderness, they cried for meat. God gave them meat, but He sent "leanness unto their souls." That is why prayer should be made in the name of Christ, which means that it must be according to His will and for His glory. All requests should hinge on that very important matter.*[30]

I spent a long time on chronology, and it is possible that you completely got lost in the alternatives. Let me try to simplify things for you. In 1Sam. 7, we have a spiritual revival in Israel where God defeats the Philistines, and there is a significant period of time during which the Philistines (and others) simply stayed out of Israel. In this chapter and the previous, where the elders of Israel demand a king, this seems to be more of a response to Samuel getting old rather than to any military aggression. In other words, we are continuing in this period of peace, but the elders of Israel have become concerned about their future and what can be done about it. Aggressions from without will resume in 1Sam. 11, which marks the end of the peace found in 1Sam. 7:14.

As an aside, if you reread 1Sam. 7, you will see that it reads like a swan song for Samuel—that is, as if he himself is putting a period to the end of his own ministry. At the time of his writing, say 20–40 years after 1Sam. 7:14, there has been peace between Israel and surrounding nations. However, Samuel only thinks that his ministry has come to an end. It will be clear in 1Sam. 8–28 that Samuel's ministry will continue, and with great significance, throughout the entire selection and much of the reign of Saul; and it will even pick up again at the end of the reign of Saul (as Samuel's ministry will continue even after he is dead). As mentioned before, God is not done with us until God tells us He is done with us (and I am referring to our ministry on this earth; it is apparent that our spiritual function continues after death).

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Chapter Outline   **Return to the Chart and Map Index**

Saul and Samuel Meet

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And Samuel had seen Saul and Y^ehowah had answered him, "Behold the man whom I have said unto you—this one will restrain [by rule] against My people."	1Samuel 9:17	**When Samuel saw Saul, Y^ehowah had answered him, "Here [is] the man of whom I have spoken to you—this one will restrain by rule My people."**

When Samuel saw Saul, then Jehovah answered the question which was on his mind: "Here is the man of whom I have spoken. This man will rule over my people."

Let's first see what others have done with this verse:

Ancient texts:

Masoretic Text	And Samuel had seen Saul and Y^ehowah had answered him, "Behold the man whom I have said unto you—this one will restrain [by rule] against My people."
Septuagint	And Samuel looked upon Saul, and the Lord answered him, "Behold, the man of whom I spoke to you, this one will rule over My people."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

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[30] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ℗El Camino Press, 1976, La Verne, CA; p. 54.

| *The Message* | The moment Samuel laid eyes on Saul, GOD said, "He's the one, the man I told you about. This is the one who will keep my people in check." |

Mostly literal renderings (with some occasional paraphrasing):

| *God's Word™* | When Samuel noticed Saul, the LORD told him, "There's the man I told you about. This man will govern my people." |
| JPS (Tanakh) | As soon as Samuel saw Saul, the LORD declared to him, "This is the man that I told you would govern My people." |

Literal, almost word-for-word, renderings:

The Amplified Bible	When Samuel Saw Saul, the Lord told him, There is the man of whom I told you. He shall have authority over My people.
NASB	When Samuel saw Saul, the LORD said to him, "Behold, the man of whom I spoke to you! This one shall rule over My people."
Young's Updated LT	When Samuel had seen Saul, then had Jehovah answered him, 'Lo, the man of whom I have spoken unto you; this *one* does restrain My people.'

What is the gist of this verse? When Samuel looks at Saul, he knows that this is the king God has told him about.

1Samuel 9:17a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know*	3rd person masculine singular, Qal perfect	Strong's #7200 BDB #906
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: When Samuel saw Saul,... These cities in Scripture, for the most part, were probably the very definition of small town, so that anytime someone new stepped into town, everyone recognized that they were new. Furthermore, Saul was a head taller than everyone else (recall v. 2), so that he stood out wherever he was. So Samuel looks at Saul and he realizes, *this man will be the king over Israel*.

1Samuel 9:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
ʿânâh (עָה) [pronounced *ġaw-NAWH*]	*to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively*	3ʳᵈ person masculine singular, Qal perfect; with the 3ʳᵈ person masculine singular suffix	Strong's #6030 BDB #772

Translation: ...Yᵉhowah had answered him,... Just as we have seen before, there is no clear explanation as to the mechanics of the communication from God to Samuel. My thinking is, Samuel knew that Saul was coming, and he sees this stranger enter into the city, and his first thought is, *is this man to be the king over Israel?* And, as soon as he asks himself this question, God answers him. Now, whether there is some kind of audible answer to Samuel at that point (which I doubt), or whether Samuel just knows, based upon what God has already told him, we don't know for certain. However, Samuel looks at Saul and knows, *this is the guy*. You see, God has already told Samuel about this meeting. Samuel is walking out to go to offer the sacrifice and also to find Saul, who is being brought to him. Then he sees Saul, and mentally speaks to God, saying, "Is this him?" And God answers him,... What seems likely to me is, Samuel just *knows* this man will be the next king over Israel. He recognizes Saul because of the doctrine in his soul (in Samuel's soul; not in Saul's).

1Samuel 9:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (תֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun with the definite article	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	1ˢᵗ person singular, Qal perfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied) with the 2ⁿᵈ person masculine singular suffix	Strong's #413 BDB #39

Translation:...“Here [is] the man of whom I have spoken to you—... As I have stated, we do not know exactly how God communicated with Samuel at this point. To Samuel, perhaps it was as though God spoke aloud to him. That is, there was no confusion on Samuel's part that this was God and that this is what God was saying to him. He looks at Saul, and, instantly after asking, *could this man be...?* the answer comes to him. Again, whereas I don't think that this was an audible answer to Samuel, there is no reason to rule that possibility out either.

1Samuel 9:17d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus; possibly another*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʹâtsar (עָצַר) [pronounced *ǵaw-TSAHR*]	*to confine, to detain, to restrain, to refrain to shut, to surround, to enclose, to hold back, to restrain by rule*	3rd person masculine singular, Qal imperfect	Strong's #6113 BDB #783
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; 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; by means of, about, concerning*	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
ʹam (עַם) [pronounced *ǵahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the 1st person singular suffix	Strong's #5971 BDB #766

Translation: ...this one will restrain by rule My people.” The idea is not a rule by a benevolent man or a man whose responsibilities are towards God and God's people, but a man who becomes too self-absorbed and acts in his own best interest. Saul is seen differently than deliverers of the past. In the book of the Judges, even though Israel was particularly odious to God at various times, God would still send them a man to deliver them. However, this man is never seen as one who restrains Israel or rules Israel by restraint, but rather as a man sent by God to graciously deliver Israel. Here, on the other hand, is a man sent to rule over Israel, a rulership which will put restraints upon Israel.

And so approaches Saul Samuel in a midst of the gate and so he says, “Make known, please, to me: where [is] this, a house of the seer.”	1Samuel 9:18	Then Saul approached Samuel in the midst of the gate and said “Please make this known to me—where [is] the house of the seer?”

Then Saul approached Samuel in the midst of the gate and said, “Please make the location of the house of the seer known to me.”

Let's see what others have done first:

Ancient texts:

Masoretic Text   And so approaches Saul Samuel in a midst of the gate and so he says, “Make known, please, to me: where [is] this, a house of the seer.”

Septuagint	And Saul drew near to Samuel into the midst of the city, and said, "Tell me now where *is* the house of the seer?"
Significant differences:	In the MT, Saul and Samuel run into each other right at the entrance of the city; in the Greek, it is the midst of the city itself. The Vulgate and Peshitta agree with the Hebrew (which is generally the case).

Thought-for-thought translations; paraphrases:

The Message	Saul came up to Samuel in the street and said, "Pardon me, but can you tell me where the Seer lives?"
TEV	Then Saul went over to Samuel, who was near the gate, and asked, "Tell me, where does the seer live?"

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Saul approach Samuel inside the gateway and said, "Please tell me where the seer's house is."
JPS (Tanakh)	Saul approached Samuel inside the gate and said to him, "Tell me, please, where is the house of the seer?"

Literal, almost word-for-word, renderings:

NASB	Then Saul approached Samuel in the gate, and said, "Please tell me where the seer's house is."
Young's Updated LT	And Saul draws close to Samuel in the midst of the gate, and says, "Declare, I pray you, to me, where *is* this—the seer's house?'

What is the gist of this verse? Saul walks up to Samuel and asks, "Where is the seer's house?"

1Samuel 9:18a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced *naw-GASH*]	*to come near, to draw near, to approach, to come hither*	3rd person masculine singular, Qal imperfect	Strong's #5066 BDB #620
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88

1Samuel 9:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâvek^e (תָּוֶךְ) [pronounced *taw-VEK^E*]	*midst, among, middle*	masculine singular construct	Strong's #8432 BDB #1063
With the bêyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*.			
sha῾ar (שַׁעַר) [pronounced *SHAH-ğahr*]	*gate [control of city can be implied]; area inside front gate; entrance*	masculine singular noun	Strong's #8179 BDB #1044
This word is *city* in the LXX; *gate* in the Hebrew, Latin and Aramaic.			

Translation: Then Saul approached Samuel in the midst of the gate and said,... The verb found here is the 3rd person masculine singular, Qal imperfect of nâgash (נָגַשׁ) [pronounced *naw-GASH*], which means *to come near, to draw near, to approach*. Strong's #5066 BDB #620. Actually, this was the first word which I recall seriously affecting my translations. It was rendered *to sacrifice* because it referred to offering an animal sacrifice; and I recall nervously suggesting that it should not be so rendered, but that this verb meant *to come near, to approach*. In a context like this, it is pretty clear that is what is meant.

   With regards to the gate, Rotherham writes: *This is the open space near the gate where judgment was executed and other public functions transacted. It will repay to keep this in mind*.[31]

1Samuel 9:18b

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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
nâgad (נגד) [pronounced *naw-GAHD*]	*to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that*	2nd person masculine singular, Hiphil imperative; with the voluntative hê	Strong's #5046 BDB #616
nâʾ (אָ) [pronounced *naw*]	*now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you*	particle of entreaty	Strong's #4994 BDB #609
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510
ʾêy (אֵי) [pronounced *āy*]	*where*	adverb; with a suffix, the verb *to be* may be implied	Strong's #335 BDB #32

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[31] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 296.

1Samuel 9:18b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, household, habitation* as well as *inward*	masculine singular construct	Strong's #1004 BDB #108
râʾâh (רֹאֶה) [pronounced *raw-AWH*]	*a seer, perceiver*	Qal active participle with the definite article	Strong's #7200 BDB #906

Translation:...“Please make this known to me—where [is] the house of the seer?” Or, ...“Please make known to me: where [is] this [place]—the house of the seer?” Samuel knows to whom he is speaking. Saul does not know to whom he is speaking. Samuel looked at Saul, as he was waiting for the future king to come into the city, and he knows, almost instantly that he is the man sent to him by God. However, Saul looks at Samuel, and figures, "Hey, maybe this guy knows where the seer is."

Saul no doubt notices that Samuel is looking right at him; and he figures that this would be a man to ask. It is possible that he even suspects that Samuel is the seer; however, his level of confidence is nothing like Samuel's.

And so answered Samuel Saul, and so he says, “I [am] the seer. Go up to my faces the high place and you have eaten with me the day and I have sent you away in the morning and all that [is] in your mind I will make known to you.

1Samuel 9:19

Then Samuel answered Saul, saying, “I [am] the seer. Go up before me to the high place and you will eat with me today and I will send you away in the morning. Also, all that [is] on your mind, I will make known to you.

Then Samuel answered Saul, “I am the seer. Now go up before me to the high place. You will both eat with me today and I will send you away in the morning. During that time frame, I will make known to you all that is on your mind.”

First, what others have done:

Ancient texts:

Masoretic Text	And so answered Samuel Saul, and so he says, “I [am] the seer. Go up to my faces the high place and you have eaten with me the day and I have sent you away in the morning and all that [is] in your mind I will make known to you.
Septuagint	And Samuel answered Saul, and said, “I am he; go up before me to Bama, and eat with me today, and I will send you away in the morning, and I will tell you all that is in your heart.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	“I am the one who sees visions!” Samuel answered. “Go on up to the place of worship. You will eat with me today, and in the morning I'll answer your questions.

The Message	"I'm the Seer," said Samuel. "Accompany me to the shrine and eat with me. In the morning I'll tell you all about what's on your mind, and send you on your way.
TEV	Samuel answered, "I am the seer. Go on ahead of me to the place of worship. Both of you are to eat with me today. Tomorrow morning I will answer all your questions and send you on your way.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	And Samuel answered Saul, "I am the seer. Go up ahead of me to the shrine, for you shall eat with me today; and in the morning I will let you go, after telling you whatever may be on your mind.

Literal, almost word-for-word, renderings:

NASB	And Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for you shall eat with me today; and in the morning I will let you go, and will tell you all that is on your mind.
NRSV	Samuel answered Saul, "I am the seer; go up before me to the shrine, for today you shall eat with me, and in the morning I will let you go and will tell you all that is on your mind.
Young's Updated LT	And Samuel answered Saul and says, 'I *am* the seer; go up before me into the high place, and you have eaten with me today, and I have sent you away in the morning, and all that *is* in your heart I declare to you.

What is the gist of this verse? Samuel tells Saul that he is the seer and he tells him to walk ahead of him to the high place where they would eat; furthermore, Samuel would tell Saul what was on his (Saul's) mind.

1Samuel 9:19a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
´ânâh (עָנָה) [pronounced *ĝaw-NAWH*]	*to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively*	3rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Sh^emûw`êl (שְׁמוּאֵל) [pronounced *sh^e-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
`êth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
`âmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

1Samuel 9:19a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾânôkîy (אָנֹכִי) [pronounced *awn-oh-KEE*]	*I, me;* (sometimes a verb is implied)	1st person singular personal pronoun	Strong's #595 BDB #59
râʾâh (רָאָה) [pronounced *raw-AWH*]	*a seer, perceiver*	Qal active participle with the definite article	Strong's #7200 BDB #906
In the Greek, this reads, *I am he* instead. The Latin and Syriac are in agreement with the Hebrew.			

Translation: Then Samuel answered Saul, saying, "I [am] the seer. As mentioned, Saul was not necessarily totally clueless. He may have suspected that Samuel was the prophet for whom they searched. In any case, Samuel confirms that he is the seer, the prophet of God.

1Samuel 9:19b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʿâlâh (עָלָה) [pronounced *ĝaw-LAWH*]	*to go up, to ascend, to come up, to rise, to climb*	2nd person masculine singular, Qal imperative	Strong's #5927 BDB #748
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural noun (plural acts like English singular); with the 1st person singular suffix	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of.* When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לְפָנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.			
bâmâh (בָּמָה) [pronounced *baw-MAW*]	*a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]*	feminine singular noun with the definite article	Strong's #1116 BDB #119

Translation: Go up before me to the high place... Then Samuel tells Saul what to do. You will note, like much of the narrative in Samuel, we have a repetition of the vocabulary throughout each chapter. The Hebrew sentence structure is quite simple and the vocabulary is repetitious. My thinking is, Samuel wrote this portion of Scripture from memory, as that which Samuel writes appears to be fairly simple Hebrew, on the whole.

Keil and Delitzsch tell us that when one is sent out in front, that this is a great honor in eastern societies.[32]

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[32] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 425.

1Samuel 9:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	2ⁿᵈ person masculine plural, Qal perfect	Strong's #398 BDB #37
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity with the 1ˢᵗ person singular suffix	Strong's #5973 BDB #767
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article); possibly *immediately*	masculine singular noun with a definite article	Strong's #3117 BDB #398

Translation: ...and you will eat with me today... The perfect tense of *to eat* here indicates a completed action, even though that action is clearly in the future (calling the imperfect tense the future tense is misleading). *To eat* is also a 2ⁿᵈ person masculine plural verb, meaning that Samuel is speaking both to Saul and to his servant.

Samuel and Saul will enjoy a meal together. Of course, Samuel is going to be apprehensive about Saul, because he is not in favor of this king thing to begin with. Saul, on the other hand, is going to be moderately clueless. He's just unsuccessfully looked for his father's donkeys, and now, at the suggestion of his servant, finds himself speaking to the prophet of Israel. That there is any significance to this event is certainly lost on Saul—at least to this point.

1Samuel 9:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
shâlach (שָׁלַח) [pronounced *shaw-LAKH*]	*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]	1ˢᵗ person singular, Piel perfect	Strong's #7971 BDB #1018
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
bôqer (בֹּקֶר) [pronounced *BOH-ker*]	*morning*	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: ...and I will send you away in the morning. It is interesting that Samuel goes back to the masculine singular here. The idea is that Samuel will eat with Saul and his servant; however, in the morning, Samuel and Saul will speak privately while the servant is sent out ahead. At that point, Samuel will send Saul away, after they have spoken.

Now, Saul, hearing the masculine plural of the previous portion of this verse, and the masculine singular of this verse, may or may not be making any sort of a mental note. Samuel is speaking very precisely here; and Saul probably does not completely get what is being said.

1Samuel 9:19e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced *kohl*]	*the whole, all, the entirety, every*	masculine singular noun	Strong's #3605 BDB #481
ăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
Together, kôl ăsher mean *all whom, all that [which]; whomever, all whose, all where, wherever*.			
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
lêbab (לֵבָב) [pronounced *lay-BAHBⱽ*]	*mind, inner man, inner being, heart*	masculine singular noun with the 2ⁿᵈ person masculine singular suffix	Strong's #3824 BDB #523
nâgad (נָגַד) [pronounced *naw-GAHD*]	*to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that*	1ˢᵗ person singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 2ⁿᵈ person masculine singular suffix	No Strong's # BDB #510

Translation: Also, all that [is] on your mind, I will make known to you. Or, "...and all which [is] in your mind I will reveal to you." Again, we are using the masculine singular, which means that both Samuel and his servant have a lot of questions and a lot of things on their minds, but what Saul has on his mind is what is important and that will be addressed. In the next verse, Samuel will begin to reveal to Saul the trivial things which are on his mind right at that moment, and then he will give Saul something to actually think about.

So that you actually understand what Samuel is saying—the only thing on Saul's mind right now is, *where are the damn donkeys?* Men tend to be pretty focused. However, tomorrow morning, the last thing on Saul's mind will be donkeys. Samuel is going to deal with the donkeys immediately, right now, in the next verse, and then he will lay something on Saul's mind that Saul will ponder all night. Samuel is about to tell Saul, in v. 20b, that Saul is to be the first king of Israel. Mostly Saul is going to wonder to himself, *just who is this Samuel and where did he get these notions?* After v. 21, Saul will wonder about Samuel's qualifications more than anything else.

"And to the donkeys the lost ones to you the day three of the days: you will not set your heart to them for they have been found. And to whom [is] all of [the] desire of Israel? [Is it] not to you and to all a house of your father?"	1Samuel 9:20	**"And [as] for the donkeys, the lost ones to you of three days ago; do not set your mind on them for they have been found. Now, to whom [is] all the desire of Israel? [Is it] not to you and to your father's household?"**

"Now, as for your lost donkeys, they were found three days ago, so don't worry about them. Now, let me ask you, what does all Israel desire? Do they not desire you and your father's household?"

The big thing on Saul's mind is the location of the lost donkeys. For three days, he has thought of nothing else but recovering those donkeys. Samuel explains immediately that this is not an issue. Here is what others have done:

Ancient texts:

Masoretic Text	"And to the donkeys the lost ones to you the day three of the days: you will not set your heart to them for they have been found. And to whom [is] all of [the] desire of Israel? [Is it] not to you and to all a house of your father?"
Septuagint	And concerning your asses that have been lost now these three days, care not for them, for they are found. And to whom does the excellency of Israel belong? Is it not to you and to your father's house?"
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Don't worry about your donkeys that ran off three days ago. They've already been found. Everything of value in Israel now belongs to you and your family." Or, "you and your family are what all Israel wants."
The Message	And by the way, your lost donkeys--the ones you've been hunting for the last three days--have been found, so don't worry about them. At this moment, Israel's future is in your hands."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Don't trouble yourself about the donkeys that were lost three days ago because they've been found. Who will have all that is desirable in Israel? Won't it be you and your father's family?"
Edersheim	"...And whose is all that is desirable in Israel? Is it not thine and thy father's house?"
JPS (Tanakh)	As for your asses that strayed three days ago, do not concern yourself about them, for they have been found. And for whom is all Israel yearning, if not for you and all your ancestral house?"
NIV	As for the donkeys you lost three days ago, do not worry about them; they have been found. And to whom is all the desire of Israel turned, if not to you, and all your father's family?"

Literal, almost word-for-word, renderings:

NASB	"And as for your donkeys which were lost three days ago, do not st your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father's household?"
Young's Updated LT	As to the asses which are lost to you this day three days, set not your heart to them, for they have been found; and to whom *is* all the desire of Israel? Is it not to you and to all your father's house?'

What is the gist of this verse? Samuel tells Saul that the donkeys have already been found and are at his father's house as they speak.

1Samuel 9:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to.* Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâthôwn (אתון) [pronounced *aw-THORN*]	*ass, she-ass, donkey*	feminine plural noun with the definite article	Strong's #860 BDB #87
ʾâbad (אבד) [pronounced *awᵇ-VAHD*]	*the ones being lost; the lost ones; those perishing or ready to perish*	feminine plural, Qal active participle	Strong's #6 BDB #1
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
yôwm (יום) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
shᵉlôwshâh (שְלושה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun with the definite article	Strong's #3117 BDB #398

Translation: "And [as] for the donkeys, the lost ones to you of three days ago;... Or, "And [as] for the donkeys, the vanished ones to you three days ago,..." Now this surprises me. I would have expected this little trip of Saul's to have taken several weeks and possibly several months. However, we are told here that Saul has only been looking for a few days and that the donkeys have been found. If this phrase was misplaced, then it would indicate that the donkeys were found three days previous. However, we will assume that everything is where it belongs and that this was a relatively short search.

It is clear that Samuel is thinking about these donkeys; and possibly, his servant is as well.

1Samuel 9:20b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾal (אַל) [pronounced *al*]	*not; nothing; none*	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something *not* be done	Strong's #408 BDB #39.
sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	2nd person masculine plural, Qal imperfect	Strong's #7760 BDB #962
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced *lay^bv*]	*heart, inner man, mind, will, thinking*	masculine singular noun with the 2nd person masculine singular suffix	Strong's #3820 BDB #524
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine plural suffix	No Strong's # BDB #510

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto;* it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to;* in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into,* as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הֶיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by,* which would be apropos here. ❺ *With regards to, as to.* Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter,* used of cause and reason (*propter* means *because;* Gesenius used it). ❼ *Concerning, about,* used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of* anyone, *for* anyone. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâtsâ (מָצָא) [pronounced *maw-TSAW*]	*to acquire, to be found, to be detected, to be discovered, to be present, to exist*	3rd person plural, Niphal perfect	Strong's #4672 BDB #592

Translation: ...do not set your mind on them for they have been found. So far, what Samuel has to say makes complete sense to Saul. He hasn't yet explained to Saul why they were there in the first place, but Samuel put his mind at ease about the donkeys.

Saul's mind is primarily on two things: the donkeys, and then what is going on back home. Recall that, Saul told his servant, "They probably stopped looking for the donkeys and are now looking for us." Therefore, Samuel is going to deal with these two things. Remember that Samuel would speak to Saul about what was on his mind? Well, first, Samuel has to clear Saul's mind of that which is not very important. That is, Samuel is not going to wake up Saul the next morning and talk about donkeys. So, he clears Saul's mind of the trivial things.

1Samuel 9:20c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
mîy (מִי) [pronounced *mee*]	*who, whom;* occasionally rendered *how, in what way*	pronominal interrogative	Strong's #4310 BDB #566
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chemᵉdâh (חֶמְדָּה) [pronounced *khemᵉ-DAW*]	*desire, longing, yearning, delight*	feminine singular construct	Strong's #2532 BDB #326
Yisᵉrâ`êl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: Now, to whom [is] all the desire of Israel? Now things start to get quite interesting. Samuel asks Saul, "Towards whom is all the desire and yearning of Israel?" Saul's mind is still focused on his own family. He's been gone for three days now, and, even though the donkeys have been found, he is still gone with his servant, and perhaps his family is beginning to worry by now. So, Saul does not quite get this question. However, what Samuel is asking is, *upon whom is all Israel focused nowadays?* The elders of Israel have been thinking about a king, and the idea of a king has become dinner conversation throughout Israel. Most people think this is a great idea, whereas there are a small minority, like Samuel, who realize that this is a rejection of God's provisions.

Samuel is asking Saul, "Who or what is on everyone's mind nowadays?" Saul's mind is still not focused, and Samuel can see that. So, he will talk about Saul's family, which is what is on Saul's mind right now.

1Samuel 9:20c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied.		Strong's #none BDB #209
lô` (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

1Samuel 9:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă lôʾ together expect an affirmative answer.			
lâmed (לְ) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510

Translation: [Is it] not to you... All of Israel desires a king. "Is this not the desire of you?" Samuel asks Saul. Then he will ask, "Is this not a desire of all your father's house?" The Hebrew construction expects a positive answer. Samuel expects to hear, "Well, hell yes, Israel is thinking about me." Of course, this is *not* what Saul thinks or says.

What Samuel is doing is, planting a seed of a thought which is so big, it will overpower Saul's brain. It will fill up Saul's thinking. What Samuel says here is a shock; he might as well have taken a 2X4 and whacked Saul in the head. "What is the desire of all Israelites today? It is for a king. Isn't that desire for you, Saul?" No doubt, Saul's jaw begins to drop. "Huh?" Samuel's words don't seem to compute.

1Samuel 9:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, household, habitation* as well as *inward*	masculine singular construct	Strong's #1004 BDB #108
ʾâb (אָב) [pronounced *awᵇv*]	*father,* both as the head of a household or clan	masculine singular noun with the 2nd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...and to your father's household?" Altogether, this gives us: "Now, to whom [is] all [the] desire of Israel? [Is it] not to you and to your father's house?" This statement may seem somewhat ambiguous to us, but Saul understood it perfectly. It was unbelievable to Saul. All that Israel desires, is it not Saul and his father's house? What Samuel says may seem confusing to us, but it makes perfect sense to Saul. Israel for some time has called out to Samuel for a king (1Sam. 8:5–6, 19 12:13). Therefore, this would be a political discussion which would have occurred at many dinner tables. Even those who did not know Samuel would still discuss whether or not Israel should have a king. The point is that Saul knows that the people of Israel have been clamoring for a king. It is one of the things which has been discussed in his home on many occasions.

There are three important points to this selection of Saul as king: (1) Saul did not aspire to the throne. He did not go to Samuel and request that he be chosen, nor did he campaign among the people. In fact, his volition did not

enter into this at all. (2) Samuel did not choose the king either. As Samuel grew older, no doubt that he had friends and associates from whom he might want to choose a king. This didn't happen. God did not go to Samuel and discuss who should be king. (3) Saul was simply a man divinely selected as a response to the wishes of the people.[33]

Saul responds to this bombshell that Samuel has dropped at his feet:

And so answers Saul and so he says, "Not a Benjamite [am] I? From a least of tribes of Israel and my family the humblest from all families of tribes of Benjamin? And for why have you spoken unto me in the word the this?"	1Samuel 9:21	**So Saul answered and said, "Am I not a Benjamite? [Am I not] from the least of the tribes of Israel and [is not] my clan the humblest of all the clan of the tribe of Benjamin? Therefore, why have you spoken this word to me?"**

Then Saul responded, saying, "I am a Benjamite, which is the least of the 12 tribes of Israel. And my family is the least of the families of Benjamin. Why on earth would you say these things to me?"

The sentence structure and the vocabulary are a bit different here than what we have been exposed to in this chapter. However, the meaning is fairly clear. Here is what others have done:

Ancient texts:

Masoretic Text	And so answers Saul and so he says, "Not a Benjamite [am] I? From a least of tribes of Israel and my family the humblest from all families of tribes of Benjamin? And for why have you spoken unto me in the word the this?"
Septuagint	And Saul answered and said, "Am I not the son of a Benjamite, the least tribe of the people of Israel? And of the least family of the whole tribe of Benjamin? And why have you spoken to me according to this word?"
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	Saul answered, "But I'm only a Benjaminite, from the smallest of Israel's tribes, and from the most insignificant clan in the tribe at that. Why are you talking to me like this?"
NLT	Saul replied, "But I'm only from Benjamin, the smallest tribe in Israel, and my family is the least important of all the families of that tribe! Why are you talking like this to me?"

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Saul replied, "But I am only a Benjamite, from the smallest of the tribes of Israel, and my clan is the least of all the clans of the tribe of Benjamin! Why do you say such things to me?"

Literal, almost word-for-word, renderings:

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[33] Points taken from Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 422; and elaborated upon.

NASB	And Saul answered and said, "Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribes [Heb., *tribes*] of Benjamin? Why then do you speak to me in this way?"
Young's Updated LT	And Saul answers and says, 'Am I not a Benjamite—of the smallest of the tribes of Israel? And my family the least of all the families of the tribe of Benjamin? And why have you spoken unto me according to this word?"

What is the gist of this verse? Saul protests that he is from one of the lowest families of one of the least tribes in Israel.

1Samuel 9:21a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced *ġaw-NAWH*]	*to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively*	3rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	*which is transliterated Saul; it means asked for*	masculine proper noun	Strong's #7586 BDB #982
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hă (הֲ) [pronounced *heh*]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb *to be* may be implied.		Strong's #none BDB #209
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hă lôʾ together expect an affirmative answer.			
Ben yᵉmîynîy (בֶּן־יְמִינִי) [pronounced *ben-yᵉmee-NEE*]	*son of [my] right hand* and is rendered *Benjamite*	gentilic adjective	Strong's #1145 BDB #122
ʾânôkîy (אָנֹכִי) [pronounced *awn-oh-KEE*]	*I, me;* (sometimes a verb is implied)	1st person singular personal pronoun	Strong's #595 BDB #59
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
qâţôn (קָטֹן or קָטוֹן) [pronounced *kaw-TOHN*]	*small, insignificant;* a word particularly used for *youth, younger*	masculine plural construct	Strong's #6995 & #6996 BDB #882

1Samuel 9:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêbeţ (שֵׁבֶט) [pronounced *SHAY^B-vet*]	*rod, staff, club, scepter* and figuratively for a *tribe, subdivision of a tribe* or *family*	masculine plural construct	Strong's #7626 BDB #986
Yis^erâˈêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: So Saul answered and said, "Am I not a Benjamite? [Am I not] from the least of the tribes of Israel... We literally begin with And so answers Saul and so he says... Benjamin was the youngest son of Jacob, making him the least for that reason. Also, the tribe of Benjamin was almost wiped out in the book of Judges. It was reduced in size to 600 men (Judges 20:46–48), due to their degeneracy. Therefore, we are dealing with the smallest of the tribes and a tribe known for its degenerate actions. In Saul's mind is probably the former, but not the latter.

1Samuel 9:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
mishpâchâh (מִשְׁפֵּחַ) [pronounced *mish-ṗaw-KHAWH*]	*family, clan, sub-tribe, class (of people), species (of animals),* or *sort (of things)*	feminine singular noun with the 1st person singular suffix	Strong's #4940 BDB #1046
tsâˈîyr (אֵעִיר) [pronounced *tzaw-ĢEER*]	*little, insignificant, young, youngest, least*	feminine singular adjective	Strong's #6810 BDB #859
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's* #4480 BDB #577
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
mishpâchâh (מִשְׁפֵּחַ) [pronounced *mish-ṗaw-KHAWH*]	*family, clan, sub-tribe, class (of people), species (of animals),* or *sort (of things)*	feminine plural construct	Strong's #4940 BDB #1046
shêbeţ (שֵׁבֶט) [pronounced *SHAY^B-vet*]	*rod, staff, club, scepter* and figuratively for a *tribe, subdivision of a tribe* or *family*	masculine plural construct	Strong's #7626 BDB #986

Tribes is plural in the Massoretic text and singular in the Aramaic, Septuagint, Syriac and Vulgate.

1Samuel 9:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bin^{e}yâmîyn (בִּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Translation: ...and [is not] my clan the humblest of all the clan of the tribe of Benjamin? Obviously, Saul does not think much of his own family, which makes sense. He and a servant have been sent out to find a few escaped donkeys, so they are not a rich family by any means. You may recall that Gideon, when called upon by the Angel of God to be pressed into service, retorted using the same argument (Judges 6:15). Now, it is possible that this is simply a stock response. That is, this is how Saul was taught to be modest.

Gordon suggests that there is a three-tiered structure of *family-clan-tribe* in Israel.[34] There is the immediate family (say, parents, grandparents, those who are alive at any given time and seen as a cohesive unit). There is the tribe, which is one of the 12 or 13 tribes of Israel (recall the doubling of the tribe of Joseph). In between we have the clan, or the branch of a tribe. This is a bit more nebulous than the other two designations. It refers, obviously, to one family grouping in between the tribe and the immediate family. It is not completely clear as to which previous grouping we would refer at any given time; however, here, the clan likely refers to the *Matrites,* who are named in 1Sam. 10:21 (about whom we would know nothing apart from that passage).

1Samuel 9:21c

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
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
mâh (מה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose,* indicating an interrogatory sentence.			
dâbar (דּבַר) [pronounced *daw^b-VAHR*]	*to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce*	2nd person masculine singular, Piel perfect	Strong's #1696 BDB #180

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[34] Robert Gordon, *I & 2Samuel A Commentary;* Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 115. He refers back to Gottwald's *The Tribes*.

1Samuel 9:21c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied) with the 1st person singular suffix	Strong's #413 BDB #39
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
dâbâr (דָּבָר) [pronounced *dawᵇ-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: Therefore, why have you spoken this word to me?" Saul looks at Samuel, whom he has just met, who has just floored Saul with this pronouncement that Saul is the future king of Israel, and says to him, "You have got to be kidding! I'm a nobody from a nobody tribe. Why on earth would you say these things to me?" Saul does not question Samuel's credentials—he questions the content of what he has said to Saul.

Again, it is not clear whether Saul is being modest (which I don't think is the case) or if he is really nonplussed by Samuel's words. I think the mere suggestion seems quite odd to Saul. He cannot picture himself as king over Israel; and, furthermore, this comes right out of the blue. I don't even think his approach is to be disrespectful to Samuel; I think he is more shocked than anything.

On the other end of the spectrum, I can think of hundreds of people, who, if Samuel walked up to them and said, "Hey, you are going to be king" they'd say, "It's about damn time. I've been wanting to straighten out a whole lot of things."

Saul Is the Foreknown Guest of Honor at the Foreordained Feast

And so he takes Samuel Saul and his young man and so he brings them hall-ward and so he gives to them a place in a head of the invited ones and they [were] about thirty man.   1Samuel 9:22   **Then Samuel took Saul and his servant and brought them into the chamber and then gave them a place which was at the head of those [already] assembled (there [were] about thirty [there]).**

The Samuel took Saul and his servant and took them into the chamber and placed them at the head of the table where there were about thirty men who had been invited.

First, let's see what others have done:

Ancient texts:

Masoretic Text	And so he takes Samuel Saul and his young man and so he brings them hall-ward and so he gives to them a place in a head of the invited ones and they [were] about thirty man.
Septuagint	And Samuel took Saul and his servant, and brought them to the inn, and set them there a place among the chief of those that were called, about seventy men.
Significant differences:	No significant differences. There may be some question as to how to render some of the words here.

Thought-for-thought translations; paraphrases:

CEV	Samuel took Saul and his servant into the dining room at the place of worship. About thirty people were there for the dinner, but Samuel gave Saul and his servant the places of honor.
The Message	Samuel took Saul and his servant and led them into the dining hall at the shrine and seated them at the head of the table. There were about thirty guests.
NLT	Then Samuel brought Saul and his servant into the great hall and placed them at the e head of the table, honoring them above the thirty special guests.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Samuel brought Saul and his servant to the banquet hall and had them sit at the head of the guests—about 30 people.
JPS (Tanakh)	Samuel took Saul and his servant and brought them into the hall, and gave them a place at the head of the guests, who numbered about thirty.

Literal, almost word-for-word, renderings:

The Amplified Bible	Then Samuel took Saul and his servant, and brought them into the guest room [at the high place], and had them sit in the chief place among the about thirty persons who were invited. [The other people feasted outside.]
NASB	Then Samuel took Saul and his servant and brought them into the hall, and gave them a place at the head of those who were invited, who were about thirty men.
Young's Updated LT	And Samuel takes Saul, and hi young man, and brings them in to the chamber and gives to them a place at the head of those called; and they *are* about thirty men.

What is the gist of this verse? Samuel takes Saul and his servant to the banquet hall, where Saul is the gues of honor.

1Samuel 9:22a			
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
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028

1Samuel 9:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
naʿar (נַעַר) [pronounced *NAH-ǵahr*]	*boy, youth, young man, personal attendant*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654

Translation: Then Samuel took Saul and his servant... Even though Saul's servant is not the guest of honor, he is also treated with respect. Samuel does not say, "Let the servant hang out at the front of the city and you and I will go have a meal together." The servant is dealt with as part of the family.

1Samuel 9:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
bôwʾ (בּוֹא) [pronounced *boh*]	*to take in, to bring, to come in with, to carry*	3rd person masculine singular, Hiphil imperfect with the 3rd person masculine plural suffix	Strong's #935 BDB #97
lishᵉkâh (לִשְׁכָּה) [pronounced *lish-KAW*]	*room, chamber, hall, cell, lishka*	feminine singular noun with the direction hê	Strong's #3957 BDB #545

Translation: ...and brought them into the chamber... The noun here is feminine singular lishᵉkâh (לִשְׁכָּה) [pronounced *lish-KAW*], which means *room, chamber, hall, cell, lishka*. Lishᵉkâh is pretty consistently rendered *chamber* in the KJV. We find this same word used for various adjunct rooms of the Temple in Jerusalem (Neh. 10:38 Jer. 35:2, 4). This gives us: Then Samuel took Saul and his servant and brought them into the chamber... There apparently was some sort of a structure on this high place and that there was a dining room adjunct (or a multipurpose room attached to the main building).[35] The implications of this are that Samuel had somewhat of a permanent structure and an altar right there in Ramah; Shiloh had been burnt down; there was no one old enough to act as the High Priest; so things were fine as far as Samuel was concerned. He apparently did

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[35] It is certainly possible that there was simply an altar up on the high place and that this dining area was in the city separate. It would have been more of a hassle to offer the sacrifice and then to go back down to the dining area; however, that scenario is certainly not unlikely.

not transfer the Tent of God to Ramah, although the Tent of God was still in existence (although we do not know where exactly).[36]

1Samuel 9:22c			
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
nâthan (נַמ) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person plural suffix	No Strong's # BDB #510
mâqôwm (מקוֹם) [pronounced *maw-KOHM*]	*place, situated;* for a soldier, it may mean where he is *stationed;* for people in general, it would be their *place of abode* (which could be their house or their town)	masculine singular noun	Strong's #4725 BDB #879
bᵉ (בְּ) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
rôʾsh (ואשׁ) [pronounced *rohsh*]	*head, top, chief, front, choicest*	masculine singular construct	Strong's #7218 BDB #910
qârâʾ (קָרָא) [pronounced *kaw-RAW*]	*the called ones, the assembled [summoned] ones; the chosen ones*	masculine plural, Qal passive participle with the definite article	Strong's #7121 BDB #894

Translation: ...and then gave them a place which was at the head of those [already] assembled... This should seem very weird to Saul and his servant. Of course, the idea of Saul being king was extremely odd; but then, he shows up as sort of a last minute guest, and finds himself being seating at the head of the table. That is, there is a place empty and ready for Saul and his servant. They are, no doubt, in a state of semi-shock. It was if this group not only expected them, but assumed that Saul and his servant would be the honored guests. To Saul's mind, they simply stumbled across this place, and that only because of the urging of his servant.

1Samuel 9:22d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
hêmmâh (הֵמָּה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241

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[36] We will discuss in greater detail the movement of the Tent and the Ark in the next chapter.

1Samuel 9:22d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
shᵉlôshîym (שְׁלֹשִׁים) [pronounced *shᵉlow-SHEEM*]	*thirty*	plural numeral	Strong's #7970 BDB #1026
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35

Translation: ...(there [were] about thirty [there]). Or, more completely: ...and then he gave them a place at the head of the called ones (there [were] about thirty men [there]). Do you recognize how unusual this is? These two men, Saul and his servant—strangers to all in the city, walk in off the street; they are probably a bit dirty and worn and they had dressed in clothing suitable for locating lost donkeys and retrieving same. They aren't exactly beggars, but they would be like guests one would take in as an hospitable gesture. However, taking these strangers and placing them at the head of the table (or, at least, Saul) is a very unusual thing to do.

There is one thing which you missed in this passage. The people are expecting to see their new king arrive and they expect him to be placed at the head of the table. That, although it threw Saul for a loop, did not phase the thirty elders who were eating there. What was a surprise is that Saul's servant was also placed at the head of the table, in a place of honor before them. Most of us have some concept of social standing and if the president-elect was eating at a dinner with society's best, few would have any problem with him sitting at the head of the table. However, if a homeless man who had been just a moment ago cleaning windshields of cars for change were also place in a place of honor above all the other guests, that would cause no little conversation. Saul's servant, by virtue of the fact that he is Saul's servant, is now socially more prominent than all the businessmen and farm developers that are seated before them.   Samuel already told the people, "A king will take the best of your fields and your vineyards and your olive groves and give it to his servants;...He will take a tenth of your seed and of your vineyards and give that to his officers and to his servants." (1Sam. 8:14–15). Samuel is telling the people there, without saying a word, that every servant of Saul's will become elevated over them.

By the way, we will enjoy this prominence as well. We will be higher than the angels by virtue of our relationship to Jesus Christ. He is the King of All, and we are but His servants; however, we will be, metaphorically speaking, sitting at the head of the table with Him, with all of the angels sitting around us.

All of this has happened pretty quickly. Saul and his servant walked into town, inquired about the prophet, and suddenly this man tells them about their lost donkeys and tells Saul that he is the man that all Israel desires. Then he takes them to a feast which was planned prior to their arrival into the city, and puts Saul at the head of the table as the honored guest, as though he knew Saul was coming (which Samuel did). Saul's mind is not completely getting all of this. He feels as though he walked into an episode of Twilight Zone.

I would also like for you to notice the treatment of Saul's servant:

The Treatment of a Servant in Israeli Society

1.   First of all, the word for *servant* in this passage is na ʿar (נַעַר) [pronounced *NAH-ǵahr*], which means *boy, youth, young man, personal attendant*. This is much like the word *boy* in our language, which, in the South, was applied both to young men and to slaves and later to descendants of slaves. I suspect that the southern use of this term along with its transliteration account for the original use of both *boy* and

The Treatment of a Servant in Israeli Society

niggar in the deep southern American culture (I am only guessing here). We find this word used 7 times in this chapter and once in the next. This word can refer to a youth (as it does in reference to Samuel in 1Sam. 1:22, 24–25, 27 2:11, 18, 21, 26) or to a personal servant, as we have in our passage. Strong's #5288 & 5289 BDB #654.

    a.   There are other words for *servant* in the Hebrew. One of them was used several times in the previous chapter: ´ebed (עֶ֖בֶד) [pronounced GE^B-*ved*], which means *slave, servant*. ´ebed is the most common word for *servant* and we found this word used in 1Sam. 8:14–17. Although ´ebed clearly means *servant,* it possibly refers to *underlings* as well. This is the word that we find used throughout the Law in reference to the ethical treatment of a servant (e.g., Ex. 21 Lev. 25). Strong's #5650 BDB #713.

    b.   There are a couple of verbs that, in the participle can be used to mean *servant* (primarily the verb upon which the noun is based).

2.   Now, so there is no misunderstanding, there are two things to get clear in our minds: (1) The Bible does not clearly condemn the practice of slavery and (2) the slave is not considered equal to his master in terms of rights and privileges.

3.   One could purchase Hebrew slaves, but there was a strict time limit of 6 years on employment of same (Ex. 21:2).

4.   If the master provides his Hebrew slave with a wife, then matters become a bit more complicated.

    a.   If the slave leaves when his time is up, he does not get to take his wife and children with him (Ex. 21:3–4).

    b.   If he wants to remain as a slave to his master indefinitely and thereby remain with his wife and children, then he must make a declaration to that effect before God (Ex. 21:5–6).

5.   Female slaves were treated differently. Generally, a female slave as purchased for the master or the master's son as a wife, and she was to be treated properly (Ex. 21:7–9). If a man took another wife, the female slave who became his wife must continue to enjoy the same privileges, or she was automatically set free (Ex. 21:10–11).

6.   Killing a slave did involve punishment; however, striking a slave did not (Ex. 21:20–21). However, if a master knocks out the tooth of a slave or blinds the slave in one eye, the slave may go free (Ex. 21:26–27).

7.   If a brother (another Jew) sells himself to another Hebrew because he is flat broke, he is to be taken on as a hired man rather than as a slave. Such a man is allowed to go free in the Year of Jubilee, even with his sons, and to reclaim his portion of the land that he had lost (Lev. 25:39–40).

    a.   I should insert that this appears to contradict Ex. 21:2 where a Hebrew slave is set free after six years. The difference is in the method of acquisition. When a Hebrew slave was purchased from someone else, i.e., his previous owner, that began the clock ticking for the slave's release. If a Hebrew sold himself to you as a slave, he remained with you until (1) you sold him; or (2) the Year of Jubilee.

8.   Permanent slavery of the heathen around them was allowed (Lev. 25:44–46). You may morally object to this, but recall that these were people who were involved in the phallic cults; some were even involved in human sacrifice and child sacrifice. Such slaves were naturally exposed to the God Jehovah and many were saved because of their slavery, just as many African Americans of past and present generations are believers because of slavery in our country.

9.   In any case, slaves were still given the Sabbath day off (Ex. 20:10 Deut. 5:14).

10.   Obviously, some servants were paid—not at the end of their service, but during their service. This is indicated by the fact that the servant had some money with him, albeit not very much (1Sam. 9:8).

11.   A heathen slave who escapes his heathen master and comes to live with the Israelites is to be allowed to do so. He is not to be returned nor is he to be placed into slavery to the Israelites (Deut. 23:15–16).

12.   So that you do not feel as though that you are not getting a balanced view of Scripture, Isaiah urged the Israelites to set their slaves free rather than to fast before God (Isa. 58:1–6—the passage really covers a lot more than that; the freedom for slaves is incidental to the thrust of the passage).

13.   Paul, when he writes to the Corinthians, does not suggest that the slaves who become believers escape their servitude. Rather, he tells them, Let each man remain with God in that condition in which he was called (I Cor. 7:20). They are not to demand freedom, but if given freedom, then they should accept it

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(I Cor. 7:21).

14.   The final mention of slavery in Scripture is found in the New Testament in the book of Philemon, which is simply a one-page letter to Philemon, who is a slave owner, who owned a slave Onesimus. Onesimus escaped and came to Paul and was a blessing to Paul. Actually, Paul gave Onesimus the gospel and Onesimus believed in Jesus Christ and was saved. Paul sends the slave back to his master with a letter asking his master (Philemon) to manumit him. Paul left this up to the owner of Onesimus. Furthermore, Paul did not berate or condemn Onesimus for having a slave. Philemon 1–25

And so says Samuel to the cook, "Bring the portion which I had given to you which I had said unto you 'Place her with you.' "	1Samuel 9:23	**Then Samuel said to the cook, "Bring out the portion [of meat] which I had [previously] given to you [concerning] which I had said, 'Set it with you.' "**

Then Samuel said to the cook, "Bring out the portion of meat which I had previous given to you and concerning which portion I had told you to set it aside."

First, what others have done:

Ancient texts:

Masoretic Text	And so says Samuel to the cook, "Bring the portion which I had given to you which I had said unto you 'Place her with you.' "
Septuagint	And Samuel said to the cook, "Give me the portion which I gave you, which I told you to set by you."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

NLT	Samuel then instructed the cook to bring Saul the finest cut of meat, the piece that had been set aside for the guest of honor.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Samuel said to the cook, "Bring me the portion of the sacrificial meat that I gave you and told you to put aside."
JPS (Tanakh)	And Samuel said to the cook, "Bring the portion which I gave you and told you to set aside."

Literal, almost word-for-word, renderings:

NASB	And Samuel said to the cook, "Bring [lit., *Give*] the portion that I gave you, concerning which I said to you, 'Set it aside [lit., *with you*].' "
Young's Updated LT	And Samuel says to the cook, 'Give the portion which I gave to you, of which I said unto you, 'Set it by you?'.

What is the gist of this verse? There was the portion set aside for the guest of honor, which Samuel told the cook to bring out, now that the guest of honor was before them.

1Samuel 9:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition	No Strong's # BDB #510
ṭabbâch (טַבָּח) [pronounced *ṭahb-BAWKH*]	*cook, guard, bodyguard, executioner*	masculine singular noun with the definite article	Strong's #2876 BDB #371

These meanings may seem incongruous, but the word comes from a verb which means *to slaughter [animals]* as well *to slaughter*. Therefore, a cognate could refer both to *an executioner* or *an armed guard* as well as *a cook,* as such a one would have to slaughter animals in order to cook.

Translation: Then Samuel said to the cook,... To make it clear that this was not some odd set of circumstances, Samuel now speaks to the cook. There is a portion of the meat which is designed for an honored guest. It is clearly the best portion of meat. Samuel has already made it clear to the cook that this portion of meat would be set aside for the honored guest.

1Samuel 9:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	2nd person masculine singular, Qal imperative	Strong's #5414 BDB #678
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mânâh (מָנָה) [pronounced *maw-NAW*]	[properly] *something weighed out; a division; a part, a [specific] portion; a lot*	feminine singular noun with the definite article	Strong's #4490 BDB #584
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	1st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510

Translation:...."Bring out the portion [of meat] which I had [previously] given to you... This simply means that, the meat has already been set aside. Samuel knew that Saul was coming, even though Saul himself did not know he was coming.

1Samuel 9:23c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	1st person singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	2nd person masculine singular, Qal imperative	Strong's #7760 BDB #962
ʾêth (את) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 3rd person feminine singular suffix	Strong's #853 BDB #84
ʿîm (עִם) [pronounced *ğeem*]	*with, at, by, near*	preposition of nearness and vicinity with the 2nd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...[concerning] which I had said, 'Set it with you.' " The fact that Saul showed up out of nowhere was no surprise to Samuel. God had told him that Saul was coming and that he would be the first king over all of Israel. Samuel set aside a choice portion of meat for Saul as an indication that he knew not only that Saul was coming but when. This dinner was in Saul's honor, a man no one had seen before. He was the guest of honor and the choicest piece of meat had been set aside for him prior to his walking into the city.

And so takes up the cook the leg and the fat tail and so sets [them] to faces of Saul and so he says, "Behold the remaining [potion] is being set to your faces—eat for to the appointed time [it] was being kept for you to say [to] the people I have assembled." And so eats Saul with Samuel in the day the that.

1Samuel 9:24

The cook then took up the leg and the portion attached and set [it] before Saul. Then he [Samuel] said, "Look, the portion set aside is being placed before you—eat, since to the appointed time [it] [the meat] was kept for you, saying the people I have assembled." And so Saul ate with Samuel on that day.

Then the cook took the leg and that which was attached to it and placed it before Saul. Then Samuel said, "Eat, because until this appointed time, it [the meat] has been put aside for you, that is, since the time that I had invited these people." Then Saul ate with Samuel that day.

As you glance through the translations which follow, note several things: (1) The NASB has several words in italics, which means that these had to be added in order for the verse to make sense. (2) Owen's translation does not make complete sense in several phrases. (3) All agree that the cook took up the leg, but what else he took up was unclear. (4) It is not exactly clear who is speaking. It makes the most sense for Samuel to speak and to comment; however, the cook is the nearest 3rd person masculine singular substantive. Young handles this by putting the first sentence into parentheses. Therefore, what the cook does is incidental, and Samuel essentially continues speaking.

Ancient texts:

Latin Vulgate	And the cook took up the shoulder, and set it before Saul. And Samuel said: "Behold what is left, set it before thee, and eat; because it was kept of purpose for thee, when I invited the people." And Saul ate with Samuel that day.
Masoretic Text	And so takes up the cook the leg and the fat tail and so sets [them] to faces of Saul and so he says, "Behold the remaining [potion] is being set to your faces—eat for to the appointed time [it] was being kept for you to say [to] the people I have assembled." And so eats Saul with Samuel in the day the that.
Peshitta	And the cook took up the shoulder and the thigh, and set them before Saul. And Samuel said, "Behold that which is left! Set it before you and eat; because it has been kept for you for some time." So Saul ate with Samuel that day.
Septuagint	Now the cook boiled the shoulder, and he set it before Saul; and Samuel said to Saul, "Behold that which is left—set it before you and eat, for it is set [before] you for a testimony in preference to the others; take." And Saul ate with Samuel on that day.

Significant differences:	The differences in the text are noted, and they are significant; however, they have no affect on the overall meaning. What part of the sacrifice is involved is in question; and what the cook did, whether he took it up or boiled it, is in question. In the Greek, it is a little more clear that this portion of meat which was set aside for Saul is a testimony to the others who have gathered. In the Peshitta, those who have gathered are not mentioned. Again, the Latin, Syriac and Hebrew are the most similar as they come from the same family of manuscripts.

Thought-for-thought translations; paraphrases:

he Message	The chef brought it and placed it before Saul with a flourish, saying, "This meal was kept aside just for you. Eat! It was especially prepared for this time and occasion with these guests." Saul ate with Samuel--a memorable day!
REB	The cook took up the whole haunch and leg and put it before Saul; and Samuel said, 'Here is the portion of meat kept for you. Eat it: it has been reserved for you at this feast to which I have invited the people.' Saul dined with Samuel that day,...
	[The REB footnotes: **portion of meat:** *prob. rdg; Heb,* what is left over[37]]

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	So the cook picked up the leg and thigh [Hebrew meaning uncertain] and laid it in front of Saul. Samuel said, "This was kept in order to be laid in front of you. Eat it. When I invited people to the feast, I set it aside for you." [Hebrew meaning of this sentence uncertain] Saul ate with Samuel that day.
JPS (Tanakh)	The cook lifted up the thigh and what was on it, and set it before Saul. And [Samuel] said, "What has been reserved is set before you. Eat; it has been kept for you for this occasion, when I said I was inviting the people." So Saul ate with Samuel that day.
NIV	So the cook took up the leg with what was on it and set it in front of Saul. Samuel said, "Here is what has been kept for you. Eat, because it was set aside for you for this occasion, from the time I said, 'I have invited guests.' " and Saul dined with Samuel that day.

Literal, almost word-for-word, renderings:

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[37] *The Complete Parallel Bible;* NRSV, REB, NAB, NJB; Oxford University Press; ©1993; p. 586.

The Amplified Bible	And the cook lifted high the shoulder and what was on it [indicating that it was the priest's honored portion] and set it before Saul [Samuel] said, See what was reserved for you. Eat; for until the hour appointed it was kept for you ever since I invited the people. So Saul ate that day with Samuel.
NASB	Then the cook took up the leg with what was on it and set *it* before Saul. And *Samuel* said, "Here is what has been reserved! Set *it* before you *and* eat, because it has been kept for you until the appointed time, since I said [lit., *saying*] I have invited the people." So Saul ate with Samuel that day.
NRSV	The cook took up the thigh and what went with it and set them before Saul. Samuel said, "See, what was kept is set before you. Eat; for it is set before you at the appointed time, so that you might eat with the guests." So Saul ate with Samuel that day.
NKJV	So the cook took up the thigh with its upper part and set *it* before Saul. And *Samuel* said, "Here it is, what was kept back. *It* was set apart for you. Eat; for until this time it has been kept for you, since I said I invited the people." So Saul ate with Samuel that day.
Owen	So took up the cook the leg and the fat tail and so he set them before Saul. And so he said, "See, what was kept is set before you. Eat, for until the house appointed was kept for you, (saying) the people I have invited." So Saul ate with Samuel that day.
Young's Updated LT	(And the cook lifts up the leg, and that which *is* on it, and sets [it] before Saul), and he says, 'Lo, to this appointed season it is kept for you, saying, The people I have called;' and Saul eats with Samuel on that day.

What is the gist of this verse? The cook places a special portion before Saul—a portion which had been put aside specifically for Saul. Samuel tells Saul that this portion had been set aside for him since the guests had been invited. Samuel and Saul share a meal.

The general idea of this verse is easy to grasp. The cook brings to Saul the choicest portion which had been set aside and prepared specifically for him. The idea was there is no chance occurrence here. Saul did not just wander in to a place where the people were unusually hospitable. He was not given the choicest piece of meat because this was the way sudden guests were treated. The spiritual leader of all of Israel has placed Saul at the head of the table, he invited guests knowing that Saul would come, and he set aside a choice piece of meat to be prepared specially for Saul. There was no chance occurrence here. God planned this from eternity past and let Samuel in on it. Only Saul and his servant were ignorant, and they began to realize how well-planned this meal was. Saul would not have received better treatment even if he had called in advance, made a reservation and then arrive don time wearing his Sunday-best.

1Samuel 9:24a			
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
rûwm (רוּם) [pronounced *room*]	*to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices*	3rd person masculine singular, Hiphil imperfect	Strong's #7311 BDB #926
ţabbâch (טַבָּם) [pronounced *tahb-BAWKH*]	*cook, guard, bodyguard, executioner*	masculine singular noun with the definite article	Strong's #2876 BDB #371

1Samuel 9:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shôwq (שׁוֹק) [pronounced *shohk*]	*leg* (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh)	feminine singular noun	Strong's #7785 BDB #1003
weᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾalᵉyâh (אַלְיָה) [pronounced *alᵉ-YAW*]	*fat tail of sheep*	feminine singular noun	Strong's #451 BDB #46

Actually, we only suppose that this is the correct reading here. The actual reading is ʿâleyâh (עָלֶיהָ), which is not a word (or is a word which is found only here); and the only thing that it is close to is ʿălîyâh (עֲלִיָּה) [pronounced *ǵuh-lee-YAW*], which means *parlor, chamber,* and is obviously incorrect (ʿălîyâh = Strong's #5944 BDB #751). The difference between the two words is vowel pointing (which was added much later after the text was written) and the first letters, whose sound is difficult to reproduce and may be fairly similar (they are both gutturals). Anyway, some have supposed the correct reading to be ʾalᵉyâh (אַלְיָה) [pronounced *alᵉ-YAW*], as it describes a portion of an animal which is eaten. The pronunciation is very similar (insofar as we know) to what is found in the text; only the first consonant is different.

Translation: The cook then took up the leg and the portion attached... Or, (Then the cook lifted up the leg and the fat tail... The NRSV renders this as: The cook took up the thigh and what went with it..., footnoting that the Hebrew is uncertain. Now for the nuts and bolts of this verse: the final word of this phrase is in question, and discussed above in the Hebrew exegesis. We may reasonably assume that this is the choicest portion of the animal. You may recall when we studied Leviticus that the priest was given the right thigh of an offering as a sign of respect and honor to his station (Lev. 7:31–33).

> Barnes remarks: *Probably it was Samuel's own portion in this case, and he gave it to Saul as a mark of the highest honour.*[38]

As a tangent: if you read through the Hebrew exegesis, and looked at the various ancient renderings, and studied this, you might think, "Who really gives a flying frog about this? It just is not that significant." Yes, I will grant you that. Here's the deal: there are thousands if not hundreds of thousands of people who think that someone or some evil organization came along and changed the Bible to reflect some specific doctrinal viewpoint. For instance, the Catholics are often blamed for coming along and changing much of the Bible to suit their own Catholic doctrine. Let me put it bluntly: that is a complete load of crap. Now, historically, I could say a lot of negative things about the Catholic Church and many of their decisions, e.g., the addition of the Apocrypha to the canon of Scripture and the infallability of the pope, infused the church with false doctrine. Furthermore, in the present, I could say a lot of negative things about their doctrine in

> The Catholics are often blamed for coming along and changing much of the Bible to suit their own Catholic doctrine. Let me put it bluntly: that is a complete load of crap.

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[38] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 24.

general. However, I cannot with a clear conscience tell you that the big evil Catholic Church organization came along and changed the Scriptures in order to suit their own peculiar doctrines. First of all, their doctrine in the beginning was not that distorted. Secondly, Jerome made an excellent translation from the Hebrew into the Latin. There are very few problems with Catholic approved version Bibles, including those which are based primarily upon Jerome's Latin (and I think those are going to be fairly old versions). The problem with the theory that someone has come along and made huge changes to Scripture is, there are just too many manuscripts out there. We have manuscripts from a huge time frame, and the differences, which are probably the most pronounced and significant in the book of Samuel, are about fairly trivial things. Yes, there are a lot of differences between different ancient versions of the book of Samuel—probably more than any other book in the Bible. Furthermore, many of these differences are fundamental and pronounced. However, none of these differences that I have come across, even after completing the entire book of Samuel, affect any serious doctrinal issue. That is, one faction cannot point to this version of Samuel (say the Latin Vulgate) and come up with one set of doctrinal principles; and another faction point to a different version of Samuel (say the Greek Septuagint) and come up with a significantly different set of doctrinal principles. There are differences and problems with the text. From a doctrinal standpoint, these differences are noteworthy only in their insignificance with respect to doctrinal matters. I suspect that many of you, in reading through this careful examination of the book of Samuel, skim over these differences, the reason for them, and the theories concerning them, because they are, quite frankly, trivial points.

There is another problem with these wholesale changes that some allege occurred. We have the Bible as a whole—all to the Old and New Testament in one book. The books of Scripture were not gathered as such for sometime after having been written. That is, let's say some organization wanted to make some changes to this or that doctrine. They would have to figure out which books have to be changed. These books would be scattered all over the world, since the Jews were, on two occasions, dispersed from the land. Therefore, the books of Scripture would not necessarily all be gathered into one physical place. So, how do you get around, round up all of these different versions, impose your doctrinal viewpoint by changing the text, and then, I guess, you just hope no additional books are written?

Furthermore, many passages of Scripture were memorized by Jews. Some Jews could stand up and recite this or that passage—and long passages as well. So even if someone were able to wander around from nation to nation, somehow get into the sacred Scriptures and make wholesale changes to them to favor this and that viewpoint; then what happens when you have people who have memorized Scripture and it no longer agrees with all the manuscripts that you have changed? The whole idea is absurd and physically impossible to accomplish.

I've used this illustration before and I will use it again. Let's say you want to approach Scripture and color it with your own specific viewpoint. And let's say you have carte blanc to just go into the Scriptures and fix them so that they agree with your particular point of view. That has been done before. Robert Funk, a famous theologian, took a particularly naturalistic view of Jesus—in fact, the very popular view that Jesus was this great moral teacher, but nothing more. In order to get the New Testament to agree with his viewpoint, he and his followers found that they had to eliminate 80% of the New Testament in order to end up with a naturalistic view of our Lord.[39] You cannot take some specific doctrinal viewpoint and impose it on God's Word without making some huge changes; and these changes would be noticed.

1Samuel 9:24b			
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

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[39] *Lost Angeles Times;* Obituaries, Wednesday, September 7, 2005; p. B10.

1Samuel 9:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	3rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. Lᵉpânîym (לְפָּנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.			
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: ...and set [it] before Saul. According to Young, this is a parenthetical thought, which, when ended, will take us back to Samuel speaking to Saul. You will see that placing it in parentheses makes a great deal of sense. Altogether, this reads: Then Samuel said to the cook, "Bring out the portion [of meat] which I had [previously] given to you [concerning] which I had said, 'Set it with you.' " (Then the cook took up the leg and the portion attached and set [it] before Saul). Then he [Samuel] said, "Look, the portion set aside is being placed before you—eat, since to the appointed time [it] [the meat] was kept for you, saying the people I have assembled." And so Saul ate with Samuel on that day (1Sam. 9:23–24). However, in reading it altogether, the thought is only somewhat parenthetical and makes sense either way.

1Samuel 9:24c

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
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
shâʾar (שָׁאַר) [pronounced *shaw-AHR*]	*the ones remaining, those remaining, the leftovers, the survivors, the part remaining, the thing remaining, that which remains*	Niphal participle with the definite article	Strong's #7604 BDB #983

1Samuel 9:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*is put [placed, set]; is make; is appointed*	Qal passive participle	Strong's #7760 BDB #962
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces countenance; presence*	masculine plural noun (plural acts like English singular); with the 2nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: Then he [Samuel] said, "Look, the portion set aside is being placed before you—... Or, And then he said, "Look, the remaining portion has been placed before you..." Now we have *and so he says*. We do not know for certain who the speaker is. The cook is the nearest noun; however, what is being said appropriately comes from Samuel rather than from his cook. Samuel asks Saul to look in front of him. He is getting the last piece of meat, the leftover—and Saul can observe that it is the choicest piece of meat. The idea is, of course, that Saul, even though he did not plan on any of this, is the honored guest for this banquet.

1Samuel 9:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	2nd person masculine singular, Qal imperative	Strong's #398 BDB #37
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
môwʿêd (מוֹעֵד) [pronounced *moh-ĞADE*]	*a specific time, a pre-determined time, an appointed time*	masculine singular noun with the definite article	Strong's #4150 BDB #417
shâmar (שָׁמַר) [pronounced *shaw-MAR*]	*kept, guarded, protected, watched, preserved*	Qal passive participle	Strong's #8104 BDB #1036
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...eat, since to the appointed time [it] [the meat] was kept for you,... Samuel tells Saul to eat, as the meat before him was set aside with him in mind for some time now. This portion was specifically set aside for the honored guest.

1Samuel 9:24e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
`âmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	Qal infinitive construct	Strong's #559 BDB #55
´am (עַם) [pronounced *ğahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
qârâ` (קָרָא) [pronounced *kaw-RAW*]	*to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed]	1st person singular, Qal perfect	Strong's #7121 BDB #894

Translation: ...saying the people I have assembled." Or, "...to say the people I have assembled." This phrase does not make a lot of sense. The Septuagint renders this, that what is done (the setting aside of the choice piece of meat) is a testimony to the people who are assembled there as well. Perhaps it means that the meat was set aside for Saul out from the meat for the people who were assembled there. That there is a problem with the text here is evident.

1Samuel 9:24f			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וَ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
`âkal (אָכַל) [pronounced *aw-KAHL*]	*to eat; to devour, to consume, to destroy*	3rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
´îm (עִם) [pronounced *ğeem*]	*with, at, by, near*	preposition of nearness and vicinity	Strong's #5973 BDB #767
Shᵉmûw`êl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028

1Samuel 9:24f			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
hûwʾ (הוּא) [pronounced *hoo*]	*that*	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214

Translation: And so Saul ate with Samuel on that day. This phrase with the preceding phrase is what is difficult to decipher. It appears as though we are lacking something at this point. I think the correct understanding would be conveyed with: "Eat, because until this appointed time, it [the meat] has been kept for you, that is, since I invited these people." The idea is that this is not some sort of feast that Saul has been invited to at the last minute. The feast was set up for Saul. This feast was in his honor. Samuel knew yesterday that the guest of honor was going to come to this city and he made preparations for it. Samuel knew this probably before Saul knew it.

So Saul and his male servant are eating, listening to what Samuel has to say, and making very little sense out of it. Samuel has brought out a portion of meat set aside for Saul. Well, Saul didn't know, until an hour previous, that he was going to go into this town. But Samuel not only knew, but he invited guests and set aside a portion of honor for Saul. Saul is, of course, hungry, and pretty well confused by Samuel so far.

Chapter Outline   **Return to the Chart and Map Index**

Saul Remains in the City until the next Morning

And so they go down from the high place [into] the city and so he speaks with Saul upon the roof. | 1Samuel 9:25 | **Then they went down from the high place [into] the city and he spoke with Saul upon the roof [Greek: *they prepared a bed for Saul on the roof and he lay down*].**

Then they went down from the high place into the city; and Samuel prepared a bed for Saul on the roof and Saul laid down to sleep.

First, what others have done:

Ancient texts:

Latin Vulgate	And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house and he slept.
NKJV [Vulgate]	When they had come down from the high place into the city, *Samuel* spoke with Saul on the top of the house. And he prepared a bed for Saul on top of the house, and he slept.
NKJV [LXX]	When they had come down from the high place into the city, and he prepared a bed for Saul on top of the house, and he slept.
Masoretic Text	And so they go down from the high place [into] the city and so he speaks with Saul upon the roof.

Septuagint	And he went down from Bama into the city; and they prepared a lodging for Saul on the roof, and he lay down.
Significant differences:	This is one of the biggest differences found in this chapter. In the Hebrew, Samuel speaks with Saul on a roof; in the Greek, lodging is prepared for Saul on top of a roof. In the Vulgate, both phrases are found. The Peshitta is in agreement with the MT.

Thought-for-thought translations; paraphrases:

NLT	After the feast, when they had returned to the town, Samuel took Saul up to the roof of the house and prepared a bed for him there.
REB	...and when they came down from the shrine to the town a bed was spread on the roof for Saul, and he stayed there that night. [The REB footnotes the addition in their translation in following the Greek].

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Then they left the worship site for the city. They spread blankets on the roof for Saul, and he slept there. [Greek; Masoretic Text reads "...for the city, and he spoke with Saul on the roof, and they got up early."]
JPS (Tanakh)	They then descended from the shrine to the town, and [Samuel] talked with Saul on the roof. [Meaning of Hebrew uncertain. Septuagint reads "They spread a bed for Saul on the roof, and he lay down. At..."]

Literal, almost word-for-word, renderings:

The Amplified Bible	When they had come down from the high place into the city, Samuel converse with Saul on the top of the house.
The Emphasized Bible	And <when they had come down from the high place into the city> he spread a couch for Saul upon the house-top, and he lay down.
NASB	When they came down from the high place into the city, *Samuel* spoke with Saul on the roof [the Greek adds: ...and they spread a bed for Saul on the roof and he slept].
NKJV	When they had come down from the high place into the city, *Samuel* spoke with Saul on the top of the house. [So with MT].
Young's Updated LT	And they come down from the high place to the city, and he speaks with Saul on the roof.

What is the gist of this verse? Samuel and Saul come down from the high place and go to a roof. Either a bed is made up there for Saul or Samuel and Saul merely talk to one another on the roof.

1Samuel 9:25a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	3rd person masculine plural, Qal imperfect	Strong's #3381 BDB #432

1Samuel 9:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *min*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	*Strong's #4480* BDB #577
bâmâh (בָּמָה) [pronounced *baw-MAW*]	*a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]*	feminine singular noun with the definite article	Strong's #1116 BDB #119
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: Then they went down from the high place [into] the city...   Here is one of the places where the Hebrew and the Greek differ considerably. However, we do not have any particular doctrine which is dependent upon the facts or acts of this verse. However, notice that the Greek affects the first word of the verse to come as well. Recall that there were no chapter and no verse breaks in the original languages. Therefore, this sentence did not necessarily end with *roof* but possibly with the first word in the next verse. Bear that in mind as we exegete this verse.

1Samuel 9:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced *dawᵇ-VAHR*]	*to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity	Strong's #5973 BDB #767
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5920, #5921 BDB #752
gâg (גָּג) [pronounced *gawg*]	*roof, top, housetop; top or surface [of the altar of incense]*	masculine singular noun	Strong's #1406 BDB #150

Translation: ...and he spoke with Saul upon the roof [Greek: *they prepared a bed for Saul on the roof and he lay down*]. The Hebrew literally reads: And so he was proclaiming with Saul upon the roof. The Hebrew is fairly straightforward and easy to understand. Our big problem is that it does not agree at all with the Greek, which

reads: They prepared a bed for Saul on the roof and he lay down.[40] Furthermore, the Greek appears to be more in keeping with the context.[41] Certainly it is reasonable that Samuel and Saul talked together on the roof. However, it is more reasonable that Samuel provide some sort of lodging for Saul and then for him to awaken Saul the next morning. The Greek provides the information that Saul bedded down on the roof that night, which leads, naturally, to his getting up the next morning and leaving. As you will note, the Vulgate seems to be a compromise between the two. My guess is that Jerome looked at both texts and, being unable to decide which was correct, borrowed from them both.

> Gerlach[42] suggests that Samuel *talked with Saul concerning the deep religious and political degradation of the people of God, the oppression of the heathen, the causes of the inability of the Israelites to stand against these foes, the necessity for a conversion of the people, and the want of a leader who was entirely devoted to the Lord*.[43] Now, whereas this sounds really good and reasonable, please realize that Saul was still in shock. He wasn't completely buying into the fact that he was going to be the first king of Israel. He has doubts about Samuel's sanity. And, most importantly, he was probably an unbeliever at this time—God changes his heart in 1Sam. 10:9 after leaving Ramah.

I should add that many of the houses in that time used the roof as a separate room. Grain was sometimes stored in this area (Joshua 2:6); one of the few safety codes of the Pentateuch was the addition of a parapet to keep people from falling off of a roof (Deut. 22:8); and one of the stories of the book of Judges involved a room which was on the roof of the house of a king (Judges 3; see also Matt. 24:17). Barnes tells us that those in the ancient east would often pitch a tent or put up awning of some sort for a guest on the roof.[44] What is also common in the ancient world was for a guest (or guests) to remain with the host for a large evening meal (or late afternoon meal), after which they would stay overnight with their host and leave the following morning (e.g., in Gen. 26:30–31).

And so they arise early and so he is as an ascending of the dawn and so calls Samuel unto Saul [upon] the roof, to say, "Get up, and so I will send you." And so Saul arises and so they go out, two of them, he and Samuel the street-wards.	1Samuel 9:26	**And they arose early as it was the ascending of dawn and Samuel called out to Saul, [who was on] the roof, saying, "Get up and I will send you forth." So Saul arose and both of them, he and Samuel, went out to the street.**

They both arose early with the break of dawn and Samuel called to Saul, who was on the roof, and said, "Get up and I will officially deploy you." So Saul arose and the both of them went out together out to the street.

First, what others have done:

Ancient texts:

Masoretic Text	And so they arise early and so he is as an ascending of the dawn and so calls Samuel unto Saul [upon] the roof, to say, "Get up, and so I will send you." And so Saul arises and so they go out, two of them, he and Samuel the street-wards.
Septuagint	And it came to pass when the morning dawned, that Samuel called Saul on the roof, saying, "Rise up, and I will dismiss you." And Saul arose, and he and Samuel went out.

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[40] My Greek text and the JPS indicate that there is a plural here; the NKJV reads as a singular. The Greek is fairly simple at this point, so I do not see a reason to exegete it here. The verb is a 3rd person plural, Aorist active indicative.

[41] Keil and Delitzsch argue adamantly in favor of the traditional Hebrew text, noting that the Chaldee, Syriac and Arabic all follow the Masoretic text. Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 427. They offer a half-page argument, in case you are interested.

[42] Some old exegete dude.

[43] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 427.

[44] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 24.

Significant differences: The Greek leaves out that they arise early.

Thought-for-thought translations; paraphrases:

The Message   They woke at the break of day. Samuel called to Saul on the roof, "Get up and I'll send you off." Saul got up and the two of them went out in the street.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   At dawn Samuel called to Saul on the roof, "Get up! [It's time for] me to send you away." Saul got up, and both he and Samuel went outside.

JPS (Tanakh)   Early, at the break of day, Samuel called to Saul on the roof. He said, "Get up, and I will send you off." Saul arose, and the two of them, Samuel and he, went outside.

Literal, almost word-for-word, renderings:

NASB   And they arose early; and it came about at daybreak that Samuel called to Saul on the roof, saying, "Get up, that I may send you away." So Saul arose, and both he and Samuel went out into the street.

Young's Updated LT   And they arise early, and it comes to pass, at the ascending of the dawn, that Samuel calls unto Saul, on the roof, saying, 'Rise, and I send you away;' and Saul rises, and they go out, both of them—he and Samuel, without.

What is the gist of this verse? .

1Samuel 9:26a			
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
shâkam (שָׁקַם) [pronounced *shaw-KAHM*]	*to start, to rise, to rise early, to make an early start; morning* (in the Hiphil infinitive absolute)	3rd person masculine plural, Hiphil imperfect	Strong's #7925 BDB #1014
This phrase is missing from the Greek.			

Translation: And they arose early... What Samuel revealed to Saul was probably on his mind to some extent, but I think Saul was more in shock than anything else. I don't think he thought all night about what he was going to do when he became king. I think if a convincing palm reader told you that you were going to win the $100 million dollar lottery tomorrow, you might spend a lot of time thinking about what you are going to do with all of that money. I don't think Saul was of the same mind. I think he required some convincing, and Samuel will give that to him.

1Samuel 9:26b			
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

1Samuel 9:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
The kaph preposition, or kᵉ (כְּ) [pronounced *kᵉ*], which means *like, as, according to,* when this is combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*. It carries with it a temporal connotation.			
ʿâlâh (עָלָה) [pronounced *ģaw-LAWH*]	*a rising of, a coming up of, an ascending of, a climbing of, a springing up, a shooting forth of*	Qal infinitive construct	Strong's #5927 BDB #748
shachar (שַׁחַר) [pronounced *SHAH-khahr*]	*dawn, morning; felicity [a dawning after misery]*	masculine singular noun	Strong's #7837 BDB #1007

Translation: ...as it was the ascending of dawn... Saul is on the roof with his servant, and certainly, they would awake with the dawn. Many of us sleep in rooms with darkened shades and get up at all kinds of hours. However, in the ancient world, sleeping while it was dark and getting up with the dawn was customary. You might get up at 5 am and you might not get up until 9 am; but if you were asleep on that roof, when the sun came up, you'd be up. So far, we have: And so they arise early as it was the ascending of the dawn...

1Samuel 9:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
qârâʾ (קָרָא) [pronounced *kaw-RAW*]	*to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name* [when followed by a lâmed]	3rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

1Samuel 9:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâg (גָּג) [pronounced *gawg*]	*roof, top, housetop; top or surface [of the altar of incense]*	masculine singular noun	Strong's #1406 BDB #150

Translation: ...and Samuel called out to Saul, [who was on] the roof,... It sounds as if Samuel is on the groun calling up to Saul, rather than coming onto the roof himself; however, this is unclear, and just a detail.

1Samuel 9:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	Qal infinitive construct	Strong's #559 BDB #55
qûwm (קוּם) [pronounced *koom*]	*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*	2ⁿᵈ person masculine singular, Qal imperative with the voluntative hê	Strong's #6965 BDB #877
wa (or va) () [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced *shaw-LAKH*]	*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]*	1ˢᵗ person singular, Piel perfect with the 2ⁿᵈ person masculine singular suffix	Strong's #7971 BDB #1018

Translation: ...saying, "Get up and I will send you forth." Altogether, this reads: Then Samuel called unto Saul [on] the roof, saying, "Arise and I will send you forth." It is Samuel's duty to send Saul out into the world, back to where he came, with the knowledge that he has been called by God as the desire of all the people—that is, as the king of Israel. Samuel will make this clear to Saul.

1Samuel 9:26e

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
qûwm (קוּם) [pronounced *koom*]	*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*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #6965 BDB #877

1Samuel 9:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: So Saul arose... This gives the impression that Saul is still in bed, which may be the case. However, this word can be used for someone who is preparing himself to go somewhere or to do something.

1Samuel 9:26f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
yâtsâ (יָצָא) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come forth; to rise; to flow, to gush up [out]*	3rd person masculine plural, Qal imperfect	Strong's #3318 BDB #422
sheⁿayim (שְׁנַיִם) [pronounced *sheⁿNAH-yim*]	*two of, a pair of, a duo of*	masculine plural numeral with a 3rd person masculine plural suffix	Strong's #8147 BDB #1040
hûwʾ (הוּא) [pronounced *hoo*]	*he, it*	3rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
weⁿ (or veⁿ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
Sheⁿmûwʾêl (שְׁמוּאֵל) [pronounced *sheⁿ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
chûts (חוּץ) [pronounced *khoots*]	*outside, street; out of the city (the fields, country, deserts); our of doors, abroad*	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299

Translation: ...and both of them, he and Samuel, went out to the street. Physically and psychologically, there was a reason for the overnight stay. First, Saul and his servant enjoyed a very large meal and were worn out simply from the meal (and they were worn out from searching for three days for the donkeys). More importantly, Samuel has just told Saul that he was going to be king over all of Israel. Saul needs to be bedded down under the stars in a place of no distractions (that is, his beeper doesn't go off, his cell phone doesn't ring), so that he can ponder what Samuel has said. How much he pondered is hard to say. My feeling is, he thought very little about it. Maybe he did think about it. In any case, Saul does not completely buy into it, of course, but he no doubt pondered it at least some while under the stars for that evening. The next morning, Samuel will tell Saul enough so that Saul will realize that Samuel is telling him the truth.

They were going down in an end of the city and Samuel said unto Saul, "Say to the young man and he will pass through to our faces." And so he passes through. "And you [even] you remain as the day and I will cause you to hear a word of God."   1Samuel 9:27   **They were going down to the outskirts of the city and Samuel said to Saul, "Speak to the servant and he will pass on before us." And he passes on. "And you yourself remain [here] now and I will cause you to hear the Word of God."**

As they were walking down the tell of the city, Samuel told Saul to order his servant to continue walking while they stopped for a moment. After his servant had passed on by, Samuel said, "Today, I will cause you to hear the Word of God."

First, what others have done:

Ancient texts:

Masoretic Text	They were going down in an end of the city and Samuel said unto Saul, "Say to the young man and he will pass through to our faces." And so he passes through. "And you [even] you remain as the day and I will cause you to hear a word of God."
Septuagint	As they went down to a part of the city, Samuel said to Saul, "Speak to the young man, and let him pass on before us; and you will stand as today, and listen to the word of God."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	As they approached the outskirts of town, Samuel said to Saul, "Tell your servant to go on ahead of us. You stay with me for a bit. I have a word of God to give you."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	As they were going toward the city limits, Samuel told Saul, "Have the servant go ahead of you." (He went ahead.) "But you stay here, and I will tell you God's word."
JPS (Tanakh)	As they were walking toward the end of the town, Samuel said to Saul, "Tell the servant to walk ahead of us"—and he walked ahead—"But you stop here a moment and I will make known to you the word of God."

Literal, almost word-for-word, renderings:

NASB	As they were going down to the edge of the city, Samuel said to Saul, "Say to the servant that he might go ahead of us and pass on, but you remain standing now, that I may proclaim the word of God to you."
Young's Updated LT	They are going down in the extremity of the city, and Samuel has said unto Saul, 'Say to the young man that he pass on before us (and he passes on), and you, stand at this time, and I cause you to hear the word of God.'

What is the gist of this verse? As Samuel, Saul and Saul's servant walk to the edge of the city, Samuel tells Saul to send his servant out ahead, so that Samuel can speak the Word of God to Saul.

1Samuel 9:27a

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
hêmmâh (הֵמָּה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	masculine plural, Qal active participle	Strong's #3381 BDB #432
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
qâtseh (קָצֶה) [pronounced *kaw-TSEH*]	*end, extremity, outskirts*	masculine singular construct	Strong's #7097 BDB #892
ʿîyr (עִיר) [pronounced *ǧeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: They were going down to the outskirts of the city... Saul, his servant and Samuel have exited the gate of the city and are walking downhill, down the tel, toward the outskirts of the city.

1Samuel 9:27b

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
Sh^emûwʾêl (שְׁמוּאֵל) [pronounced *sh^e-moo-ALE*]	which means *heard of El*; it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	2nd person masculine singular, Qal imperative	Strong's #559 BDB #55
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

1Samuel 9:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
naʿar (נַעַר) [pronounced *NAH-ģahr*]	*boy, youth, young man, personal attendant*	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
With a voluntative, cohortative or jussive, the wâw conjunction means *that, so that*. It expresses *intention*. The wâw conjunction can express informal inference or consequence (*so, then, therefore*); especially at the beginning of a speech.			
ʿâbar (עָבַר) [pronounced *ģawᵇ-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #5674 BDB #716
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces countenance; presence*	masculine plural noun (plural acts like English singular); with the 1ˢᵗ person plural suffix	Strong's #6440 BDB #815
Together, they mean *before us, before our faces, in our presence, in our sight, in front of us*.			

Translation: ...and Samuel said to Saul, "Speak to the servant and he will pass on before us." Altogether, this reads: They were going down to the outskirts of the city and Samuel said to Saul... Samuel will speak to Saul alone; so he tells Saul to have his servant continue and that he would catch up.

It is interesting that Samuel does not take any liberties here with his own spiritual authority. He does not personally order the servant to walk ahead of them. He goes through the proper chain of command, requesting of Saul to tell the servant to do so.

1Samuel 9:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʿâbar (עָבַר) [pronounced *ģawᵇ-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over, to cross, to cross over*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #5674 BDB #716

Translation: And he passes on. Then we have a parenthetical statement which indicates that Saul so spoke to his servant and his servant obeyed. We might use parentheses: (And he passes on). Samuel spoke to Saul, then Saul told his servant to walk on ahead of them, and the servant did.

1Samuel 9:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾattâh (אַתָּה) [pronounced *aht-TAW*]	*you* (often, the verb *to be* is implied)	2ⁿᵈ person masculine singular, personal pronoun	Strong's #859 BDB #61
ʿâmad (עָמַד) [pronounced *ğaw-MAHD*]	*to take a stand, to stand, to remain, to endure, to withstand*	2ⁿᵈ person masculine singular, Qal imperative	Strong's #5975 BDB #763
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*as, like, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398

Literally, the kaph preposition and day mean *as the day*. According to Gesenius, together, they mean *in this day, at this time, now*.

Translation: "And you yourself remain [here] now... We have an emphasis upon Saul here, as Samuel uses the 2ⁿᵈ person masculine singular, personal pronoun. The servant goes ahead, while you—and I mean you—remain behind. "And you [even] you remain right now."

1Samuel 9:27e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
shâmaʿ (שָׁמַע) [pronounced *shaw-MAHĞ*]	*to cause to hear, to let hear; to announce, to tell; to call, to summon*	1ˢᵗ person singular, Hiphil imperfect; with the 2ⁿᵈ person masculine singular suffix	Strong's #8085 BDB #1033
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced *daw^b-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular construct	Strong's #1697 BDB #182
ʾĔlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun	Strong's #430 BDB #43

Translation: ...and I will cause you to hear the Word of God." Some incorrectly put *as today* with this phrase, which would give us: "Today, I will cause you to hear the word of God." However, the location of the wâw

conjunction would really place the *today* with *and your yourself will remain;* however, once Saul stops and his servant continues on, then, on that day (today), Samuel will make known to him the Word of God. Furthermore, it sounds better in the English, so, in my looser translation, I placed *today* with the subsequent phrase. However, literally, this reads: "And you will remain as today and I will make known [to] you the Word of God."

The CEV combines verses and runs one verse into another for these last few verses and comes up with a better ebb and flow.

| The Contemporary English Version's 1Sam. 9:22–25 ||
CEV	Semi-Literal Hebrew
22 Samuel took Saul and his servant into the dining room at the place of worship. About thirty people were there for the dinner, but Samuel gave Saul and his servant the places of honor. 23-24 The Samuel told the cook, "I gave you the best piece of meat and told you to set it aside. Bring it here now." The cook brought the meat over and set it down in front of Saul. "This is for you," Samuel told him. "Go ahead and eat it. I had this piece saved especially for you, I invited these guests to eat with you." After Saul and Samuel had finished eating, 25 they went down from the place of worship and back into town. A bed was set up for Saul on the flat roof of Samuel's house, 26 and Saul slept there. About sunrise the next morning, Samuel called up to Saul on the roof, "Time to get up! I'll help you get started on your way." Saul got up. He and Samuel left together 27 and had almost reached the edge of town when Samuel stopped and said, "Have your servant go on. Stay here with me for a few minutes, and I'll tell you what God has told me."	22 Then Samuel took Saul and his servant and brought them into the chamber and then gave them a place which was at the head of the invited men (and there [were] about thirty [there]). 23 Then Samuel said to the cook, "Bring out the portion [of meat] which I had [previously] given to you [concerning] which I had said, 'Set it with you.' " 24 Then the cook took up the leg and the portion attached and set [it] before Saul. Then he [Samuel] said, "Look, the portion set aside is being placed before you—eat, since to the appointed time [it] [the meat] was kept for you, saying the people I have assembled." And so Saul ate with Samuel on that day. 25 Then they went down from the high place [into] the city and he spoke with Saul upon the roof [or, *they prepared a bed for Saul on the roof and he lay down*]. 26 And they arose early as it was the ascending of dawn and Samuel called out to Saul, [who was on] the roof, saying, "Get up and I will send you forth." So Saul arose and both of them, he and Samuel, went out to the street. 27 They were going down to the outskirts of the city and Samuel said to Saul, "Speak to the servant and he will pass on before us." And he passes on. "And you yourself remain [here]. Today, I will cause you to hear the Word of God."

Chapter Outline   **Charts, Graphics and Short Doctrines**

Moses was precise when referring to what God said and what was narrative. We know where Moses was when God spoke to him and we know that God spoke to him as a man speaks to a man. We can also be pretty certain that every time that God spoke to Moses and everything that God said to Moses is recorded in Scripture. Samuel was much different person. We do know that God spoke to Samuel in his dreams (1Sam. 3:1–4); however, there are times when it does not appear that God speaks to him in this way (e.g., 1Sam. 16:7, which appears to occur in the middle of meeting all of Jesse's sons). There seem to be a number of times when God speaks to Samuel that we have no idea what was said or what the circumstances were (see 1Sam. 3:19–21). Therefore, I am going to gather up all of the times that God spoke to Samuel, whether recorded or implied, and list them below:

There are only about ten recorded instances in Scripture where God spoke to Samuel. However, there is the definite implication that God spoke to Samuel much more often and that the content of what God said is much more extensive than what we find in the Bible.

The Times that God Spoke to Samuel

Scripture	Incident
1Sam. 3:1–18	God spoke to a young Samuel in his dreams. Three times, Samuel sits up with a start, and goes in to see if Eli has called him. Eli realizes that God is speaking to him and lets Samuel know this. Then Samuel answers God, "Here I am." God tells Samuel that he will carry out His judgment against Eli in the near future. It is unclear whether Samuel knew what this judgment was or whether God filled him in. As noted before, Samuel leaves out a lot of details. However, it does appear as though Samuel knew the judgment against Eli because Eli had to coax him to tell all that God had said (1Sam. 3:17–18).
1Sam. 3:19–4:1a	Samuel grew, and Yahweh was with him, and did let none of his words fall to the ground. All Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of Yahweh. Yahweh appeared again in Shiloh; for Yahweh revealed himself to Samuel in Shiloh by the word of Yahweh. Thus the word of Samuel went out to all Israel (1Sam. 3:19–4:1a). This is very unclear with respect to mechanics. The final verse seems to indicate that Samuel studied God's Word (which would have been the Law, Joshua and Judges; and possibly Ruth) and learned this way. However, it is not clear how Samuel functioned as a prophet. Did he just make things up and then God made sure they came to pass? Did God speak to him and then Samuel spoke these things? Samuel clearly knew enough to be recognized as a prophet throughout Israel, which implies that God did speak to him. However, apart from that, we have no mechanics given, other than to assume God spoke to him in dreams as previously.
1Sam. 7:2b–9	Samuel, after Israel goes through a period of mourning, speaks to Israel and tells them to put away all of their idols. Even though nothing is said about God speaking to Samuel, it is reasonable to assume that, at some point, God spoke to Samuel and said, "It's time; now gather all Israel and speak to them."
1Sam. 8:6–10	When Samuel grows old and when his sons do not appear to follow his traditions, the elders of Israel come to him asking for a king. Samuel goes and prays to God and God speaks to him, saying, "Listen to the voice of the people with regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them." (1Sam. 8:7b). Did Samuel fall into a dream or trance state? Did these words become impressed into his mind? Did God say more than this? 1Sam. 8:10 seems to indicate that He did. Again, mechanics are lacking here.
1Sam. 8:22	And Jehovah says to Samuel, "Listen to their voice and appoint a king over them." (1Sam. 8:22a). Mechanics are missing here, and it is unclear whether this is a continuation of what is said above or whether this is a second conversation with God on this same topic.
1Sam. 9:15–16	The day before Saul came, Jehovah had revealed it to Samuel, saying, "About this time tomorrow, I will send you a man from the land of Benjamin and you will anoint him to be prince over My people Israel. He will deliver My people from the hand of the Philistines, for I have listened to My people because their cry came up to Me." (1Sam. 9:15b–16). The mechanics are unknown, and God's entire quote does not appear to be given, as Samuel will set aside a specific portion of food of Saul in advance and he will speak to Saul, prophesying what would happen to him in the next chapter.

The Times that God Spoke to Samuel	
Scripture	**Incident**
1Sam. 10:2–8	Samuel tells Saul exactly what would happen to him in the next day—which would indicate to him that Samuel really knew what he was talking about. Now, how Samuel knew these things is not revealed to us. Did God speak to Samuel that night and Samuel repeated these things to Saul? Did Samuel just begin to speak, and the words of God came from his mouth (this, by the way, does not appear to be the way that God interacts with prophets)? Did God tells all of these things to Samuel the day before Saul arrived. As is typical of Samuel's recollections, we are told none of the details or the mechanics.
1Sam. 13:10–14	Saul did not wait long enough for Samuel, and offered up sacrifices himself to God (which was not within his job description). Samuel pronounces a curse of sorts on Saul's kingship and upon his line, which would no longer be the line of the king. It is unclear whether God spoke to Samuel at this point in time to advise Samuel here. It appears more that Samuel simply knows what to do.
1Sam. 15:1–3	God apparently told Samuel to tell Saul to destroy all of the Amalekites. Again, we know very little apart from Samuel speaking to Saul.
1Sam. 15:10–14	God tells Samuel that Saul has not done as He asked, and sends Samuel to speak to him. The context, that Samuel cries out to God all night, suggests that this came to him in a dream. What Samuel says to Saul and the scene which occurs when he confronts Saul is probably a matter of knowing doctrine and knowing what is right and wrong, rather than Samuel following God's direct orders to say this and that and the other thing.
1Sam. 16:7, 12	Samuel is looking over Jesse's children, whom Jesse is bringing before him, and then we read, But Jehovah said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as a man sees, for man only looks at the external appearance, but Jehovah looks at the heart." (1Sam. 16:7). Although it sounds as though God is speaking directly to Samuel in the midst of considering all of Jesse's sons, it is possible that this quotation came from God's earlier directions to Samuel. When Samuel comes to David, we read: And Jehovah said, "Arise, anoint him, for this is he." (1Sam. 16:12b). This sounds as though God is speaking to Samuel right then and there. Although an argument could be made otherwise (as in v. 7), it just seems more natural to interpret this as God's immediate directive to Samuel. However, again, you will notice that we have no idea whatsoever as to how God spoke to Samuel. There is a description of David, and it is possible that God gave this description to Samuel and said, "When you see this man, arise and anoint him, for he will be king over Israel." So, you see how, again, as in almost every previous case, we really do not know exactly when God spoke to Samuel or how He spoke to Samuel.

Now, do you notice how few times that Samuel actually records the words of God? If these were all the times that God actually spoke to Samuel, then God spoke to him for about 1 or 2 minutes total. However, what seems to be typical is, Samuel records very little of what God says to him; and tells us even less of the mechanics.

You may find yourself concerned that these mechanics and all of these words are missing. Don't be. What we need to know is recorded in the Word of God. Even though God probably spoke much more extensively to Samuel, we do not need to know all of those instances. In fact, the relatively meager history that we find recorded in the book of Samuel is all that God needs for us to know.

A reasonable question would be, *why does not God allow us to see the mechanics by which He spoke to Samuel?* The answer is simple. Do you recall how Joshua cast lots to determine what tribe would settle which territory? We were not told the mechanics of that, as casting lots is not how we learn God's will today—we use God's completed Word to learn His will. For this exact same reason, we do not need to know all of the mechanics between God speaking to His prophets. We don't need to know this because we are not prophets to whom God speaks as He did to His Old Testament prophets. We are not going to ever function in that way, and to give specific methods and mechanics is only to invite heretics to improperly attempt to recreate the process (a good example of people attempting to copy an historical record are those in the tongues movement today).

Chapter Outline	**Charts, Graphics and Short Doctrines**

Application: What most Christians do not seem to grasp is, God's Word gives us all that we need to know in order to follow Him. All of our direction can be gotten from (1) the filling of God the Holy Spirit and from (2) the knowledge of Bible doctrine. We do not need God to tap us on the left or right shoulder every few minutes to tell us which way to turn.

Now, it is messed up for this to end right here, as Saul is stopped part-way down the tell and Samuel is about to reveal to him the Word of God. For reasons I do not understand, this chapter just suddenly ends. However, as we have discussed in previous times, there is nothing inspired about verse or chapter divisions. 1Sam. 10 takes up with what Samuel does and what he says to Saul. However, at this point, we will be left hanging.

Chapter Outline		**Charts, Graphics and Short Doctrines**
Beginning of Document	**Doctrines Covered and Alluded to**	**Chapters of the Bible Alluded To**
Psalms Appropriately Exegeted with this Chapter	**Other Chapters of the Bible Appropriately Exegeted with this Chapter**	**Definition of Terms**
Introduction		**Addendum**
www.kukis.org		**Exegetical Studies in Samuel**

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Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Samuel 9 is in the Word of God
1.
2.

Chapter Outline	**Charts, Graphics and Short Doctrines**

What We Learn from 1Samuel 9

1.

Chapter Outline   **Charts, Graphics and Short Doctrines**

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VII

**CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.**

CHAPTER 12.

HOW THE HEBREWS WERE DELIVERED FROM A FAMINE WHEN THE GIBEONITES HAD CAUSED PUNISHMENT TO BE INFLICTED FOR THOSE OF THEM THAT HAD BEEN SLAIN: AS ALSO, WHAT GREAT ACTIONS WERE PERFORMED AGAINST THE PHILISTINES BY DAVID, AND THE MEN OF VALOR ABOUT HIM.

3. And now David being freed from wars and dangers, and enjoying for the future a profound peace, (9) composed songs and hymns to God of several sorts of metre; some of those which he made were trimeters, and some were pentameters. He also made instruments of music, and taught the Levites to sing hymns to God, both on that called the sabbath day, and on other festivals. Now the construction of the instruments was thus: The viol was an instrument of ten strings, it was played upon with a bow; the psaltery had twelve musical notes, and was played upon by the fingers; the cymbals were broad and large instruments, and were made of brass. And so much shall suffice to be spoken by us about these instruments, that the readers may not be wholly unacquainted with their nature.

From: **http://www.sacred-texts.com/jud/josephus/ant-7.htm** accessed . Josephus *Antiquities;* Book VII, Chapter 12.

Chapter Outline   **Charts, Graphics and Short Doctrines**

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Samuel 9

Edersheim Summarizes 1Samuel 9

From **http://www.levendwater.org/books/v5bhot.pdf** accessed . Footnotes were interspersed in the text and bracketed.

Chapter Outline   **Charts, Graphics and Short Doctrines**

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Samuel 9	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**

A Complete Translation of 1Samuel 9	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. did not cover this psalm; not even in his **1972 David series**.

Word Cloud from a Reasonably Literal Paraphrase of 1Samuel 9

Word Cloud from Exegesis of 1Samuel 9[45]

These two graphics should be very similar; this means that the exegesis of 1Samuel 9 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		**Charts, Graphics and Short Doctrines**
Beginning of Document	**Doctrines Covered and Alluded to**	**Chapters of the Bible Alluded To**
Psalms Appropriately Exegeted with this Chapter	**Other Chapters of the Bible Appropriately Exegeted with this Chapter**	**Definition of Terms**
Introduction		**Addendum**
www.kukis.org		**Exegetical Studies in Samuel**

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[45] Some words have been left out of this graphic; including *Strong, BDB,* and *pronounced*.