1Samuel 10

1Samuel 10:1–27   **Saul, the Prophet-King**

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 15 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.

Outline of Chapter 10:

Introduction

Addendum

Charts and Maps:

Doctrines Covered		Doctrines Alluded To	
Religious and Ceremonial Anointing	**Netsîyb**	**The Location of Rachel's Tomb**	**The Ministry of the Holy Spirit in the Old Testament**
		Tongues	

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An Introduction to 1Samuel 10

Introduction: "And they asked for a king and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, for forty years." (Acts 13:21). 1Sam. 9 seemed to end abruptly. Samuel was about to speak to Saul the Word of God, and then the chapter stopped. However, the key to the division of the chapter here is Saul's private and public coronation, which make up the two parts of 1Sam. 10. We begin this chapter with Samuel private anointing Saul as God's chosen one, the king over Israel (vv. 1–8). Later, Saul will be publically proclaimed king in a ceremony which separates him from all Israel (vv. 9–27). Actually, this chapter is more complex than that, so let me break it down even more:

Samuel privately anoints Saul before God (v. 1). Samuel takes Saul's mind off these donkeys by telling him that they have been found and are safe and sound now (v. 2). God knows and Samuel probably knows that Saul is still somewhat nonplussed by all of this, so Samuel describes what will happen to Saul in the next few hours (vv. 3–7). Then, interestingly enough, it appears as though Samuel tells Saul what would happen to him in Gilgal, which will actually come to pass several years hence (v. 8). All that Samuel tells Saul comes to pass (v. 10) and Saul even prophesies (v. 11). All of this indicates that Saul is regenerated (v. 9). Now, interestingly enough, after all of this occurs, when Saul returns home, he speaks to his uncle rather than to his father about what had happened (vv. 14–16).

What now follows is the public coronation of Saul (vv. 17–27). Saul gathers the people at Mizpah and tells them by desiring a king, they have rejected God, the God Who delivered them from Egypt (vv. 17–19). Then Samuel goes through an elaborate ceremony of choosing a man out of a family out from the tribe of Benjamin (vv. 20–21). Although this is not completely clear, it appears as though this was done by lots, meaning that the outcome is by chance, yet determined by God. When they come to the name of Saul, he is not to be found, but he has hidden himself among the personal items which were stored in the back (vv. 21–22). Some men run to get Saul and bring him forth (v. 23a). Saul looks like a king, despite the fact that this entire event made him want to hide, and the people cheer at his selection (vv. 23b–24).

Samuel then sends everyone home and records in a book the ordinances of a king, and places this book before God (v. 25). Saul returns home as well, but this time he is accompanied by a small army of men who are apparently inspired to join up with him (v. 26). There is also a small contingent of those who think that Saul just cannot be the one to deliver them, and they refuse to bring him any tribute (v. 27).

Now, as I have mentioned many times, the separation of the chapters was added long after Scripture was first written. Even though we have some specific subject matter in this chapter, the separation of the two chapters still seems arbitrary and breaks up the flow of the narrative. The verse separation was also added after the fact, which has been a blessing and a cursing. When we need to find a particular passage, the separation into verses and chapters has made this much easier for us and has afforded us such excellent tools as the concordance. However, there are times when such a separation is disconcerting, as it is here. For whatever reason, those who separated the Bible into chapters and verses forget to check with me first. Chapter 10 picks up where 1Sam. 9 left off. Saul and Samuel are standing on the tell just outside the city's gates and Samuel is about to reveal the Word of God to Saul. And then chapter 9 ended.

In 1Sam. 10, Samuel will reveal to Saul what will happen in his near future and then will reveal that the Spirit of prophesy will fall upon Saul. Saul will prophesy and this will amaze those of his hometown. Now, Samuel will call together a convocation of the people of Israel and present Saul as king. Saul, scared to death, shows up to his ordination, but then hides behind some things when he is called forward to lead Israel.

What will be nice in this chapter is, there will be very few differences between the Greek and the Hebrew. This continues a section where the Greek and Hebrew are generally in harmony, making the translation fairly easy for us.

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Samuel's Prophecy Concerning Saul

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Slavishly literal (as per the Hebrew):   Moderately literal:

Then Samuel took a vial of oil and he poured [it] upon his [Saul's] head and then he kissed him and said, "[Is it] not even Y{e}howah [Who] anoints you as crown-prince over His possession [and] over His people? You will govern the people of Y{e}howah and deliver them from the hands of their enemies round about. And this will be a sign to you that Y{e}howah has anointed you leader over His inheritance:

And so takes Samuel a vial of the oil and so he pours [it] upon his head and so he kisses him and so he says, "Is not because Y{e}howah anointed you over His inheritance for a prince?

1Samuel 10:1

Then Samuel took a vial of oil and poured it upon Saul's head and kissed him, saying, "Is it not Jehovah Who anoints you as ruler over His possession [or, *inheritance*], even over His people? You will govern the people of Jehovah and save them from the power of their enemies who are everywhere. This will be the confirming sign for you that Jehovah has anointed you the leader over His inheritance:

I want you to recall what Samuel has already told Saul—before he went to sleep, Samuel told Saul, "And for whom is all that is desired in Israel? Is it not for you and for all your father's household?" (1Sam. 9:20). What Samuel said, recall, was rather abstruse. Essentially, *all that is desired in Israel* is a king, a ruler, one man to stand for Israel. Samuel does not use that language—maybe he flat out has a tough time using the k-word. So, in the previous chapter, he couches the idea of kingship. Saul seems to understand what Samuel is talking about, and replies, "Am I not the least in my family, which is the least significant tribe in Benjamin, which is the smallest tribe in Israel?" And that is where they leave it. Saul goes to sleep in the guest bedroom, which is the roof; Samuel retires to his room. And Saul, as he begins to fall asleep, ponders what Samuel said. Did he understand Samuel

correctly? All of Israel desires Saul and his family. That simply can't mean what it seems to. By the time that Saul wakes up, he surely thinks that he either misunderstood what Samuel was saying, or that he dreamed part of it. However, on the next morning, Samuel becomes even more specific, although he still does not use the k-word. Despite not using the k-word, there will be no confusion as to what Samuel is saying in this verse.

First, let's see what others have done here:

Ancient texts:

Vulgate (as per NKJV)	Then Samuel took a flask of oil and poured *it* on his head, and kissed him and said: "*Is it* not because the LORD has anointed you commander over His inheritance? And you shall deliver His people from the hands of their enemies all around them. And this shall be a sign to you that God has anointed you to be a prince.
Masoretic Text	And so takes Samuel a vial of the oil and so he pours [it] upon his head and so he kisses him and so he says, "Is not because Yehowah anointed you over His inheritance for a prince?
Septuagint	And Samuel took a vial of oil, and poured [it] on his head, and kissed him, and said to him, "Has not the Lord anointed you for a ruler over His people, over Israel? And you will rule among the people of the Lord and you will deliver them out of the hand of their enemies; and this will be the sign to you that the Lord has anointed you for a ruler over his inheritance:...
Significant differences:	The Peshitta essentially agrees with the Masoretic text. The Vulgate and the Septuagint add the fact that Saul would deliver the people of Israel and that Samuel is about to give Saul a sign that what he is telling him is the truth. This verse is missing from the Dead Sea Scrolls altogether (it was not left out; the manuscripts are simply incomplete or partially destroyed).
	You will notice that the translations below are rather divided on whether this final sentence found in the LXX belongs in the actual text. This might also tell you about the translation that you use—if you find this additional sentence in your Bible, that means that your translation will often make use of the Greek Septuagint. If your Bible does not list this sentence, that means that it primarily follows the Hebrew text. The best Bible will include this sentence and indicate that is found in the Greek but not the Hebrew.

Thought-for-thought translations; paraphrases:

NJB	Samuel took a phial of oil and poured it on Saul's head; he then kissed him and said, 'Has not Yahweh anointed you as leader of his people Israel? You are the man who is to govern Yahweh's people and save them from the power of the enemies surrounding them. The sign for you that Yahweh has anointed you as prince of his heritage is this:...
REB	Samuel took a flask of oil and poured it over Saul's head; he kissed him and said, 'The LORD anoints you prince over his people Israel. You are to rule the people of the LORD and deliver them from the enemies round about. You will receive a sign that the LORD has anointed you prince to govern his possession:...
TEV	Then Samuel took a jar of olive oil and poured it on Saul's head, kissed him, and said, "The LORD anoints you as ruler of his people Israel. You will rule his people and protect them from all their enemies. And this is the proof to you that the LORD has chosen you to be the ruler of his people:...

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	Then Sh'mu'el took a flask of oil he had prepared and poured it on Sha'ul's head. He kissed him and said, "*ADONAI* has anointed you to be a prince over his inheritance.
God's Word™	Samuel took a flask of olive oil, poured it on Saul's head, kissed him, and said, "The has anointed you to be ruler of his people Israel. You will rule his people and save them from all their enemies. This will be the sign that the has anointed you to be ruler of his people.
JPS (Tanakh)	Samuel took a flask of oil and poured some on Saul's [Hebrew, *his*] head and kissed him, and said, "The LORD herewith anoints you ruler over His own people. [The Septuagint and Vulgate read: "...anoints you ruler of His people Israel, and you will govern the people of the LORD and deliver them from the hands of their foes roundabout. And this is the sign for you that the LORD anoints you."]

Literal, almost word-for-word, renderings:

NASB	Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the LORD anointed you a ruler over His inheritance?
NRSV	Samuel took a vial of oil and poured it on his head and kissed him; he said, "The LORD has anointed you ruler over his people Israel. You shall reign over the people of the LORD and you will save them from the hand of their enemies all around. Now this shall be the sign to you that the LORD has anointed you ruler over his heritage:...
Young's Updated LT	And Samuel takes the vial of the oil and pours on his head, and kisses him, and says, 'Is it not because Jehovah has anointed you over His inheritance for leader?

What is the gist of this verse? Samuel anoints Saul by pouring oil upon his head, kisses him, and then indicates that God has made Saul ruler over Israel. The LXX and Vulgate add that Saul would deliver Israel from her enemies and that the verses which follow will be a sign to Saul that Samuel is a prophet and that all of this is true.

You will note that the Septuagint and the Vulgate are much longer than the Hebrew and you will further note that I followed the Hebrew for my slavishly literal translation (as is generally my habit) and my moderately literal rendering follows the Greek. Now, it is unlikely that both the Septuagint and the Vulgate became overly and almost identically creative at this point. I would reasonably guess that the latter half of the Hebrew fell off from this verse, probably due to wear and tear on the Hebrew manuscript itself. Recall that the Hebrew manuscripts were not that durable. It would not be unusual for a portion of Scripture to become unreadable, and this could have occurred as late as 600–700 A.D. The Greek and Latin also do a better job of tying v. 1 to v. 2. Young tends to lean toward the Hebrew and does not really engage in much textual criticism. The NASB also leans toward the Hebrew reading, although they often will include alternate readings from the Septuagint in the margins (and often they will neglect to mention the differences). It might be worth it to see on a chart when these things were produced:

The Manuscript Time Line	
1000–900 B.C.*	When 1Samuel was originally written (or, at least the documents upon which the final manuscript was based).
250 B.C.	The Septuagint: when the translation of the Hebrew Old Testament into the Greek was done (this was the version of Scripture which the disciples primarily used). Some of the writings found among the Dead Sea Scrolls are portions of the LXX.
400 A.D.	The Vulgate: the Old and New Testaments are translated into the Latin by Jerome (prior to this time, there were Old and New Testament manuscripts in the *Old Latin*).
500 A.D.	The Original Masoretic Text: this goes back to when the Masorites began to first add vowel points. These are the manuscripts that we depend upon for our English Old Testament.

The Manuscript Time Line

1000 A.D.	The Masoretic Texts which we actually use: when the Masorites would redo the manuscripts which had become worn, they would destroy the older manuscripts.

Now, in looking at this chart, you may think that it is a no-brainer; that is, whatever is found in the Septuagint should be taken as carrying greater weight than what is found in the Masorite Text. However, there are more considerations than simply age. Even though, older would seem to be better, the problem is that the Septuagint is a translation and it is a very uneven translation. There are portions of the Septuagint which would yield almost exactly what the ancient Hebrew would yield, when it comes to translating either into the English. However, there are many times that the Septuagint becomes a paraphrase, which means there will be words found in the Septuagint which were not originally found in the Hebrew. So, when considering which translation we should depend upon, we do so on a case by case basis.

*I've oversimplified the dates and have not gone into details of concerning these various sets of manuscripts (which, of course, do not agree even in themselves in all accounts). The point is, our English translations are primarily based upon *Biblica Hebraica 3,* which is based upon manuscripts from circa 1008 A.D. The Septuagint would be based upon manuscripts of 250 B.C. and earlier. Therefore, when the Septuagint disagrees with *Biblica Hebraica 3,* that should cause us to take notice.

One of the amazing things is, even though the book of Samuel shows a greater disparity between the Greek and the Hebrew than any other book, there are no fundamental doctrines which are threatened by this.

1Samuel 10:1a

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
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
Sh^emûwʾêl (שְמוּאֵל) [pronounced *sh^e-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pak^e (פַךְ) [pronounced *pahk*]	*vial, flask*	masculine singular construct	Strong's #6378 BDB #810

According to Edersheim, this word *indicates a narrow-necked vessel from which the oil would come by drops*.[1] The related verb means *to trickle*.

| shemen (שֶמֶן) [pronounced *SHEH-men*] | *fat, oil* | masculine singular noun with the definite article | Strong's #8081 BDB #1032 |

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[1] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 436.

Translation: Then Samuel took a vial of oil... The word for *vial* is only found three times in Scripture (1Sam. 10:1 2Kings 9:1, 3). According to Edersheim, this word *indicates a narrow-necked vessel from which the oil would come by drops*.[2] Its verbal cognate means *to trickle*. As we have said, it is unclear as to how much Saul thought about these things, about being proclaimed king. My personal guess is, he thought little about this, although was no doubt taken by Samuel, having not met the prophet before. That Samuel picks up an anointing vial of oil is no doubt giving Saul pause.

1Samuel 10:1b			
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
yâtsaq (יָצַק) [pronounced *yaw-TSAHK*]	*to pour (out), to cast, to flow (out), to empty*	3rd person masculine singular, Qal imperfect	Strong's #3332 BDB #427
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5920, #5921 BDB #752
rôʾsh (ראֹש) [pronounced *rohsh*]	*head, top, chief, front, choicest*	masculine singular construct with the 3rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: ...and he poured [it] upon his [Saul's] head... This should have been a shock to Saul. This prophet (whom Saul knew little about, but who is apparently the great prophet of Israel at this time) is suddenly anointing him with oil. There is no reason to think that this is some sort of hospitable gesture. My guess would be that Saul is kneeling before Samuel, as perhaps he was asked to do (since Saul is so tall, I don't imagine that both men did this while Saul was standing). We probably have the ceremonial vial which allows a drop at a time to come out. My guess is, we are talking about a few drops of oil, not unlike putting product in your hair (although this obviously has a spiritual meaning).   The pouring upon the head is greatly significant, being associated with the commissioning of a great work of some sort; furthermore, anointing is generally associated with God and more specifically with God the Holy Spirit. That's the short version. Before we go on, this would be a good place to examine the **Doctrine of Religious and Ceremonial Anointing**. That's the long version.

> Keil and Delitzsch comment: *When Saul, therefore, was consecrated as king by anointing, the monarchy was inaugurated as a divine institution, standing on a par with the priesthood; through which henceforth the Lord would also bestow upon His people the gifts of His Spirit for the building up of His kingdom. As the priests were consecrated by anointing to be the media of the ethical blessings of divine grace for Israel, so the king was consecrated by anointing to be the vehicle and medium of all the blessings of grace which the Lord, as the God-king, would confer upon His people through the institution of a civil government. Through this anointing, which was performed by Samuel under the direction of God, the king was set apart from the rest of the nation as "anointed of the Lord" and sanctified as...its captain, its leader and commander.*[3]

You will recall that Samuel does not like any of this. He is opposed to appointing a king over Israel. He couldn't quite say it the previous evening and even though Saul could infer the correct meaning from what Samuel had told him, it was still uncertain. However, suddenly, prior to Saul's departure, Samuel anoints him with a king's anointing. As we have seen, this sort of anointing had been used elsewhere for kings in the ancient world. The fact that the most notable prophet in all of Israel was doing the anointing was also very significant. Saul is not

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[2] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 436.

[3] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 428.

simply receiving some political endorsement to the end that he might run for a political office. He is receiving a king's anointing.

1Samuel 10:1c

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
nâshaq (נָשַׁק) [pronounced *naw-SHAHK*]	*to kiss, to touch, to have close contact with*	3rd person masculine singular, Qal imperfect with the 3rd person masculine singular suffix	Strong's #5401 BDB #676

Translation: ...and then he kissed him... This, of course, is another custom of the ancient world, one which I personally am glad has gone by the wayside. I don't know whether this kiss is to be taken as significant or not; my impression was that one often received guests with a kiss and gave them a kiss at their departure. In any case, Samuel did not have a crush on Saul.

1Samuel 10:1d

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-MAHR*]	*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.			
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
It would seem that these three together would have a special meaning. However, I am unable to unearth one from Gesenius.			
mâshach (מָשַׁח) [pronounced *maw-SHAHKH*]	*to smear, to anoint*	3rd person masculine singular, Qal perfect; with the 2nd person masculine singular suffix	Strong's #4886 BDB #602
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5920, #5921 BDB #752

1Samuel 10:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nachălâh (נַחֲלָה) [pronounced *nah-khuh-LAW*]	*inheritance, possession, property, heritage*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #5159 BDB #635
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

Translation: ...and said, "[Is it] not even Yᵉhowah [Who] anoints you as crown-prince over His possession... In this portion of v. 1, we have the conjunction kîy (כִּי) [pronounced *kee*], which means *when, that, for, because*. However, kîy also has an intensifying force and is rendered *so that, so even, even*. At first, I was nonplussed by the use of the word kîy here, but this indicates that Saul is not simply being anointed by Samuel, but it is God who has anointed Saul as king over Israel. Little by little, these events compound. First Samuel, the prophet of Israel, anoints Saul; then he tells Saul that it is Jehovah God Who is anointing him.

The inheritance here is Israel. Actually, it is better understood in this context as God's possession. Israel belonged to God, so Saul was merely being temporarily entrusted with Israel.

What Samuel did was in the name of God—he anointed Saul as ruler over Israel in obedience to God's wishes. You might want to note that, Samuel does not insert his own opinion at this point. "Look, Saul, I have to do this, but let me give you a piece of my mind: I think anointing a king is the stupidest thing these elders have ever suggested, and let me tell you why..." Samuel does not do that. He is obedient to God and his opinion, at this point, is irrelevant. On the other hand, you will note, Samuel still has not used the k-word. The most common word for *king* in the Old Testament is melekᵉ (מֶלֶךְ) [pronounced *MEH-lek*], which refers to the ultimate ruler of the land, or one who is in line for that position. Strong's #4428 BDB #572. Samuel instead uses nâgîyd, which means *crown-prince*.

At this point, there is additional verbiage from the Septuagint, which seems to be appropriate to this passage:

1Samuel 10:1e from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epí (ἐπί) [pronounced *eh-PEE*]	*to, towards; on, upon; at, by, before; over, against; to, across*	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced *tahn*]	*the*	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced *lah-OSS*]	*people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere*	masculine singular noun; accusative case	Strong's #2992

1Samuel 10:1e from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autou (αὐτοῦ) [pronounced *ow-TOO*]	*his, of him; for him, to him*	3rd person masculine singular pronoun; genitive/ ablative case	Strong's #846
Israêl (Ισραήλ) [pronounced *is-rah-ALE*]	transliterated *Israel*	Proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...[and] over His people? The Septuagint adds *over His people,* giving us: ...as ruler over His possession [or, *inheritance*], over His people? The Septuagint, which may be the most accurate at this point, makes it clear that God's possession is His people Israel.

1Samuel 10:1f from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced *kì*]	*and, even, also; so, too, then, that; indeed, but*	conjunction	Strong's #2532
su (σύ) [pronounced *sue*]	*you*	2nd person singular pronoun; nominative case	Strong's #4771
archô (ἄπχω) [pronounced *ahr-KHOH*]	*to be chief, to lead, to rule, to govern*	2nd person singular, future active indicative	Strong's #757
en (ἐν) [pronounced *en*]	*in, by means of, with; among*	preposition with the locative, dative and instrumental cases	Strong's #1722
laos (λαός) [pronounced *lah-OSS*]	*people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere*	masculine singular noun; dative case	Strong's #2992
kurios (κύριος) [pronounced *KOO-ree-oss*]	*lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign*	masculine singular noun; in the genitive or ablative case	Strong's #2962

In the state: *the sovereign, prince, chief, the Roman emperor;* is a title of honour expressive of respect and reverence, with which servants greet their master; this title is given to: God, the Messiah.

Translation: You will govern the people of Yᵉhowah... Samuel begins to outline Saul's responsibilities. As king, again, a term not used by Samuel yet, Saul would govern over the people of Israel, called the *people of Jehovah* here.

1Samuel 10:1g from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced *kī*]	*and, even, also; so, too, then, that; indeed, but*	conjunction	Strong's #2532
su (σύ) [pronounced *sue*]	*you*	2nd person singular pronoun; nominative case	Strong's #4771
sôzô (σώζω) [pronounced *SOHD-zoh*]	*to save, keep safe and sound, to rescue from danger or destruction*	2nd person singular, future active indicative	Strong's #4982
auton (αὐτόν) [pronounced *ow-TAHN*]	*him*	3rd person masculine singular pronoun, accusative case	Strong's #846
ek (ἐκ) [pronounced *ehk*]	*out of, out from, from, of*	preposition	Strong's #1537
cheir (χείρ, χειροός, ἡ) [pronounced *khīr*]	*hand; handwriting;* primarily found in a figurative sense: *by [or from] the power [might, activity, means, hand] of someone*	feminine singular noun; genitive or ablative case	Strong's #5495
echthros (ἐχθρός) [pronounced *ehkh-THROSS*]	*enemy, adversary, foe; hostile, hated, hating;* from the verb *to hate*	masculine plural adjective, used as a substantive; genitive or ablative case	Strong's #2190
autou (αὐτοῦ) [pronounced *ow-TOO*]	*his, of him; for him, to him*	3rd person masculine singular pronoun; genitive/ ablative case	Strong's #846
kuklothen (κυκλόθεν) [pronounced *kook-LOH-thehn*]	*around about, from all sides, all around*	adverb	Strong's #2943

Translation: ...and you will deliver them from the hands of their enemies round about. Saul's second responsibility, one which the elders saw as being the most important is, he would provide a standing military to protect them from their enemies from without. This is not an unreasonable request, at least from the standpoint of human thinking. Israel then, as today, was surrounded by enemies. Obviously, not every single Gentile was looking to hurt Israel, but there were enough of them in all of the surrounding nations to make Israel's existence perilous. In the time of the judges, God used these Satan-inspired Gentiles to discipline Israel for going off course. Then, when Israel cried out to God, God would provide for them a Savior to lead them out of the hands of their enemies. Well, human viewpoint simply says, "Hey, we need a king and a standing army all the time. We cannot just sit around and wait to be persecuted by our enemies." Divine viewpoint tells us that, persecution came when God allowed it; God allowed persecution when the Jews got out of line—that is, began to worship other gods.

In any case, one of Saul's functions was to keep a standing army which would be used against Israel's longstanding enemies.

1Samuel 10:1h from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced *kī*]	*and, even, also; so, too, then, that; indeed, but*	conjunction	Strong's #2532
touto (τοῦτο) [pronounced *TOO-toh*]	*this, this one, this thing*	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #5124
soi (σοι) [pronounced *soy*]	*you; to you; in you; by you*	2nd person singular pronoun; locative, dative or instrumental case	Strong's #4771
τό	*the; this that*	neuter singular definite article; accusative case	Strong's #3588
sêmeíon (σημεῖον) [pronounced *say-MY-on*]	*sign, mark, token, miracle*	neuter singular noun; accusative case	Strong's #4592
hóti (ὅτι) [pronounced *HOH-tee*]	*that, because, since; as concerning that; as though*	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean *because (that), for (that), how (that), (in) that, though, why*.			
chriô (χρὶω) [pronounced *KHREE-oh*]	*to anoint; to consecrate by anointing*	3rd person singular, aorist active indicative	Strong's #5548
se (σέ) [pronounced *seh*]	*you*	2nd person singular pronoun; accusative case	Strong's #4771 (Strong's #4571)
kurios (κύριος) [pronounced *KOO-ree-oss*]	*lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign*	masculine singular noun; nominative case	Strong's #2962
epí (ἐπί) [pronounced *eh-PEE*]	*to, towards; on, upon; at, by, before; over, against; to, across*	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
archôn (ἄρχων, ἄαχοντος, ὁ) [pronounced *AHR-khohn*]	*ruler, commander, chief, leader*	masculine singular noun; accusative case	Strong's #758

Translation: And this [will be] a sign to you that Yᵉhowah has anointed you leader over His inheritance:... Now, you will note that I added to this most of what we find in the Septuagint: "[Is it] not even Yᵉhowah [Who] anoints you as crown-prince over His possession as ruler over His possession, over His people? You will govern the people of Yᵉhowah and deliver them from the hands of their enemies round about. And this will be a sign to you

that Jehovah has anointed you leader over His inheritance:..." The Hebrew seems to jump from v. 1 to v. 2. Suddenly, Samuel is giving Saul a sign that God has anointed him king over Israel, so that Saul does not think Samuel to be some old crackpot prophet. In the Septuagint, this is a more natural flow, with Samuel telling Saul: "...these are your responsibilities as king and this is the sign to prove to you that God has anointing you king over Israel." You will, of course, note that I used *Y*^e*howah* or *Jehovah* in this portion of the verse from the Septuagint. There is no such usage in the Greek; however, the word used in the Greek (κύριος) typically translates the Hebrew word *Y*^e*howah*.

I should point out that it is more likely that the Masorites were dealing with a poor manuscript than the Greek translators simply adding in some filler to make things come out smoothly. This makes the Greek the more likely text.

In the following six verses, Samuel will give Saul three signs, which will show that Samuel is guided by God and that his consecration of Saul is valid. This first sign is that Saul would encounter two men who would tell him that his donkeys have been found (v. 2).

| **In your departing the day from with me and you have come upon a pair of men with a tomb of Rachel in a territory of Benjamin in Zelzah and they have said unto you, 'Have been found the donkeys which you had gone to seek and behold, has forsaken your father words of the donkeys and has been anxious for you [all] to say, "What will I do for my son?" '** | 1Samuel 10:2 | **...after your departure today from me, you will come upon two men near the tomb of Rachel in the territory of Benjamin at Zelzah** [which possibly is equivalent to Zelah] **and they will say to you, 'The donkeys that you went out to seek have been found and your father has therefore** [lit., *behold*] **forsaken the matter of the donkeys and has become concerned about you two** [lit., *you all*]**, saying, "What will I do about my son?" '** |

...after you leave here today, you will meet two men near the tomb of Rachel in the territory of Benjamin and they will say to you, 'The donkeys that you had gone out to seek have already been found and your father has therefore no longer concerned about the donkeys. He is now, however, concerned about you, saying, "What should I do about my son?' "

In this verse, we have a quote within a quote within a quote. Here's what others have done:

Ancient texts:

Masoretic Text	In your departing the day from with me and you have come upon a pair of men with a tomb of Rachel in a territory of Benjamin in Zelzah and they have said unto you, 'Have been found the donkeys which you had gone to seek and behold, has forsaken your father words of the donkeys and has been anxious for you [all] to say, "What will I do for my son?" '
The Septuagint	As you have departed this day from me, you will find two men by the burial place of Rachel on the mount of Benjamin, exulting greatly; and they will say to you, 'The donkeys are found which you went to seek; and, behold, your father has given up the matter of the donkeys, and he is anxious for you, saying, "What will I do for my son?" '
Significant differences:	No significant differences, apart from *Zelzah,* which is simply a difference of translating and transliterating.

Thought-for-thought translations; paraphrases:

| NJB | ...after leaving me today, you will meet two men near the tomb of Rachel, on the frontier of Benjamin...and they will say to you, The donkeys which you went looking |

	for have been found, and your father has lost interest in the matter of the donkeys and is worrying about you and wondering, What am I to do about my son?"
TEV	When you leave me today, you will meet two men near Rachel's tomb at Zelzah in the territory of Benjamin. They will tell you that the donkeys you were looking for have been found, so that your father isn't worried any more about them but about you, and he keeps asking, 'What shall I do about my son?'

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	After you leave me today, you will find two men by Rachel's Tomb, in the territory of Binyamin at Tzeltzah. They will tell you that the donkeys you were searching for have been found, and that your father has stopped thinking about the donkeys and is anxious over you and asking, 'What am I to do about my son?' "
God's Word™	When you leave me today, two men will be at Rachel's grave on the border of Benjamin at Zelzah. They'll tell you, 'We've found the donkeys you went looking for. You father no longer cares about them. Instead, he's worried about you. He keeps asking, "What can I do [to find] my son?' "
JPS (Tanakh)	When you leave me today, you will meet two men near the tomb of Rachel in the territory of Benjamin, at Zelzah, and they will tell you that the asses you set out to look for have been found, and that your father has stopped being concerned about the asses and is worrying about you, saying: 'What shall I do about my son?'

Literal, almost word-for-word, renderings:

NASB	"When you go from me today, then you will find two men close to Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found. Now behold, your father has ceased to be concerned about the donkeys and is anxious for you, saying, "What shall I do about my son?" '
Young's Updated LT	In your going today from me, then you have found two men by the grave of Rachel, in the border of Benjamin, at Zelzah, and they have said unto you, The asses have been found which you have gone to seek; and lo, your father has left the matter of the asses, and has sorrowed for you, saying, What do I do for my son?

What is the gist of this verse? First, after Saul leaves, he will meet two men by the grave of Rachel and they will tell him that the donkeys have been found and that now his father is worried about him.

1Samuel 10:2a			
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
hâlakᵉ (הֲלָךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	Qal infinitive construct with the 2ⁿᵈ 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.			

1Samuel 10:2a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
min (מֵ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's #4480* BDB #577
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity; with the 1st person singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.*			
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
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 singular, Qal perfect	Strong's #4672 BDB #592
shᵉnayim (שְׁנַיִם) [pronounced *shᵉNAH-yim*]	*two of, a pair of, a duo of*	masculine plural numeral with a 3rd person masculine plural suffix	Strong's #8147 BDB #1040
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity	Strong's #5973 BDB #767
qᵉbûwrâh (קְבוּרה) [pronounced *kᵉb-voo-RAW*]	*grave, tomb, sepulcher; burial*	feminine singular construct	Strong's #6900 BDB #869
Râchêl (חֵל) [pronounced *raw-KHALE*]	*ewe* and is transliterated *Rachel*	feminine proper noun	Strong's #7354 BDB #932
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
gᵉbûl (גְּבוּל) [pronounced *gᵉb-VOOL*]	*border, boundary, territory*	masculine singular construct	Strong's #1366 BDB #147
Binᵉyâmîyn (בּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin*, it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122
Spelled here Binᵉyâmîn (מִן) [pronounced *bin-yaw-MIN*].			

1Samuel 10:2a

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
Tselᵉtsach (צֶלְצַח) [pronounced *tzel*ᵉ*-TZAHKH*]	possibly *stumbling greatly;* is transliterated *Zelzah*	masculine proper noun	Strong's #6766 BDB #854
Assigning that particular meaning is really quite a stretch and is probably unwarranted.			
This might be equivalent to...			
Tsêlaʿ (צֵלַע) [pronounced *TZAY-lahǵ*]	*rib, side; limping, stumbling;* transliterated *Zelah*	masculine proper noun; found in Joshua 18:28 2Sam. 21:14	Strong's #6762 BDB #854
See the discussion below:			

Translation: ...after your departure today from me, you will come upon two men near the tomb of Rachel in the territory of Benjamin at Zelzah [which possibly is equivalent to Zelah]... The first obvious difference between the Greek and the Hebrew is *Zelzah,* which is obviously a transliteration from the Hebrew. The JPS footnotes that the meaning is uncertain and the Septuagint gives it a meaning. More when we get to that portion of the verse.

The *Tomb of Rachel* is mentioned. You may recall that Rachel was the wife of Jacob that he loved, for whom he worked 14 years. She bore him two sons, Joseph and Benjamin, and she died while giving birth to Benjamin. She was buried *on the way* to Ephrath-Bethlehem (Gen. 35:19 48:7), which places her in the territory of Benjamin (I am certain that had some effect on the assignment of that piece of land to the tribe of Benjamin). She was *not* buried *in* Ephrath-Bethlehem. We have already covered **The Location of Rachel's Tomb** back in 1Sam. 9:12.

Now, apart from this passage, Zelzah is nowhere else found in Scripture. However, the NKJV points us back to Joshua18:28 in a footnote, suggesting that Zelzah may be equivalent to tsêlaʿ (צֵלַע) [pronounced *TZAY-lahǵ*], which is transliterated *Zelah,* which is found in Joshua 18:28 and 2Sam. 21:14. One could be an abbreviated form of the other; there could have been the confounding of the Hebrew letters ע (which is ʿayin [pronounced *ǴAH-yin*]) and צ, (tsâdêy [pronounced *tsaw-DAY*]). Both cities are in the territory of Benjamin with some proximity to Ramah. The fact that Zelzah is found only here and not in the book of Joshua would also suggest that these are the same cities. The only problem with this theory is, in Joshua 18:25–28, Zelah and Ramah are separated by 7 cities. We would anticipate, by Samuel's prophecy of 1Sam. 10:1–8 that they would have been closer together. In any case, Zelzah is a village near Ramah. This gives us: ...and you have come upon two men by the tomb of Rachel in the territory of Benjamin at Zelzah [which possibly is equivalent to Zelah]...

You will note that the Septuagint leaves out *at Zelzah* altogether and has these two men *rejoicing greatly* instead. According to Keil and Delitzsch, this phrase in the Septuagint means *in great haste.* Similar verbs mean *to decline, to deviate* (no Strong's # BDB #854) and *to limp, to stumble* (Strong's #6760 BDB #854). However, these verbs are similar to *Zelah,* but not very similar to the word we have here (*Zelzah*). Furthermore, the only verb form that this could be even close to is a 2nd person feminine plural (and, I mean close to; it is not the same). Although others follow the lead of the LXX, e.g. Ewald, *he has neither given any reason why the name of a place is unsuitable here, nor considered that the Septuagint rendering is merely conjectural.*[4] In other words, a proper name is what is the most likely reading, given the Hebrew text which we have. Anything else would be too much

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[4] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 429.

of a stretch—not only do we have no words which are similar enough, but there are no verb forms which this word matches. Therefore, in this instance, we follow the Hebrew's lead.

Now, you may be concerned that all of the names don't come together as you think they should and you imagine, in part, because the line of Benjamin is such a mess that Scripture is not inspired. Not so. With regards to Zelah and Zelzah, there is no contradiction whether they are the same city or not. With regards to one city popping up out of nowhere and not being in Joshua's list of cities, that is not a problem either. Joshua distributed these cities over 300 years ago. The suburb or the city that you live in wasn't there 300 years ago. So, the fact that some cities died out and others grew up in their place—that is not a big deal over a period of 300 years. Furthermore, recall how the Philistines encroached so much on Benjamin's neighbor, the tribe of Dan, that Dan was forced out of that area and they went far north. Benjamin was reduced to a size of 600 males in the book of the Judges, so we should expect that some cities died out and others emerged in the land of Benjamin. We should expect the line of Benjamin to be messed up as well because of the decimation of their tribe. My point is, I am not trying to solve some alleged contradiction here, as there is none. I am simply trying to zero in on what the text reads. The likely choice is, this is the name of a city or a hill or a particular location, which may or may not be equivalent to *Zelah*.[5]

1Samuel 10:2b			
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, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine plural, 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
mâtsâʾ (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
ʾâthôwn (אתֹון) [pronounced *aw-THORN*]	*ass, she-ass, donkey*	feminine plural noun with the definite article	Strong's #860 BDB #87
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	2nd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

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[5] Throughout this book, you might think I am just way to anal-retentive about this reading or that. The idea is, I have made a very thorough investigation so that you don't have to. It might be a minor point, and that is fine. It is a minor point which you will not have to pursue and spend an hour to come up with the same conclusion.

1Samuel 10:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (מֵשׁ) [pronounced *baw-KAHSH*]	*seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence*	Piel infinitive construct	Strong's #1245 BDB #134

Translation: ...and they will say to you, 'The donkeys that you went out to seek have been found... Now, note what Samuel did: he used the same verb twice in two consecutive sentences. I think the idea is that this will make an even greater impression upon Saul—people recall repetition more than they recall a thing being said once.

That Saul and his servant went out to find the donkeys was simply a ruse by God to get them to the city where Samuel was in order for Saul to be anointed the king over all Israel. Such a thing was completely unexpected by Saul and God had to warm him up to this idea. By the behavior which Saul will later exhibit, we can rest assured that if God had told Saul in the beginning why he was going to the city where Samuel was, Saul would have headed in the opposite direction (not uncommon behavior for a man chosen by God).

Application: The plans that we make for ourselves and God's plans may be entirely different. For instance, when I was teaching, I felt that I should be teaching primarily Pre-Calculus and Calculus courses. I had the proper background for it, which was equivalent to one person in my department and far superior to all others in my department. However, God chose for me not to teach those classes primarily; even though I was most qualified to teach them (and many of the teachers chosen to teach those classes were unqualified to teach those courses). It was simply what God chose, for a variety of reasons, not all of which I am aware of. In life, we sometimes end up doing one thing, which we see as a means to get to another; however, that is God's primary purpose. Or, we end up doing one thing, but God has something else for us to do, which is why he places us where he does. Saul and his servants were out looking for donkeys which they were not going to find. However, God wanted them out there so that He could lead them to Samuel. That was where Saul needed to go. After graduating, I had a specific city and school district in mind where I would teach; God instead put me 2500 miles away.

Application: I have harped on this before, and I will again. Believers are constantly wondering, what is God's will for my life; should I turn left at the stop sign? Go straight ahead? This is the simplest thing in the world. Be filled with the Holy Spirit; learn God's Word, and God will take care of putting you where He wants you. In my life, I cannot think of even a half dozen times where I was really concerned about what God's will was for my life; God made that clear time after time. After the fact, I know that I ended up in the right place at the right time.

1Samuel 10:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
nâţash (מֵשׁ) [pronounced *naw-TASH*]	*to leave, to forsake; to permit*	3rd person masculine singular, Qal perfect	Strong's #5203 BDB #643

1Samuel 10:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâb (אָב) [pronounced *aw^{b}v*]	*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
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*]	*words, sayings, doctrines, commands; things, matters, reports*	masculine plural noun	Strong's #1697 BDB #182
ʾâthôwn (אֲתוֹן) [pronounced *aw-THORN*]	*ass, she-ass, donkey*	feminine plural noun with the definite article	Strong's #860 BDB #87

Translation: ...and your father has therefore [lit., *behold*] forsaken the matter of the donkeys... Or, '...furthermore, listen, your father has forsaken the matter of the donkeys...' Obviously, if the donkeys have been found then there is no reason for Saul's father to be concerned about them.

You see, Saul's mind has been on these donkeys and he believed that to be the purpose of his journey. Samuel the night before told him not to worry about the donkeys, and again, in prophecy, Samuel tells him not to worry. Then, when Saul runs into these two men, they will tell him that the donkeys have been found. Again and again, Saul's mind is taken off the donkeys. God did not send him on this journey to find a herd of donkeys. God sent him on this journey to be anointed king of Israel.

Now, also, bear in mind, that these are signs to Saul, to let him know that Samuel is not this crazy prophet with a beard spouting religious nonsense, but that what he says has purpose and is real.

1Samuel 10:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
dâʾag (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, with reference to, as to, with regards to, belonging to*	preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and has become concerned about you two [lit., *you all*],... Although Israel was relatively civilized, there were a lot of people who lived in Israel's borders who were antagonistic toward the Israelites. Therefore, it was reasonable for Saul's father to be concerned. There were also wild animals. So, Saul being gone for a few days caused his father some concern.

1Samuel 10:2e

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-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	Qal infinitive construct	Strong's #559 BDB #55
mâh (מֶה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
ʿâsâh (עָשָׂה) [pronounced *ǧaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	1st person singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular noun with the 1st person singular suffix	Strong's #1121 BDB #119

Translation: ...saying, "What will I do about my son?" ' Saul's father, Kish, is now concerned, and this is what he said about Saul: "What should I do about my son?"

Now, bear in mind that some of this prophecy is fairly simple—obviously, if Saul has been gone for some time now and the donkeys have been found already, then his father would be concerned. However, here is the kicker, Samuel has no way of knowing that Saul will meet up with these two men or where he will meet up with them, nor could he quote what they would say. The prophet of old gave near and far prophecies. The near prophecies validated his position as a prophet of God. That very day, Saul would realize that Samuel was truly a prophet; this was necessary because Saul, at that point in time, was not too interested in becoming the ruler of Israel. However, Samuel does not quit there. He possibly has eyes and ears throughout that area and may have come upon some of this information apart from his gift. He did not, but even after hearing this portion of the prophecy and having it fulfilled, Saul may still have doubts. So Samuel's prophecy continues.

And you have gone from there and beyond and you have come as far as the oak of Tabor [or, *an oak of a plain*] and have come upon you there three men going up unto the Elohim Bethel, one carrying three kids [i.e., *young goats*] and one carrying a trio of rounds of bread and one carrying a skin of wine.

1Samuel 10:3

And you will go from there and beyond until you come to an oak on a mound [or, *in the plains*] [where] three men, [who] are going up to Bethel to [be with] God, will come upon you there. One is carrying three young goats, another is carrying three loaves of bread and one is carrying a skin-container of wine.

You will continue traveling from there until you come to an oak in the plains, and there you will run into three men who are going to Bethel to encounter God. One will be carrying three young goats, another will be carrying three loaves of bread and the third will be carrying a container of wine.

The second sign is that Saul will encounter three men who are going up to Bethel to commune with God. They will offer Saul some of what they are carrying (vv. 3–4). First, what others have done:

Ancient texts:

Masoretic Text	And you have gone from there and beyond and you have come as far as the oak of Tabor [or, *an oak of a plain*] and have come upon you there three men going up unto the Elohim Bethel, one carrying three kids [i.e., *young goats*] and one carrying a trio of rounds of bread and one carrying a skin of wine.
Septuagint	And you will depart from there and you will go beyond that as far as the oak of Thabor , and you will find there three men going up to God, to Bæthel, one bearing three kids, and another bearing three vessels of bread, and another bearing a container of wine.

Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

TEV	You will go on from there until you come to the sacred tree at Tabor, where you will meet three men on their way to offer a sacrifice to God at Bethel. One of them will be leading three young goats, another one will be carrying three loaves of bread, and the third one will have a leather bag full of wine.

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	Go on from there, and you will come to the Oak of Tavor. Three men will meet you there on their way up to God at Beit-El. One of them will be carrying three kids, another three loaves of bread and a third a skin of wine.
JPS (Tanakh)	You shall pass on from there until you come to the terebinth of Tabor. There you will be met by three men making a pilgrimage to God at Bethel. One will be carrying three kids, another will be carrying three loaves of bread, and the third will be carrying a jar of wine.

Literal, almost word-for-word, renderings:

NASB	"Then you will go on further from there, and you will come as far as the oak of Tabor, and there three men going up to God at Bethel will meet you, one carrying three kids, another carrying three loaves of bread, and another carrying a dug of wine.
Young's Updated LT	'And you have passed on from there, and beyond, and you have come in unto the oak of Tabor, and found you there have three men going up unto God to Beth-El, one bearing three kids, and one bearing three cakes of bread, and one bearing a container of wine,...

What is the gist of this verse? After meeting the two men, Saul will run into three men going up to Bethel. One is carrying 3 baby goats, another 3 cakes of bread and another a container of wine.

1Samuel 10:3a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (ı) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 10:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlaph (חָלַף) [pronounced *chaw-LAHF*]	*to pass [on]; to pass through, to pierce through; to come on [up], to sprout up; to revive, to flourish; to pass by, to ignore; to change [clothing]*	3rd person masculine singular, Qal imperfect	Strong's #2498 BDB #322
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
hâlᵉˀâh (הָלְאָה) [pronounced *HAWLᵉ-aw*]	*beyond, back, henceforth, hitherto, forward*	adverb	Strong's #1973 BDB #229

Translation: And you will go from there...   Samuel's prophecy continues.   There is going to be so much information, that Saul will have to recognize that Samuel is a prophet.

1Samuel 10:3b

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
bôwˀ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	2nd person masculine singular, Qal perfect	Strong's #935 BDB #97
ʿad (עַ) [pronounced *ģahd*]	*while; until, so long as; even to; even that, so that*	conjunction	Strong's #5704 BDB #723
ˀêlôwn (אֵלוֹן) [pronounced *AY-loan*]	*oak, terebinth,[6] tall tree, a strong and hardy tree*	feminine singular noun	Strong's #436 BDB #18
Tâbôwr (תָּבֹר) [pronounced *taw-BOHR*]	*mound;* and is transliterated *Tabor*	proper noun location	Strong's #8396 BDB #1061

Translation: ...and beyond until you come to an oak on a mound [or, *in the plains*]...   Here, we find the proper noun *Tabor,* which place is mentioned only here.   Now, there is a Mount Tabor, found in several places in Scripture (Joshua 19:22 Judges 4:6, 12, 14 8:18 1Chron. 6:77 Psalm 89:12 Jer. 46:18 Hos. 5:1); however, Saul will not be anywhere near Mount Tabor. *Tabor* means *the mound* or, possibly, *the plain,* and this may simply refer to not a specific place that Saul knows about, but will recognize when he meets the three men.   That is, he will meet the three men, and it will be at this oak which is out on a mount or a plain.   This place is specifically known to God, but not necessarily to Saul or Samuel or even to the three men.   However, once Saul gets to this place and runs into these three men, it will be obvious that this was the place to which Samuel was referring.

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[6] For those of you who did not know, a *terebinth* is an anacardiaceous tree, which trees are found in the Mediterranean region.

Samuel hears this directly from God and Saul directly from Samuel.   This gives us: "And you will pass through from there and beyond and you will come to an oak on the mound [or, *plain*]..."   There are those who make a big deal out of just exactly which oak this is and whether or not it is the oak of Deborah (this would be Deborah, the personal nurse to Rachel in Gen. 35:8).   Without going into any detail, let's simply say that it is highly unlikely.[7]

Anyway, the idea is, when Saul comes to this place, he will look around and recognize that this is where Samuel was talking about. We will probably never be able to go to a particular place and say, "Here is the place which Samuel told Saul about." The only thing which is important is, Saul would recognize it. The pieces of the puzzle would continue to come together. Let's see if I can offer you an analogous situation. I recall praying for something on several occasions and then forgetting about it. I got rather busy with my life. Then, one day, I looked around me, and my prayer had been answered. In fact, I was surprised as to how well my prayer was answered ever today, years later.

1Samuel 10:3c

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
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 plural, Qal perfect; with the 2nd person masculine singular suffix	Strong's #4672 BDB #592
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
shᵉlôshâh (שְׁלֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral noun	Strong's #7969 BDB #1025
ʾănâsîym (אֲנָשִׁים) [pronounced *uh-NAW-seem*]; also spelled ʾîyshîym (אִישִׁים) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun	Strong's #376 BDB #35
ʿâlâh (עָלֹה) [pronounced *ģaw-LAWH*]	*going up, ascending, coming up, climbing*	masculine plural, Qal active participle	Strong's #5927 BDB #748
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾĔlôhîym (אֱלֹהִם) [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
Bêyth-ʾêl (בֵּית־אֵל) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110

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[7] For more discussion, see Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 429.

Translation:...[where] three men, [who] are going up to Bethel to [be with] God, will come upon you there. These three men are not looking for Saul and his servant; nor is Saul necessarily looking for them. They will just come upon one another there by an oak on a mound (or a plain). When Saul arrives there, it will all click. By the way, when you are in the plan of God, this will probably occur now and again—things will just click or fall into place. It will seem obvious. This will not happen all of the time. That is, in your life, there will be adversity; however, there will also be these times where it is clear that, God is guiding our steps and everything is falling into place.

I should also add, these three men are going in the direction of Bethel with Bethel as their final destination.

Since, Bethel is mentioned, it might be worth our while to follow the movement of the Ark and the Sacred Tent of God at this point. So that there is no confusion, the Tabernacle of God was really a fancy semi-permanent tent which Israel built out in the desert. Apparently by the time of Eli, there were several even more permanent out-buildings connected to the Tabernacle as well (for the priest's sleeping quarters, at least).

The Movement of the Ark and the Tent of God Part 1		
Scripture	**Place**	**Pertinent Notes**
Ex. 19:1 25–27 30–31:11	The desert near **Mount Sinai**.	The Ark and the Tent of God were planned for by God and the directions for its structure were given to Moses.
Ex. 33	Apparently from the beginning of movement of Israel and onward.	There appears to be a prototype Tent of God which Moses and Joshua used in order to meet with God. It is possible that this is the actual Tent of God, however.
Ex. 33:6 34:1–4 35:10–38:31 40	At the foot of **Mount Sinai**.	The Tent was completed and erected twelve months after leaving Egypt (Ex. 40:2, 17 Num. 33:3).
Ex. 40:34–38 Num. 1:48–53 33	With Moses and the Israelites in their **desert travels**.	The Ark and Tent would have logically traveled with Moses and the Israelites the land to the Land of Promise. When the cloud of glory would lift up above the tent, then Israel would move out in the direction of the cloud. The Levites were in charge of the Tent of God.
Joshua 3	Crossing the **Jordan River**.	Although certainly both the Ark and the Tent crossed over the Jordan River with the Israelites, the Ark was in focus here.
Joshua 4:19 5:10 9:6 10:6, 43	Israel's temporary headquarters at **Gilgal**	Although the Tent of God is not mentioned in these passages, we may reasonably infer that prior to the conquest of Israel, the Tent had to be somewhere. Being at Israel's temporary camp in Gilgal is the only logical place for these things to be.
Return to Chapter Outline	**Return to the Chart and Map Index**	**Return to the Chart Index**

There was a point in time when the Ark and the Tabernacle were separated—when Israel was at war with the Philistines, Eli was still alive, and his degenerate sons were involved in the sacrificial worship (1Sam. 4). The Ark will be taken into battle at this time and apparently not be placed back into the Tabernacle ever again. Therefore, I will pick up with the movement of these two holy things in the book of Joshua, where they are separated for the first time (to the best of our knowledge).

The Movement of the Ark and the Tent of God Part 2			
The Ark		**The Tabernacle**	
Scripture	**Notes**	**Scripture**	**Notes**

The Movement of the Ark and the Tent of God Part 2			
The Ark		**The Tabernacle**	
Joshua 6	The Ark was taken into battle when Israel invaded **Jericho**. This was by the order of God.	Joshua 4:19 5:10 9:6 10:6, 43	The Tent of God apparently remained in **Gilgal** (there is no reason for it to have moved).
None	It would be reasonable to assume that the Ark remained with the Tent of Meeting in **Shiloh** at this time.	Joshua 18:1 19:51	The Tent of Meeting was set up in **Shiloh**, a central location in Ephraim, after the land had been conquered.
Judges 20:26–28	The Ark of the Covenant was located in **Bethel** of Benjamin for a portion of the time of the judges (this was actually early on in the period of the judges).	None	Given that Phinehas ben Eleazar, grandson of Aaron ministered before the Ark, it is reasonable that the Tent was there in **Bethel** as well.
None	Again, we would assume the Ark and the Tent would be together, even during this time of great degeneracy.	Judges 18:31	For most of the period of the judges, the Tent was located in **Shiloh**.
1Sam. 1:3 3:3 4:1–4	Both the Ark and the Tent were located in **Shiloh**.	1Sam. 1:3 3:3	Both the Ark and the Tent were located in **Shiloh**.
1Sam. 4	The Ark of God is taken into battle against the Philistines in Ebenezer and captured by the Philistines	None	There is no indication that the Tent of God was moved from **Shiloh**.
1Sam. 5	**Ashdod**, then **Gath** and then **Ekron** (all cities of the Philistines).	None	There is no indication that the Tent of God was moved.
1Sam. 6	**Beth-shemesh** of Israel. The Israelites did not treat the Ark with proper reverence and, as a result, many Beth-shemites died.	None	There is no indication that the Tent of God was moved. It was probably still in **Shiloh**.

The Movement of the Ark and the Tent of God Part 2			
The Ark		The Tabernacle	
1Sam. 7:1–2	**Kiriath-jearim**, where the Ark apparently remained for a long period of time.	1Sam. 7:2 Psalm 78:60 Jer. 7:1, 12–15 26:4–6, 9	At some point in time, Shiloh was abandoned as the place of God; given the Israelite's mixed success/failure against the Philistines during the time of Eli and Samuel, and given Israel's success against the Philistines, beginning with Saul and continuing with David, it would be reasonable to suppose that this is the period of time that the Philistines destroyed Shiloh. Now I postulate that this destruction took place during the 20 year period alluded to in 1Sam. 7:2, if not immediately previous to this.*

*I covered this destruction of Shiloh in great detail in 1Sam. 7:2a, which was exegeted in 1Sam. 6.

Now, it is important, at this point, to note two things: (1) the Tent of God was not destroyed in Shiloh. In 2Chron. 1:3–4, Solomon will fetch the *original* Tent of Meeting from Gibeon. This means that, no matter what, the original Tent of Meeting survived the destruction of Shiloh and eventually was moved to Gibeon. (2) The Ark of God never returned to Shiloh (which may have been razed by the time the Ark was returned to Israel), but remained in the custody of Abinadab's family from the time of Samuel until the time of David (1Sam. 7:1–2a 1Chron. 15:1, 12 16:1). So, the Tent of God moved at least once from Shiloh to Gibeon after the destruction of Shiloh and the Ark moved exactly twice from Beth-shemesh to Kiriath-jearim and from Kiriath-jearim to Beth-shemesh. Wherever else the Tent moved to in between Shiloh and Gibeon is a matter of speculation.

The Movement of the Ark and the Tent of God Part 2			
The Ark		The Tabernacle	
None	Still in **Kiriath-jearim**.	1Sam. 7:5–11	Samuel offers a burnt offering to God in **Mizpah**, after 20 years of oppression by the Philistines. Nowhere is the Tent of God mentioned.

The Movement of the Ark and the Tent of God Part 2

The Ark		The Tabernacle	
None	Still in **Kiriath-jearim**.	1Sam. 10:3	Samuel tells Saul (Saul is not yet king over Israel) that he will run into three men who are going up to encounter God in **Bethel**. This would *imply* that the Tent of God was in Bethel at this time. However, bear in mind that in 1Sam. 9, Samuel presides over a sacrifice in his hometown of **Ramah**. Since the Tent of God cannot be in both places and since it certainly did not move from one to the other in this context, this allows for the possibility that the Tent was either in **Bethel** or **Ramah** or in neither place.
None	Still in **Kiriath-jearim**.	1Sam. 10:8 11:14–15	Samuel will declare Saul king over Israel before the Lord in **Gilgal**. Sacrifices will be offered. The Tent of God is not mentioned, but the ceremonies herein imply that it could be here.

Now, it should be obvious, particularly when we exegete v. 3 and v. 8 that the Tent of God could not be in Bethel and then Gilgal, because Samuel refers to these two places in almost the same breath. The Tent did not move overnight from one place to the other. The same holds true for Ramah and Bethel. Saul begins with Samuel in Ramah where a sacrifice is offered; then Saul travels to Bethel, where he will run into three prophets carrying three baby goats (obviously to be sacrificed). Therefore, we would not expect the Tent of God to be in Ramah and then in Bethel. What is the most reasonable suggestion is that Samuel chose not to set up the Tent of God again and he allowed the Ark of God to remain in Kiriath-jearim. Instead, Samuel set up altars in each of the four cities that he functioned as a judge in. So we would expect that he would offer sacrifices in Gilgal, Bethel, Mizpah and in Ramah. Now, with regards to Mizpah, Bethel, Ramah, Gilgal and Nob: there is no direct mention of the Tent of God; and with the first four, there is really no mention of the Levites or the priesthood of God. The passage to come concerning Nob almost definitely places the Tent in Nob, as David eats the consecrated bread there. If I were a betting man, I would bet that the Tent of God traveled from Shiloh to Nob to Gibeon during the time from Samuel to David (furthermore, I would guess that the tent was in some sort of retirement or in a state of moderate use only in an undisclosed location—perhaps Nob).

Although Samuel regularly and legitimately offers sacrifices to God on behalf of Israel, there is no mention of the Tent of God, the Ark of the Covenant or the Levites during the time of Samuel (i.e., during the time that he judges Israel). My thinking is, Samuel is so much a type of Christ that these things which speak of Christ are not needed and not used. Samuel, by himself, is like the 1st advent of Jesus Christ. Focus is now on him rather than on the Tabernacle of God or the Ark of God.

I should add that all of these cities are relatively close together. They are all found in central Israel, mostly in Benjamin. Shiloh, which is located in central Ephraim, is the furthest away (Ephraim is on the northern border of Benjamin).

The Movement of the Ark and the Tent of God Part 2			
The Ark		The Tabernacle	
1Sam. 14:18	In this passage, Saul requests that the Ark be brought to him. However, we have no indication that this order was obeyed—in fact, quite the opposite—while requesting the Ark, something else immediately happened, precluding obeying Saul's request. Also, there is the additional problem of the reading in that passage. The Greek reads that Saul called for the *ephod* and not the Ark. In any case, if the Ark was removed from **Kiriath-Jearim** (which I doubt), it must have been returned to there.	None	The location of the Tent of God is still uncertain.
None	Still in **Kiriath-jearim**.	1Sam. 21:1–6 1Sam. 22:11–22	David will go to **Nob**, the city of the priests, and eat consecrated bread, implying that the Table of Showbread is there (which would imply that the Tent of God was there as well). It would seem to be incongruous to prepare these loaves of bread completely apart from Tabernacle worship. The ephod is also be found here, further indicating that the Tabernacle was set up and functioning in **Nob**, but without the Ark of God. Saul will later go to Nob and execute the priests for feeding David.
2Sam. 6–7 1Chron. 15:1–3, 12 16:1, 37 1Chron. 15:26	David fetches the original Ark from Kiriath-jearim, from the house of Abinadab (2Sam. 6:3–4), and brings it to **Jerusalem**. David does not bring the Tent of God, but pitches a tent for the Ark.	1Chron. 16:37, 39–40	At the time that the Ark was in Jerusalem, the Tent of God was incontrovertibly in **Gibeon**. My guess would be, that after Nob, Saul moved the Tabernacle to his home town, to better keep an eye on the priests (and he may have brought in his own priests). The *reason* for the Tent being in **Gibeon** is pure speculation on my part.

The Movement of the Ark and the Tent of God Part 2

The Ark		The Tabernacle	
Although we are not told how the Tabernacle was taken to Gibeon, it is possible that Saul, in his paranoia, had it brought to Gibeon, near where he was, so he could keep an eye on things. Saul had previously killed all of the priests when the Tabernacle was in Nob. Saul may have brought the Tabernacle to Gibeon in sorrow for what he had done (he did appear to be bipolar). A new priesthood was instituted in Gibeon, since the only remaining priest was with David (a very young Abiathar). Although much of this is conjecture, it fits in well with the narrative of 1Sam. 21–22.			
None	The Ark of God remained in **Jerusalem**.	1Kings 3:4 1Chron. 16:39 21:29 2Chron. 1:3	By implication and by direct statement, the Tent of God was in **Gibeon** and functioned as the Tent of God (i.e., it was not in storage). This was during the time of David and early on in the rule of Solomon.
This suggests that the "House of Yᵉhowah" in 2Sam. 12:20, which appears to be in Jerusalem, is probably the tent wherein the Ark of God was kept (2Sam. 6–7). Although there is the alternative view that David went to Gibeon, in this verse, that is highly unlikely. 2Chron. 1:3–4 seems to be pretty unequivocal that Solomon brought the original Tent (Tabernacle) of God from Gibeon to Jerusalem.			
We may wonder, after David brought the Ark into Jerusalem, why he did not logically bring the Tabernacle there as well. There are five possible reasons: although David had read the Law of Moses and knew that they were both originally together by design, he had plans to build a permanent Temple in Jerusalem, so there would be no reason for the Tabernacle. God told him his son would build the Temple instead, which gave David a reason not to bring the Tabernacle into Jerusalem. Secondly, David had been the cause for all of the priests to be killed by Saul in Nob, so he may have felt some guilt in that regard and did not want to mess with the Tabernacle again. Thirdly, a new High Priest had been appointed in Gibeon, so even though there was no animosity between the two High Priests (they appear to have exchanged responsibilities in 2Sam. 15); David simply allowed things to continue with the Ark and Tabernacle in two places. (4) With the Tabernacle in Gibeon and the Ark in Jerusalem (where it had been placed in a tent), this provided two areas of worship for the Jews with two sets of priests. (5) The Ark and the Tabernacle had never been together during David's lifetime.			
2Chron. 1:3–4	The Ark was already in **Jerusalem**, having been brought there earlier by David.	1Kings 8:4 2Chron. 1:3–4, 13	Solomon brought the original Tent of God, built by Moses, from Gibeon to **Jerusalem**
2Chron. 5:1	Solomon does not build another Ark of God, but moves the original from where David had it into the Temple.	2Chron. 2–7	Solomon builds the Temple for Jehovah in Jerusalem. He builds the furniture, and more of it, for the Temple.

One area in which we are foggy is Israel's religious life. As you see from the chart above, we are not completely certain as to when Shiloh was burned to the ground; we do not know how the Tent of God was rescued from there; we do not know if it was set up again or not; or how much longer after the razing of Shiloh that it was set up. Although we can reasonably determine the Tabernacle was set up in Nob, we do not know the circumstances behind it being taken to Gibeon (I suspect that Saul made this decision). Therefore, during this time period, we do not know exactly the religious ceremonies in which Israel took part. The best we can do is make a few conclusions:

Israel's Religious Practices

1. What is abundantly clear is that Israel, even after the destruction of Shiloh, had some cities which were associated with religion.
    a. At some point in time during the judges (probably early on), the Ark of God was located in Bethel (Judges 20:27).
    b. When Israel experiences some revival (ostensibly after the fall of Shiloh), Samuel gathers them at Mizpah for spiritual renewal, a new commitment to spiritual purity, sacrifices and intercession (1Sam. 7:3–9).
    c. Samuel built an altar in his hometown of Ramah, which is obviously for the purpose of communion with God and intercession on behalf of Israel (1Sam. 7:17). Even though these two cities are mentioned seemingly in the same breath (they are found in the same chapter), the difference is that Mizpah was an area for assembly at the beginning of Samuel's recognized ministry to Israel, whereas, later in life, Samuel established an altar in his own city. My point is, we do not necessarily have here two altars which existed coterminously (although, that is possible).
2. Although the Bible is very specific with regards to times of the year for various worship feasts, it is not clear that these dates and specific sacrifices were ever properly observed.
    a. What we note in the book of Judges is a distinct lack of mention of specific feast days and the observing thereof.
    b. We have what appears to be a yearly observance by families of some feast in Shiloh in 1Sam. 1. However, it is never specified which feast this is; nor, do we know if this was one of three feasts where the men gathered. There are three feasts which require the gathering of the males of Israel, but it is unclear whether this was followed regularly. None of the feasts required the attendance of the families, although none forbade this attendance either. My point is that this yearly feast in Shiloh may or may not have corresponded to a specific feast as outlined in the book of Leviticus. The fact that it is never specified causes me to think that it is an amalgamated feast.
    c. Eli's sons obviously warped the concept of sacrifices, as they required meat be given to them prior to it being offered to God (1Sam. 2:12–17). If anything, they would have encouraged sacrifices in Shiloh and they would have encouraged them on a regular basis.
    d. In the Mizpah example given, for instance, Israel is not necessarily observing any particular feast day. In fact, nothing which is recorded in 1Sam. 7 implies any particular feast day. It appeared more to be the fact that Israel realized, after several years, that they were in the spiritual dumpster, and that they turned to the only reasonable spiritual leader at that time, Samuel, for guidance.
3. In the book of Judges, not only do we not find any mention of specific feasts and sacrifices, but the royal priesthood is mentioned but once. Phinehas ben Eleazar is consulted in Judges 20:28.
4. One thing which stands out at the end of the book of Judges is that there are two Levites mentioned who are not living in any of the cities for the Levites (Judges 17:8–9 19:1). One even hires himself out as a personal family priest, for which there is no Scriptural authorization (Judges 17:8–13). It is clear that some Levites were not performing their duties as supporters of the priesthood and Tent of God.
5. After 1Sam. 4, we never again read about the Ark of God being in the Tent of God. As we have studied in great deal, it appears as though the Ark of God, after it was returned by the Philistines, remained under the care of Eleazar ben Abinadab (1Sam. 7:1 2Sam. 6:4). The Ark of God was an integral part of the ceremonies on that Great Day of Atonement. This would clearly indicate that some of the Levitical Feasts were not practiced.
6. Sacrifices continued to be offered; it is simply never clear whether they occurred in conjunction with any particular feast day (1Sam. 6:14 7:17 11:15).

Israel's Religious Practices

7. The Jews clearly did not observe the Sabbatical year (2Chron. 36:20–21 Jer. 34:13–18).
8. Furthermore, those who functioned in the spiritual realm found themselves being compromised.
    a. Eli was the High Priest (1Sam. 1:3, 9). However, his sons obliterated the meaning of sacrifice in 1Sam. 2:12–17.
    b. Samuel, his successor, appears to be a priest, as he apparently offered sacrifices (1Sam. 7:17—I don't recall him ever being called a *priest;* however, although there is implication that he might have been a Levite—see my exegesis of 1Sam. 1). He is known as both a man of God and as a prophet (1Sam. 9:6–9). He also functioned as a civil judge (1Sam. 7:15–16). His sons were corrupt as judges, as they took bribes (1Sam. 8:3–5).
9. I believe that we can safely conclude that for hundreds of years, Israel did not observe all of her feast days properly.
10. This is not difficult to understand, as we do not find an indication today that church services function as they should throughout the Church Age.

1Samuel 10:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
nâsâʾ (נשָׂא) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	Qal active participle	Strong's #5375 (and #4984) BDB #669
sheˡlôshâh (שְׁלֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral noun	Strong's #7969 BDB #1025
geˡdîy (גְּדִי) [pronounced *geˡ-DEE*]	*kid* (as in a young goat)	masculine plural noun	Strong's #1423 BDB #152

Translation: One is carrying three young goats,... Or, One is carrying a three kids [or, *young goats*]... We have here 3 men who are going to worship God. They are going from where Saul meets them, at the oak of the mound, to Bethel. It is interesting that this one man is not leading 3 kids, but he is carrying them. That seems a little unusual to me. However, where they meet up, it might be best that these three kids are carried. These young goats would be sacrificed and they would be without spot or blemish.

1Samuel 10:3e

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 10:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
Often, when ʾechâd is found twice in the same context, it means *...the one...and the other* or *one...and another*.			
nâsâʾ (נשׂא) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	Qal active participle	Strong's #5375 (and #4984) BDB #669
sheloshâh (שְׁלֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral noun	Strong's #7969 BDB #1025
kikâr (כִּכָּר) [pronounced *kik-KAWR*]	*a round, a round district, a round loaf, a round weight, a round talent*	feminine plural construct	Strong's #3603 BDB #503
lechem (לֶחֶם) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun	Strong's #3899 BDB #536

Translation: ...another is carrying three loaves of bread... This one probably has 3 rounds of bread, which are prepared without leaven (I am assuming here, as we really don't know). This gives us an animal sacrifice the represent Jesus Christ; and the bread represents His body which is given for us.

1Samuel 10:3f

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
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
Often, when ʾechâd is found twice in the same context, it means *...the one...and the other* or *one...and another*.			
nâsâʾ (נשׂא) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	Qal active participle	Strong's #5375 (and #4984) BDB #669
nêbel (נֵבֶל) [pronounced *NAY^B-vel*]	*skin-bottle, skin, flask, vessel, earthen jar, pitcher, container; musical instrument (lyre, harp)*	masculine singular construct	Strong's #5035 BDB #614
yayin (יַיִן) [pronounced *YAH-yin*]	*wine*	masculine singular noun; pausal form	Strong's #3196 BDB #406

Translation: ...and one is carrying a skin-container of wine. According to Gesenius, this container refers to a vessel of any sort used for liquids. What is in the skin-container is *wine*. This is clearly a word associated with

alcohol, as this is the word used when Noah got drunk after the flood (Gen. 9), as well as what was drunk when Lot got drunk with his daughters (Gen. 39). This is what is forbidden to the Nazarite (Num. 6).[8] If the wine is fermented, then it is possible that the bread has leaven as well. In any case, this gives us: One is carrying three young goats, another is carrying three loaves of bread and one is carrying a container of wine.

We do not expect to find wine associated with the worship, but unfermented grape juice; however, there is no indication that the worship of God followed any of the proper procedures. Furthermore, there were a few isolated situations where fermented wine (the word found here) was associated with an offering (Ex. 29:40 Num. 15:5–10 28:14).[9]

Now, essentially, what is going to happen is that Saul will leave Ramah (Samuel's hometown, where they were) and head towards Gibeah (his hometown). At the same time, there are some prophets traveling towards Bethel, which is one of the holy cities, so to speak, of that time period. Their paths will intersect near Rachel's tomb at the Oak of Tabor.

And they have asked to you to peace and they have given to you a pair of breads and you have taken from their hand.	1Samuel 10:4	**And they will ask you concerning your welfare and they will give to you two [pieces or loaves] of bread and you will take from their hand.**

They will then greet you and give to you two loaves of bread, which you will take from their hand.

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

Ancient texts:

Masoretic Text	And they have asked to you to peace and they have given to you a pair of breads and you have taken from their hand.
Septuagint	And they will ask you how you are doing, and they will give you two presents of bread and you shall receive them of their hand.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

The Message	They'll say, 'Hello, how are you?' and offer you two loaves of bread, which you will accept.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	They will greet you and offer you two loaves of bread, which you shall accept.

Literal, almost word-for-word, renderings:

NASB	...and they will greet you and give you two *loaves* of bread, which you will accept from their hand.
NKJV	"And they will greet you [*ask about your welfare*] and give you two *loaves* of bread, which you shall receive from their hands.
Young's Updated LT	...and they have asked of you of welfare, and given to you two loaves, and you have received from their hand.

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[8] This is a very partial list of the passages where it is clear that this word is used for alcoholic wine.

[9] This is a complete listing of the times this word is associated with offerings to God.

What is the gist of this verse? These three men would greet Saul and his servant and give them two pieces (possibly loaves) of their bread.

	1Samuel 10:4a		
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
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute*	3rd person plural, Qal perfect	Strong's #7592 BDB #981
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שָׁלוֹם) [pronounced *shaw-LOHM*]	*completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated*	masculine singular noun	Strong's #7965 BDB #1022

Translation: And they will ask you concerning your welfare... One of the words we find here is the masculine singular noun shâlôwm (שָׁלוֹם) [pronounced *shaw-LOHM*], which means *completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated*. The Septuagint and Young both get gold stars for rendering this correctly: And they will ask you concerning your welfare... The perfect tense is a prophetic perfect which assumes the occurrence or the completion of an event which has not yet come to pass. This is a the verbiage used when one person asks another, "How are you doing?" These guys will speak first and asked how Saul is doing.

	1Samuel 10:4b		
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
nâthan (נָתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set*	3rd person plural, 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*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510
shᵉtayîm (שְׁתַּיִם) [pronounced *shᵉTAH-yim*]	*two, two of, a pair of, a duo of*	feminine numeral construct	Strong's #8147 BDB #1040

1Samuel 10:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lechem (לֶחֶם) [pronounced *LEH-khem*]	literally means *bread;* used more generally for *food*	masculine singular noun	Strong's #3899 BDB #536

Translation: ...and they will give to you two [pieces or loaves] of bread... Now, recall that Saul and his servant have run out of bread (1Sam. 9:7). Even though Saul and his servant ate well the previous day, by the time they meet up with these men, they will be hungry again. It is unclear whether they would be given two pieces of bread or whether two entire loaves (rounds) will be given to them.

1Samuel 10:4c

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
lâqach (לָקַח) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	2ⁿᵈ person masculine singular, Qal perfect	Strong's #3947 BDB #542
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
yâd (יד) [pronounced *yawd*]	*hand*	feminine singular noun with the 3ʳᵈ person masculine plural suffix	Strong's #3027 BDB #388

Translation: ...and you will take from their hand. This is all pretty minor, non-earth-shattering stuff. There are no lightening bolts which will strike Saul, no explosions; the bread won't turn into snakes. Samuel is giving a very simple prophecy of some very simple things which will occur, which will indicate to Saul that Samuel is truly a prophet of God. The idea is that, if Samuel is accurate about the small stuff, he will also be accurate about the big stuff. You will note that what Samuel is predicting, although it is rather mundane, that it is also very specific. The next time you consult your palm reader or astrologist, ask them what events will take place 30 minutes from your leaving their place of business and see how well they do. This was what a prophet of God did. He prophesied of what would occur in the very near future, so that he could easily be checked out for veracity; then what he prophesied for farther off would be taken seriously. Saul will know by the end of that day that Samuel is unquestionably a prophet of God.

After so, you will come [to] Gibeath of the Elohim [or, *the hill of the God***] where there [are] garrisons of Philistines and it [lit.,** *he***] is as you come there [into] the city and you have met a band of prophets coming down from the high place and to faces of them, harp and tambourine and flute and lyre and they are prophesying.**	1Samuel 10:5	**Afterwards, you will come to Gibeath of God where there [is] the garrison [or,** *guards, officers***] of Philistines and it will be as you come to the city that [or,** *then***] you will meet a band of prophets coming down from the high place and before them [or,** *in front of them***] [is] a harp, tambourine, flute and lyre; and they are [animatedly] speaking divine viewpoint [amongst one another].**

Later on, you will come to Gibeath of God where there is the garrison of Philistines and it will come to pass as you enter into the city that you will meet a band of prophets who are coming down from the high place preceded by a harp, tambourine, flute and lyre; and they will be carrying one a very spirited conversation about Bible doctrine.

This fifth verse of 1Sam. 10 introduces the third sign and final sign delineated by Samuel: Saul would meet a group of prophets coming down from Gibeath (or, possibly from a high place) and Saul will become filled with the Spirit and he will converse with them on matters theological (vv. 5–6). With this verse, we become even more descriptive and precise. If what was described before seemed moderately generic, Samuel will continue his prophesy so that there is no doubt in Saul's mind that Samuel is a prophet, a man of God.

But first, let's see what others have done:

Ancient texts:

Masoretic Text	After so, you will come [to] Gibeath of the Elohim [or, *the hill of the God*] where there [are] garrisons of Philistines and it [lit., *he*] is as you come there [into] the city and you have met a band of prophets coming down from the high place and to faces of them, harp and tambourine and flute and lyre and they are prophesying.
Septuagint	And afterward you will go to the hill of God, where is the encampment of the Philistines; there [is] Namib the Philistine; and it will come to pass when you will have entered into the city, that you will meet a band of prophets coming down from the Bama; and before them will be lutes, and a drum, and a pipe, and a harp, and they will prophesy.
Significant differences:	No significant differences. In a couple places, the Greek transliterated rather than translated.

Thought-for-thought translations; paraphrases:

NJB	After this, you will come to Gibeah of God (where the Philistine garrison is) and, when you are just outside the town, you will meet a group of prophets coming down from the high place, headed by lyre, tambourine, pipe and harp; they will be in a state of ecstasy.
REB	Then when you reach the hill of God, where the Philistine governor resides, you will meet a company of prophets coming down from the shrine, led by lute, drum, fife, and lyre, and filled with prophetic rapture.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	After that, you are to go on to the Hill [or *Gibeah*] of God, where the Philistine prefects reside. There, as you enter the town, you will encounter a band of prophets coming down from the shrine, preceded by lyres, timbrels, flutes, and harps, and they will be speaking in ecstasy.

Literal, almost word-for-word, renderings:

NASB	"Afterward you will come to the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying.
NRSV	After that you shall come to Gibeath-elohim, at the place where the Philistine garrison is; there, as you come to the town, you will meet a band of prophets coming

down from the shrine with harp, tambourine, flute, and lyre playing in front of them; they will be in a prophetic frenzy.

Young's Updated LT   'Afterwards you have come unto the hill of God, where the garrison of the Philistines is, and it comes to pass, at your coming in there to the city, that you have met a band of prophets coming down from the high place, and before them psaltery, and tabret, and pipe, and harp, and they are prophesying;...

What is the gist of this verse? Saul and his servant come to the hill of God, where there is also a garrison of Philistines soldiers established, and they will meet a group of prophets coming down from the high place carrying musical instruments.

1Samuel 10:5a			
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*.			
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	2nd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Gibeʿath (גִּבְעַת) [pronounced *giᵇveᵉ-ĠAHTH*]	*hill;* and is transliterated *Gibeath*	proper feminine noun	Strong's #1394 BDB #149
This is simply the construct of the feminine noun for *hill*.			
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: Afterwards, you will come to Gibeath of God... If you will notice in the various translations which I have presented, we have a distinctive charismatic influence in some of the translations. These men are not simply prophesying (which means to speak the Word of God), but they are in this full-on state of ecstasy, in some sort of prophetic rapture—at least, according to some of the translations, one of which, you might be using. There are several translations which follow this view, which I will go into more detail on when we get to v. 10. However, to prepare you for the exegesis, there is nothing special in the verbiage found in this verse which indicates anything more than these prophets speaking divine viewpoint. If one wanted to insert that slant that these men are in some sort of ecstatic state of being, saying who knows what, then one would have to assume that the same thing occurred every time Isaiah prophesied to King Ahab, as the same Hebrew verbiage is used there.

Here we have the third geographical location which Saul and his servant come to. Here, it is called the *Gibeath the Elohim,* or the *hill of God*. Given that many of the ancient cities were built upon tells (essentially upon the ruins of previous occupations), this could be a proper noun as well as a common description given to a hill whereupon there was worship. What is likely is that Saul knows of where Samuel speaks; what is less likely is that Saul does not know of this place, but, when he comes to it, it will become clear to him that he is there. This particular designation is found only here, although some scholars identify this with *Gibeah of Saul,* which is the Gibeah of Judges 19:14 20:4, 10 1Sam. 11:4 13:2, 15 14:16 15:34 Isa. 10:29 (variously referred to as *Gibeah of*

Benjamin, Gibeah of Saul, Gibeah of the Benjamites, or, simply, *Gibeah*). There is no reason to assume otherwise in this passage. No more traveling is alluded to; Gibeah is Saul's home, where he would obviously stop. Gibeah is the next city south of Ramah, which is where Saul is right now. The previous two places mentioned, the tomb of Rachel and the oak of the plain, are not cities but landmarks which Saul and his servant would pass by to get to Gibeah. There is no reason to assume that there is some hill of God between Ramah and Gibeah where we find religious types descending and a garrison of Philistines. If we had that much going on, then it would simply be another city between Ramah and Gibeah (and no such city is alluded to here or anywhere else). Furthermore, given the short trip that Saul will be on (as seems to be testified to by this passage), the city of Gibeah is near where he and Samuel are standing right now. Furthermore, Saul will immediately meet his uncle (v. 14) and people who know Saul will comment to others who know Saul concerning his prophetic activity (vv. 10–12). All of this point to Saul's home town rather than to some essentially unpopulated hill in between the two cities.

Now, as for the designation *Gibeah of Elohim* vs. *hill of God:* personally, I would again lean toward this being essentially a proper noun, even if it began as a simple designation. The NIV Study Bible[10] suggests that Samuel calling this city *Gibeah of God* is reminding Saul that this city, along with the rest of the land, belonged to God, and not to the Philistines, who had apparently made deep inroads into Israel. Even though the Philistines did not rule over what had been traditionally Israelite cities (1Sam. 7:14), they still had a strong military presence in Israel. They are said to have a military presence here and in Geba (1Sam. 13:3). This is not anything out of the ordinary or unusual. The United States, because we have a strong military force, has military bases and military air strips all over the world. We have embassies in hundreds and hundreds of cities throughout the world. The Philistines, at that time, were one of the greatest military forces in the ancient world. That they should have several military installations in Israel should not strike us as anything out of the ordinary.

Now, as to the spelling—you may astutely notice that I have transliterated this as *Gibeath of Elohim* whereas I continue to make reference to the city of *Gibeah*. The difference between the spellings is simple: *Gibeah* is in the absolute state and *Gibeath* is in the construct state. The construct state means, it is closely associated with the noun which follows (hence, the word *of*). You see, there is no word for *of* in the Hebrew language. So, when we want to show a relationship between two nouns (e.g., *the son of Benjamin*) we put the first noun in the construct state. Two examples are given below:

Absolute State		Construct State	
Hebrew	**Translation/ Transliteration**	**Hebrew**	**Transliteration/ Translation**
Gibᵉ ʿâh (גִּבְעָה) [pronounced *giᵇvᵉ-ǦAW*]	*Gibeah*	Gibᵉ ʿath (גִּבְעַת) [pronounced *giᵇvᵉ-ġahth*]	*Gibeath* or *Gibeah of...*
milᵉchâmâh (מִלְחָמָה) [pronounced *mil-khaw-MAW*]	*battle*	milᵉchemeth (מִלְחֶמֶת) [pronounced *mil-kĥeh-meth*]	*battle of...*
The *—âh* ending is changed to *—ath;* the *—âh* ending is changed to *—eth*			
In other words, *Gibeah* and *Gibeath* are simply different forms of the same noun.			

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[10] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 385.

1Samuel 10:5b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
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.			
nᵉtsîyb (נְצִיב) [pronounced *nᵉTZEE^BV*]	*pillar, prefect, garrison, post, outpost*	masculine plural construct	Strong's #5333 BDB #662
Pᵉlishᵉtîy (פְּלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation: ...where there [is] the garrison [or, *guards, officers*] of Philistines... Then Samuel makes it clear where this place is. The noun found here is nᵉtsîyb (נְצִיב) [pronounced *nᵉTZEE^BV*], which means *pillar, prefect, garrison, post*. Interestingly enough, this is the word used for *pillar* when Lot's wife turned into a *pillar* of salt. In the MT, *garrison* is in the plural. It is singular in the Aramaic, Septuagint and Syriac. Strong's #5333 BDB #662. Affixed to this is the plural gentilic adjective *Philistines*. This gives us: ...where there are garrisons [or, *guards, officers*] of Philistines... The REB suggests that this refers to a *governor of the Philistines*.   Given the other accepted meanings (primarily the meaning of *pillar*), this is reasonable. It is possible that we have an ancient consulate here. Not far outside the city of Ramah, to the east, is the city of Geba, wherein there was a garrison of Philistines, as per 1Sam. 13:3. Whether this is the same detachment of soldiers or not is unclear. From my maps, it does not appear to be, as Gibeah is due south from Ramah, and Geba is due east. Therefore, it would have been less likely for Saul to head east and then south to go home. Furthermore, it is Gibeah where there was a garrison of Philistines. What is likely is that there were several garrisons of Philistines in this area.

At this time, it might be beneficial to examine this particular word in **Doctrine of Nᵉtsîyb**.

Now, I realize that for most of you, making a determination of just where exactly some ancient city is, is seemingly irrelevant to anything in your life. However, recall that one of the recent topics was the destruction of Shiloh and the determination of when it occurred. Recall that the people of Israel were whining to God about the Philistines. Here we are, in the territory of Benjamin, and we have a Philistine troops stationed right at the *Hill of God*. What the Philistines did was drive a wedge between northern and southern Israel. First they forced out the Danites (who took an area in the far north), and now the Philistines occupied an area further inland, in Benjamin. Shiloh would have been north of them and it is reasonable that they had already burned Shiloh to the ground. More to the point, Israel was occupied by her enemies. They did not just coexist, the Philistines had some sort of a presence, possibly even a military presence.

Let's examine this and also go back to 1Sam. 7:13–14a: 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. And so the towns, which the Philistines had taken from Israel, were restored to Israel—from Ekron even as far as Gath—and Israel had rescued her territory from the hand of the Philistines. Recall that at that time, the Philistines not only occupied their territory on the southwestern shores of the Mediterranean, but they apparently had expanded their borders considerably, and they had driven a wedge between northern and southern Israel, burning down Shiloh, the holy city of Israel. The idea is that you attack the heart of a nation; just as the Arabic terrorists attacked the heart of the United States, New York City; so the Philistines had attacked and destroyed Shiloh. Israel suffered 20 years of Philistine aggression and gathered in 1Sam. 7 to renew their

relationship with God. When the Philistines sought to curb this assembly, God pushed the Philistines back. Now, only for that period of time (say, 10–20 years), were the Philistines held to their traditional borders. Throughout most of Israel's history (and all of her early history), there was enmity between Israel and Philistia. When Samuel was the undisputed spiritual leader of Israel, the Philistines were held back by God. However, Samuel, had relinquished some of his responsibilities to his integrity-challenged sons. He was about to hand over the primary authority over Israel to Saul. So, although Samuel has a place and function still within Israel, he is no longer Israel's primary leader. The spiritual temperature of a people goes hand-in-hand with God's blessing which goes hand-in-hand with their leadership. These people went from a spiritual high of 1Sam. 7:3–8, to demanding from Samuel that he appoint a king over them, which indicates that the nation as a whole lost this spiritual growth. What we should expect is that with Israel's spiritual slide downward should come pressures from without along with substandard leadership. We don't know if this *pillar* of Philistines had been long-established and dormant or whether it was a recently established presence. At the time of the writing of 1Sam. 7, when Samuel was the foremost spiritual and political leader, there was an established peace and the Philistines did not acquire additional footholds in Israel and they lost the territory which they had taken. This does not necessarily mean that they had no presence whatsoever in Israel nor does the passage in 1Sam. 7 mean that Israel never had any trouble with the Philistines again. We are simply looking at this from the perspective of the writer of that time.[11] Also, what may be helpful to you is to look upon these Philistine guards (or *pillar*) as a consulate or an embassy. There was a military presence there; but we have a similar small military presence at some of our embassies. Despite the fact that the Philistines had been pushed back to their borders does not mean that there were no Philistines elsewhere in Israel nor does it mean that they did not make later inroads into Israel. What 1Sam. 7:13–14a tells us is, at the time that Samuel recorded this, the Philistines had been soundly defeated and they were no longer sending military expeditions into Israel to burn down cities or to take more territory. That situation did not last forever.

Let me suggest a scenario which is going to put a much different slant on this passage and especially on 1Sam. 13:1–4: it is possible that this *pillar of Philistine* simply refers to a group of Philistines who lived in this area. The Philistines obviously made great inroads into the Palestine area; and, although their military was soundly defeated and pushed back, this does not necessarily mean that every pocket of Philistines moved back to Philistia. In our country, particularly in the early and mid-20th century, we had pockets of racial groups who lived together in the same town. Most major cities had a *little Italy* or a *Chinatown*. Given the animosity between the Jews and the Philistines, we would expect those Philistines who lived outside of their particular coastal area would have gathered together in groups, particularly after their military had been defeated. This would seem reasonable, except that we have studied the **Doctrine of N^etsîyb**, which would make this usage unlikely. That is, we do not simply have occupants or foreign workers or a little Philistia here; we have guards or soldiers or officers.

Now, the analogies which I see drawn by various *teachers* of the Word (and I mean that in the loosest form of the word), are often lame and distract from the meaning of the passage; therefore, I am often loathe to offer one of my own; however, here the Israelites are occupied to some degree by their enemies, the Philistines. It is important to recognize that, in this world, we are going to be in close proximity with our mortal enemies. We will have those who are inspired by Satan attacking us from close range. If you do not have this in your life, then you are lacking. We rarely go through this life without a great many obstacles and attacks; and, some of the greatest attacks will come from within—i.e., from other believers.

1Samuel 10:5c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (ı) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251

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[11] If you look back over 1Sam. 7:15–17, you cannot help but observe how much this appears to be the end of this book. Samuel wrote this at a point at which he believed that he was retiring, which was after a very successful run as spiritual and political leader of Israel. 1Sam. 8 is something which occurs afterward that he did not expect.

1Samuel 10:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הֶיָה) [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*]	*as, like, according to; about, approximately*	preposition of comparison or approximation	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 singular suffix	Strong's #935 BDB #97
Owen forgets to mention the suffix above.			
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
Shâm actually has three sets of meanings: ❶ it is a preposition of place and means *there*. When preceded by a relative pronoun, it means *where*. After verbs of motion, it means *to what place, to* or *toward* [a particular place or point]. ❷ Shâm is also used of time and can be rendered *at that time, then*. ❸ Finally, it is used to mean *therein, in that thing*.			
ʿîyr (עִיר) [pronounced *ǵeer*]	*encampment, city, town*	feminine singular noun with the definite article	Strong's #5892 BDB #746

Translation: ...and it will be as you come to the city... This simply means that Samuel is telling Saul what would happen as he enters into the city. He first clearly identified the city as Gibeah belonging to God, even though there were Philistine soldiers standing guard there.

1Samuel 10:5d

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
This copulative actually has a variety of meanings and uses. To paraphrase Gesenius, *frequently, it is put after verbs and sentences standing absolutely, especially those which imply time or condition* and is reasonably rendered *then*.[12]			
pâgaʿ (פָּגַע) [pronounced *paw-GAHǴ*]	*to fall upon, to meet, to encounter, to reach*	2nd person masculine singular, Qal perfect	Strong's #6293 BDB #803
chebel (חֶבֶל) [pronounced *KHEᴮ-vel*]	*rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]*	masculine singular construct	Strong's #2256 BDB #286

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[12] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 234. When I give a slightly different rendering to a word which I have, 99% of the time, been translating one way, I thought that I should include some documentation for a different usage.

1Samuel 10:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâbîy` (נָבִיא) [pronounced naw^b-VEE]	*spokesman, speaker, prophet*	masculine plural noun	Strong's #5030 BDB #611
yârad (יָרַד) [pronounced yaw-RAHD]	*to descend, to go down*	masculine plural, Qal active participle	Strong's #3381 BDB #432
min (מִן) [pronounced min]	*from, away from, out from, out of from, off, on account of*	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

Translation: ...that [or, *then*] you will meet a band of prophets coming down from the high place... Or, more completely: ...and it will be as you come to the city then you will come upon a band of prophets coming down from the high place... Now, we need to stop and think about something here. When we get into the prophecy of Samuel, the Hebrew is rather difficult. In order to make it flow, the less than common usages of some words are found. The sentence structure is more complex than the general writing of this book. This would suggest one of two things: (1) Samuel did not write the book of Samuel. (2) Samuel wrote this book, which is very simple Hebrew; however, when he prophesied, his vocabulary and sentence structure became more complex, reflecting the strong control of the Holy Spirit. I do not know which explanation is correct, but I lean towards prophecy from Samuel as coming from God and therefore being of a more complex structure and vocabulary. In any case, I don't recall seeing anyone discuss this in any commentary. What is very unusual and stands out is that what Samuel writes (if indeed he wrote this) is much simpler than what he says. Generally, one's speaking vocabulary is often significantly simpler than one's written vocabulary, as a writer has more time to stop and ponder how he wants to phrase this or that. Given the specificity of this prophecy, it is reasonable to suppose that the Holy Spirit simply spoke straight through Samuel.

In the ancient world, the places of worship were often off in the mountains. This does not mean that we are dealing with idolatry. You will recall that Moses went up on Mount Sinai to commune with God. In a past generation or two, Christian camps were often held up in the mountains. There is nothing here to indicate that we are dealing with idolatry. However, the verb and the noun together signify that we are definitely dealing with an elevated area of worship.

1Samuel 10:5e

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

1Samuel 10:5e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
pânîym (פָּנִים) [pronounced *paw-NEEM*]	*face, faces countenance; presence*	masculine plural noun (plural acts like English singular); with the 3rd person masculine plural suffix	Strong's #6440 BDB #815
Together, they mean *before them, before their faces, in their presence, in their sight, in front of them*.			
nêbel (נֵבֶל) [pronounced *NÄYᴮ-vel*]	*a portable harp, lute, guitar*	masculine singular noun	Strong's #5035 BDB #614
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
tôph (תֹּף) [pronounced *tohf*]	*timbrel, tambourine;* it is sort of a drum or tambourine and it is generally held in the hands of dancing women	masculine plural noun	Strong's #8596 BDB #1074
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
châlîyl (תָלִיל) [pronounced *khaw-LEEL*]	*flute, pipe*	masculine singular noun	Strong's #2485 BDB #319
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
kînnôwr (כִּנּוֹר) [pronounced *kin-NOHR*]	*hand-harp, lyre*	masculine singular noun with the definite article	Strong's #3658 BDB #490

Translation: ...and before them [or, *in front of them*] [is] a harp, tambourine, flute and lyre;... We have four musical instruments named. Rather than give you a rundown of the best guess as to what instruments are referred to here, I'll just give you the words and their various translations:

The Musical Instruments of 1Sam. 10:5			
Hebrew	nêbel (נֵבֶל) [pronounced *NAYB-vel*]	tôph (תֹּף) [pronounced *tohf*]	châlîyl (תָלִיל) [pronounced *khaw-LEEL*]	kînnôwr (כִּנּוֹר) [pronounced *kin-NOHR*]
Strong's and BDB Numbers	Strong's #5035 BDB #614.	Strong's #8596 BDB #1074.	Strong's #2485 BDB #319.	Strong's #3658 BDB #490.
God's Word™, NASB, NLT, NRSV, Owen.	harp	tambourine	flute	lyre
The Emphasized Bible	harp	timbrel	flute	lyre

The Musical Instruments of 1Sam. 10:5				
Hebrew	nêbel (נֶבֶל) [pronounced *NAYB-vel*]	tôph (תֹף) [pronounced *tohf*]	châlîyl (חָלִיל) [pronounced *khaw-LEEL*]	kînnôwr (כִּנּוֹר) [pronounced *kin-NOHR*]
Keil and Delitzsch	lyre	tambourine	flute	guitar
NIV	lyres	tambourines	flutes	harps
REB	lute	drum	fife	lyre
Septuagint	lutes	drum	pipe	harp
Young's	psaltery	tabret	pipe	harp
We have a great deal more agreement than I was expecting.				

1Samuel 10:5f

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
hêmmâh (הֵמָּה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3rd person masculine plural personal pronoun	Strong's #1992 BDB #241
nâbâʾ (נָבָא) [pronounced *nawᵇ-VAW*]	*to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy;* speaker can be true, false or heathen prophet	masculine plural, Hithpael participle	Strong's #5012 BDB #612

This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB.

Translation: ...and they are [animatedly] speaking divine viewpoint [amongst one another]. The verb here is the masculine plural Hithpael participle of *to prophesy*. The verb is nâbâʾ (נָבָא) [pronounced *nawᵇ-VAW*], which means *to prophesy, to speak divine viewpoint*. It is found in the Niphal (passive) stem and in the Hithpael (intensive reflexive) stem. Here, it is in the Hithpael, indicating that they are speaking to one another. There is no real reason to see this as ecstatic or a gibberish or even as them listing groups of events about to occur. They are simply speaking animatedly (intensive) amongst one another (reflexive) divine viewpoint. In other words, they are simply speaking in a very spirited way about divine viewpoint or Bible doctrine.

In front of them are apparently men carrying these four instruments and they are playing them (it appears as though the prophets are not carrying these instruments). This gives us: ...and in front of them a harp, tambourine, flute and lyre and they [themselves] are speaking divine viewpoint animatedly amongst one another. The Hithpael is what gives us the idea of what is occurring. As a reflexive, this means that the action of the verb is performed

upon the subject of the verb. In other words, they are prophesying or speaking to one another. The Piel is generally an intensification of the verb, which accounts for their speech being excited and animated.

Now, just in case you wonder about the Hithpael, let me give it to you from C. L. Seow:

C. L. Seow on the Hithpael

(1) The primary use of the Hithpael is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb.   However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself (note that we do not have that here).

(2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*.

(3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*).

(4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).[13]

Here, we have the second use, where these prophets are prophesying to one another. Again, there is nothing in the language here which indicates that these men are in some sort of prophetic rapture or frenzy; nor the word *to prophesy* require one to be predicting the future. In other words, we do not have these men behaving like they are on drugs; we do not have these prophets predicting the future to one another. We simply have several theological students, as it were, have a spirited discussion about God's truth.[14]

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

Whether you have personally been in such a discussion before does not or whether you think that you have been in some sort of divine state of rapture before is not the point. Whether you know people who talk theology or whether you know people who go into what they think are spiritual frenzies is not the point.

> What we do not have here is a frenetic frenzied state of spiritual rapture. The language used here does not allow for it.

What we do **not** have here is a frenetic frenzied state of spiritual rapture. The language used here does not allow for it. The impression that one gets of this passage from the NEB, REB, NRSV, NAB, NJB and the TEV is a completely slanted point of view which finds its basis in theological predisposition and not in Hebrew scholarship.

Now, we do not know the nature of the group of prophets or how they figure into God's plan (other than as stated in Scripture). I tend to think that all of the spiritual activity in Israel is recorded in Scripture; however, passages like these indicate that I am wrong in this thinking. Just as we have theological seminaries throughout the world, there were apparently groups of prophets who also banded together in ancient Israel. This particular group is alluded to several times in this chapter (vv. 5–6, 10–13) as well as other similar groups later on in Scripture (1Sam. 19:20–25 1Kings 20:35 2Kings 2:3, 15 4:1 6:1 9:1 1Chron. 25:1). As we have discussed before, Samuel left out a lot of his communication with God; so we should not be surprised that his school of prophets would receive less print than we would like as well.

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[13] Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition);* Abingdon Press, Nashville; ©1995, pp. 298–299.

[14] Keil and Delitzsch: *By the prophesying of these prophets we are to understand an ecstatic utterance of religious feelings to the praise of God, as in the case of the seventy elders in the time of Moses (Num. 11:25). Whether it took the form of a song or of an enthusiastic discourse, cannot be determined; in any case it was connected with a very energetic action indicative of the highest state of mental excitement.* Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 430.

The NIV Study Bible notes say *[these men] appear to have been small communities of men who banded together in spiritually decadent times for mutual cultivation of their religious zeal...[they appear to be involved in] an enthusiastic praising of God inspired by the Holy Spirit.*[15]

And has fallen upon you a Spirit of Y^ehowah and you have prophesied with them and you have been turned to a man another.	1Samuel 10:6	**Then the Spirit of Y^ehowah will come upon you so that you will prophesy [or, *speak divine viewpoint*] with them and you will be changed into another man.**

Then the Spirit of Jehovah will fall on you and penetrate your soul with the result that you will be spiritually transformed into another man and carry on a spirited theological discussion with them.

Here is what others have done:

Ancient texts:

Masoretic Text	And has fallen upon [or, *penetrated you*] you a Spirit of Y^ehowah and you have prophesied with them and you have been turned to a man another.
Septuagint	And the Spirit of the Lord will come [literal Greek, *leap*] upon you and you will prophesy with them and you will be turned into another man.
Significant differences:	The difference of the first verb is probably one of translation on the part of the *seventy*.

Thought-for-thought translations; paraphrases:

CEV	The Spirit of the LORD will suddenly take control of you. You'll become a different person and start prophesying right along with them.
NJB	The spirit of Yahweh will then seize on you, and you will go into ecstasy with them, and be changed into another man.
REB	The spirit of the LORD will suddenly take possession of you, and you too will be rapt like a prophet and become another man.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	The spirit of the LORD will grip you, and you will speak in ecstasy along with them; you will become another man.

Literal, almost word-for-word, renderings:

NASB	"Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man.
NKJV	"Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.
NRSV	Then the spirit of the LORD you will be in a prophetic frenzy along with them and be turned into a different person.
Young's Updated LT	...and prospered over you has the Spirit of Jehovah, and you have prophesied with them, and you have been turned to another man;...

What is the gist of this verse?   Samuel further tells Saul that he will be taken by the Spirit and he would prophesy with this group of prophets and that he would be regenerated.

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[15] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 385.

I want you to notice the difference between what Samuel prophesies in this verse as opposed to those which preceded it: Samuel tells Saul what *he* will do; in the previous verses, Samuel told Saul about other people that he would encounter and what they would be carrying and what they would look like and what they would do. However, here, Samuel tells Saul, "Now, this is what you are going to do." And it is going to be completely outside the character of Saul. That is, he is going to do something which even Saul himself would not expect—he is going to discuss the Word of God with a group of prophets. You see, we know that Saul is not all that interested in theology. It was his servant who knew that Samuel lived in the town they were near. Saul apparently did not even know Samuel's name, even though Samuel's reputation as a prophet was nation-wide (see 1Sam. 3:19–21 7:15–17 8:4).

Saul will be impressed enough even prior to the prophecy here about his own behavior that he will trust in Jehovah the God of Israel. And then, what he will do will completely out of character for him; however, the key is, Saul will become a believer and God the Holy Spirit will come upon him and penetrate him.

1Samuel 10:6a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
tsâlach (צָלַח) [pronounced *tsaw-LAHCH*]	*to come upon, to rush upon, to prosper, to be prosperous*	3rd person feminine singular, Qal perfect	Strong's #6743 BDB #852
Tsâlach means *to go over, to go through* [a river, for instance] when followed by an accusative. *To prosper, to be prosperous* generally followed by a lâmed preposition; *to come upon, to rush upon* generally followed by the prepositions ´al or ʾel. Barnes likens this verb more to a fire which *breaks out and spreads,* as the word is so used in Amos 5:6.			
´al (עַל) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 2nd person masculine singular suffix	Strong's #5920, #5921 BDB #752
rûwach (רוּחַ) [pronounced *ROO-ahkh*]	*wind, breath, spirit, apparition*	feminine singular construct	Strong's #7307 BDB #924
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217

Translation: Then the Spirit of Y^{e}howah will come upon you... Again, when it comes to the various English translations, you will notice that there seem to be two points of view here. One, espoused by REB, NRSV, NJB and others, is that the Spirit of God seizes Saul and he is whipped into this rabid frenzy; the other view is that the Spirit of God comes upon Saul, and he enters into this animated discussion with these prophets. Our natural inclination, when we see the verb *to prophesy* is that Saul is talking about some future events, but that is not specifically the meaning of this verb. *To prophesy* means *to speak divine viewpoint* (which occasionally includes prophecy). The literal translations (the KJV, NKJV, Young's Translation, *The Amplified Bible, The Emphasized Bible*) all read almost identically here.

Let me go on a tangent here

The Bias of Various English Translations

When you take a theological stance, do not stand upon any of the translations which I list as paraphrases; furthermore, do not stand on the NRSV. If you are taking a strong theological stance about any controversial issue, then make sure that this stance is clearly backed up with Scripture by the NKJV, the NASB, *The Amplified Bible* or by Young's translation. Do not quote Scripture from any of the paraphrases or even from the mostly literal Bibles (although the Tanakh and God's Word™ are both quite good, on the whole). I recall listening to Gardner Ted Armstrong on *The World Tomorrow* and he was a damned good speaker, and he could look you in the eye and convince you of almost anything—and time and time again, even though he would say, "And you can read this in your own Bible" he would still reach for James Moffatt's translation. Now you will note that there are two translations which I almost never quote from and two translations which I do not go to when trying to unravel a verse: James Moffatt's translation and the New World Translation (the Jehovah Witness Bible). They have points of view and they are trying to get these points of view across. Let me add, when it comes to Christian mysticism (Christians being involved in goofy, mystic behavior of any sort) certain Bibles give credence to this by altering the meanings of certain words in their translation.

What I believe could be very helpful, at this point, would be to list the strong points, the characteristics and biases of many of the available translations:

Very literal, almost word-for-word translations, designed for serious and careful study:	KJV, NKJV, NASB, *Young's Literal Translation, The Emphasized Bible, The Amplified Bible*.
The best Bible (in order of preference):	NKJV with Scofield Notes; NKJV with NIV notes; NASB with Scofield Notes; NASB with NIV notes. I don't know if these even exist, but if I was to do it all over again, these would have been my choices for my primary Bible.
Other sources for very literal translations:	Keil and Delitzsch, in their commentary on the Old Testament, offer a translation as they exegete any given passage. Apart from being in Old English, the translation is generally very good. Barnes occasionally has a passage or two translated out—however, this is not throughout his commentary. Kenneth Wuest has a four volume set of commentaries on much of the New Testament, and included is a very literal rendering of most of the books of the New Testament. Finally, I have a book called *The NKJV Greek English Interlinear New Testament* and it has an interlinear word-by-word rendering of the New Testament, along with a slightly more free translation. The NKJV is printed along the side of the Greek in a different column.
Reasonably literal, orthodox, but relatively easy-to-read Bible translations:	NASB, NKJV, and *The Amplified Bible*.
Literate, accurate and relatively easy-to-read Old Testament translation (this is a better translation, in many ways, than, for instance, the CEV, NLT, REB):	Tanakh (JPS).
Modern English translation which is both easy to follow and yet reasonably accurate:	God's Word™, NIV, *The Amplified Bible*.
Reasonably accurate, thought-for-thought translations	God's Word™, REB, NEB, NAB, NJB, NIV. All of these translations have their own weaknesses.

Best *reading* Bible (either for reading to yourself or for reading aloud):	NLT, JPS (Tanakh), CEV, the Message, NAB, NJB.
Modern English translation with a conservative bias:	NASB, CEV, God's Word™.
Very easy to read, easy to understand translations:	NLT, TEV, CEV.
Most pleasantly formatted or laid out:	CEV, NLT. The Open Bible (the NLT) has the most extras, which are also pleasantly laid out. However, in both cases, the quality of the extras is at times questionable.
Modern English translations which stray significantly from the original text (we might call these the more imaginative texts):	CEV, NLT, TEV. Note that, even though the CEV has a very conservative bias, it is not very close to the original.
Modern English translation with a fairly theologically liberal bias:	NEB, The Living Bible, Moffatt's Translation.
Traditional Jewish order for the Old Testament:	The Complete Jewish Bible; the Tanakh.
Bibles in chronological order:	The Reese Chronological Bible (KJV); The Narrated Bible (NIV). On the plus side for Reese, there are dates on almost every page. On the negative side, these dates are, in some cases, way off. Also, I don't know that I agree with its sequencing of the narratives. The Narrated Bible seems to flow, whereas Reese's Chronological Bible seems to be more choppy; however, one very nice feature of Reese's Bible is that the history of Israel and Judah are laid side-by-side, one occupying one column, the other occupying the other. In the Narrated Bible, Judah is covered for awhile, and then Israel, and then Judah again. For intensive study purposes, there is no clear favorite. For light studying, either would work. If you need dates, then Reese's is for you. If you simply want to read the Bible through chronologically, then the Narrated Bible is the best choice.
Strongly recommended:	*The Amplified Bible,* God's Word™, KJV, NASB, NKJV, NRSV, *Young's Literal Translation,* Rotherham's *Emphasized Bible.*
Recommended as a second Bible:	Any of those directly above, NIV, REB, NEB, NJB, NAB, NLT.
Recommended if your reading skills are particularly weak or if your English is poor:	TEV, NLT, CEV.
Translations with part of all of the Apocrypha—not every printing of these translations will have the Apocrypha included (one of my NRSV's has it; and two do not).	The NRSV, the REB, the NAB and the NJB.

The translation with the greatest number of footnotes on variant readings (however, these predate the Dead Sea Scrolls):	Rotherham's *Emphasized Bible*.
The two translations which appear to make the most use of the Dead Sea Scrolls.	NRSV and NAB.
Translations which tend to follow the Septuagint as often as not:	Rotherham's *The Emphasized Bible,* the NRSV, the REB, the NAB and the NJB. The TEV also tends to follow the Septuagint (but not as often as the others mentioned).
Translations which tend to tend to follow the Massoretic text almost exclusively:	The Complete Jewish Bible, the Tanakh, God's Word™, the KJV, the NKJV, the NASB, the NIV and Young's Translation.
Carry the *imprimatur,* which indicates that this translation is acceptable to the Catholic Church. Catholic Church scholars were involved in the translation and sponsorship of the REB.	NRSV, NAB, NJB.
Influenced by charismatics.	NAB, NJB, NRSV, REB, RSV, TEV.
Updated or supplanted versions:	ASV, KJV, NEB, RSV, The Living Bible.
Successors to above:	NASB, NKJV, REB, NRSV, NLT (or, The Open Bible).
Best footnote content:	Scofield's KJV, NIV Study Bible
Best formatting of footnotes:	NLT, NIV Study Bible
Worst formatting for footnotes	NRSV
Very good information on LXX and Dead Sea Scrolls in footnotes	NRSV
Excellent information on the LXX and Dead Sea Scrolls in footnotes	none
Excellent information on LXX, Vulgate, and other ancient versions in footnotes	Rotherham's *The Emphasized Bible*
Almost a total lack of footnotes	God's Word™, Complete Jewish Bible, NAB, NJB, Young's Literal Translation
Not recommended at all for any reason:	Moffatt's Translation, the New World Translation (the Jehovah Witness Bible translation).
Let me add, while I am at it, information about the *formatting* of these various translations:	
Poetry is distinguished from prose.	CEV, The Complete Jewish Bible, God's Word™, the James Moffatt Translation, NAB, NASB (barely), NJB, NRSV, The Open Bible (NLT), REB, Rotherham's *Emphasized Bible,* TEV, *Young's Literal Translation* (again, barely).

Written in true paragraph form.	CEV, The Complete Jewish Bible (barely), God's Word™, NAB, NJB, NIV (barely), NRSV, The Open Bible (NLT), REB, TEV, *Young's Literal Translation* (barely).
Written strictly verse by verse. Each new verse is formatted as a new paragraph.	*The Amplified Bible* (I have an old version from the 1960's), NASB, NKJV, KJV (wherein, the poetry is not generally distinguishable from prose—it depends a lot upon who packaged the KJV).
Verse numbering is unobtrusive.	The Complete Jewish Bible, CEV, NAB, NIV, NJB, NLT, NRSV, REB, TEV.
Verses are written on along the side rather than interspersing them as the divisions occur.	The Complete Jewish Bible (in the poetry sections only), the James Moffatt Translation, NEB, NKJV (in the poetry sections only), NRSV (in the poetry sections only).
Words not found in the original manuscripts but added to help with the understanding of the verse are distinguished.	God's Word™, KJV, NASB, NKJV, *Young's Literal Translation*.
Two verses are occasionally combined so that a better understanding of the passage can be achieved (that is, you cannot determine where one verse ends and the other begins).	CEV, the James Moffatt Translation, The Open Bible (NLT), TEV (very occasionally).
Verse order is changed with the intention of providing an easier to understand translation.	CEV, the James Moffatt Translation.
In my opinion, poetry should look like poetry and prose should look like prose. Even the proverbs should look different from poetry or prose. Prose should have groups of verses placed together in paragraph form. There is no distinguishing of verses in the original languages, so the idea of combining two or more verses is not a bad idea. The less obtrusive the verse numbering is, the better.	

This chart was taken from my examination of the various English translations. This is the summative chart at the end of the study.

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

Let's get back to the topic at hand. Our translation reads, so far: Then the Spirit of Y⁰howah will come upon you... Because we find a bias in some translations (one which indicates that Saul will go into a mystic state of some sort), we should discuss this further. Now, if Saul is not speaking of theological matters or if Saul is not speaking of future events, what would you suggest that he is saying? There are some who would suggest that Saul is in some sort of religious frenzy and that he is possibly speaking in tongues. This is an untenable suggestion for at least two valid reasons: (1) if some stranger walks up to several established prophets, does it make sense that he would gain credibility with them or with passers-by, by speaking in gibberish to them? Imagine, if you will, a class of Dallas Theological Seminary on Systematic Theology, and the guest speaker, Saul, wanders in and begins speaking in gibberish that no one understands—is that edifying? Will the people there believe that Saul is filled with the Holy Spirit and dispensing great information—albeit to people or beings which speak in this gibberish language? Most of the people would simply file out of the classroom, if it appeared that Saul might spend the entire class time speaking in this manner. Or they might play some computer games on their laptops. My point is, even though Saul speaking gibberish in a mystic state would no doubt make quite an impression on the prophets, it would not necessarily be a good one. (2) Secondly, 1Cor. 14 again and again sets up a contrast

between speaking in tongues and prophesying (which is the word that we have here). At that time, the former was to be minimized and the latter was to be sought. Therefore, these would not be equivalent things and the word that is generally translated *to prophesy* should not be translated in such a way as to imply that Saul is speaking *excited gibberish* as the tongues movement sometimes does. Is this clear to you? The word *to prophesy* is used again and again in the Old Testament. There is no reason to translate this in some wacky way here, and then to translate it simply *to prophesy* in other passages. That is completely inconsistent, particularly given the benefit of hindsight where Paul so carefully distinguishes between tongues and prophecy. Saul will not be in any sort of ecstatic or mystic state when he meets these prophets, and any translation which implies this is improperly translating the Hebrew words found here and ignoring theological distinctions they should know about.

Now, what will Saul be talking about? Will Saul be speaking of future events? Well, although this is possible, would such prophesying impress the prophets? After all, unless he prophesies what was going to happen in the next two minutes, they had no way to check him until long after he was gone. Complete understanding of God's plan and our place in this world is difficult enough, even with having access to dozens of Bibles. During that period of time, all that existed by way of Scripture was the Law, Job, Joshua and possibly Judges and Ruth. Very few people had any access to any of these sacred writings. Furthermore, even with unfettered access, their grasp of the significance of these writings would also be questionable. What I am saying is that they did not have the same kind of theological base to draw upon. Therefore, for someone to approach them and speak that which is obviously divine viewpoint would be affecting.

We do not have any details about the school of prophets which Samuel will oversee, apart from it being mentioned from time to time. We do not know a lot about these groups of prophets mentioned from time to time either. However, we need to understand the word *to prophesy*. Not only does it *not* mean to speak in some ecstatic state, it also does not mean that someone is going to be talking about the future all of the time. In fact, it is not inconceivable that someone could be called a prophet who *never* speaks of future events. A prophet spoke divine viewpoint. A prophet knew theology. A prophet understood much of the Law. It is possible and likely that some of these prophetic schools and some of these places of worship had some access to God's Word, what existed at this time. The general population had very little access to His Word; however, I am sure that there was some availability of some sort (remember that the Law of Moses was inscribed on some rocks at Mount Ebal—see Deut. 11:18–20 27:1–4). Having access to Scriptures meant that these men could study and discuss the Word of God. Therefore, when Saul, who is known in his hometown as having limited interest in spiritual things, encounters these men, and he begins speaking with them about theological concepts—this will cause quite a stir in Gibeah.

A more difficult question is, *in what frame of mind will Saul speak?* That is, will his mind be clear and will he speak divine truth or will his mind be blank and will the Holy Spirit simply speak through him? That is, will he essentially channel divine viewpoint, and will he no more than a mouthpiece? Again, I tend to lean toward the more rational viewpoint that Saul will be a willing and knowledgeable participant in his spewing forth of God's Word. That is, he will be conscious, his mind will be functioning normally, and he will not merely channel the words, but they will come from his mind as well as from his mouth. Now, quite obviously Saul did not have these thoughts prior to this meeting. That is, he was a spiritual illiterate prior to his meeting with Samuel. However, he will speak divine viewpoint from a well of knowledge that he did not previously possess. In the New Testament, there is a mention of the gift of knowledge. That is what we have, more or less, right here. Saul will be given mental admittance to God's truth and he will speak from this newly acquired knowledge, which will appear to be planted in his brain. It will be as if Saul spent months and months studying the Law as it existed at that time.

We have a similar instance back in the time of Moses. At the time that God provided the quail for meat for the people of Israel, who were sick of manna, Moses appointed 70 men from the elders of Israel upon which God placed the Holy Spirit so that they could help bear some of Moses' burden. They prophesied when the Holy Spirit was put upon them, although they only did it one time. Again, there are some Bibles which make this sound as though there was some sort of holy roller revival. What we had were seventy men who were able to speak divine viewpoint (see Num. 11:16–25).

Bear in mind that Saul will be in his hometown; just entering it, and he will run into these prophets. Saul is well-known and his lack of spiritual interest is well-known (he did not even know that he was near the city of Samuel or, apparently, Samuel's name). So, the very fact that Saul will carry on a theological discussion is going to be the talk of the town.

The verb found here is the 3ʳᵈ person feminine singular, Qal perfect of tsâlach (צָלַח) [pronounced *tsaw-LAHCH*], which means *to come upon, to rush upon, to prosper, to be prosperous.* These two seemingly divergent meanings are related by the fact that when some people advance in life, they are prospering. A fuller listing of all the meanings of tsâlach according to BDB and Gesenius, are *to penetrate, to rush, to advance, to come upon, to attack, to fall upon, to be successful, to prosper; it* means *to penetrate then advance.* Barnes likens this more to a fire which *breaks out and spreads,* as the word is so used in Amos 5:6. This gives us: And the Spirit of Yᵉhowah will fall upon you [or, *penetrate you*]... The verb chosen is pretty much the perfect choice. The Holy Spirit would *fall upon* Saul, it would *penetrate* Saul, then the Holy Spirit within Saul would cause Saul to *advance* and to *prosper*. I don't know that there is another verb which can so aptly describe what the Holy Spirit will do to Saul.

1Samuel 10:6b			
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
nâbâʾ (נָבָא) [pronounced *nawᵇ-VAW*]	*to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy;* speaker can be true, false or heathen prophet	2ⁿᵈ person masculine singular, Hithpael perfect	Strong's #5012 BDB #612
This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB.			
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity with the 3ʳᵈ person masculine plural suffix	Strong's #5973 BDB #767

Translation: ...so that you will prophesy [or, *speak divine viewpoint*] with them... For the past few centuries, almost anyone in the free world could put their hands on the Word of God and study and carry on a theological discussion with any pastor. In the ancient world, one could not go down to the local book store and pick up a Bible. Some priests—and we are talking a very small percentage here—had access to some of the Holy Scrolls. I suspect that these prophets had limited access to some of the Holy Scrolls. The king (whose position did not exist yet) was supposed to have a copy of the Law (at least the Law of Moses; one could imply that he should have the remainder of Scripture). So we will have these prophets of God walking down this hill speaking divine viewpoint, discussing the Law of God and Saul will join in this conversation speaking what is absolutely true and their spirits, being guided by the Holy Spirit, will recognize this. Saul will speak to them as though he has had God's Word in his possession and that he has prayerfully studied it for years. Now, is it possible that they will all foretell various future events to one another? It is possible, but that is not necessary for this to all hold together. Again, we misunderstand the word *to prophesy,* which is better rendered *to speak divine viewpoint*.

1Samuel 10:6c

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, so that; though*	simple wâw conjunction	No Strong's # BDB #251
hâphakᵉ (הָפַךְ) [pronounced *haw-FAHKᵉ*]	*to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]*	2nd person masculine singular, Niphal perfect	Strong's #2015 BDB #245
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging 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 noun	Strong's #376 BDB #35
ʾachêr (אַחֵר) [pronounced *ah-KHEHR*]	*another, following, other* as well as *foreign, alien, strange*	adjective/substantive	Strong's #312 BDB #29

Translation: ...and you will be changed into another man. The verb here is the 2nd person masculine singular, Niphal perfect of hâphakᵉ (הָפַךְ) [pronounced *haw-FAHKᵉ*], which means *to turn, to overturn, to convert, to change, to pervert;* in the Niphal, it means *to turn aside, to turn oneself, to change onself, to turn against, to be overturned, to be turned, to be changed*. The latter two meanings are applicable when followed by a lâmed (as we have here) or by the accusative. It can mean being changed for the better or for the worse. We also have the masculine singular adjective ʾachêr (אַחֵר) [pronounced *ah-KHEHR*], which means *another* as well as *foreign, alien, strange*. This portion of the verse reads: ...and you will be changed into another man. This means, Saul is regenerated; Saul is converted—he will become a believer.

> Barnes explains: *This is a remarkable expression, and occurs nowhere else. It describes the change in point of mental power and energy which would result from the influx of the Spirit of the Lord (v. 9). In the case of Samson it was a supernatural bodily strength; in the case of Saul, a capacity for ruling and leading the people of which before he was destitute, and which the Spirit wrought in him. (Cp Acts I.8; Isai. xi.1–4.)*[16]

It is possible that Saul had no natural leadership ability. When God chooses Saul by lot in front of Israel (vv. 17–22), and Saul went and hid behind some baggage. This simply tells us that the utilization of the Holy Spirit in the Old Testament is not unlike the filling of the Holy Spirit in the New. Saul gains the Holy Spirit at the beginning of this chapter and obviously loses the control of the Holy Spirit by the end.

The Holy Spirit was not given to every believer in the Old Testament. In fact, the Holy Spirit is given to very few believers in the Old Testament. The Holy Spirit was given to Moses and to certain judges and to God's prophets (not necessarily to everyone called a prophet, including those mentioned in this passage); and, we would reasonably suppose, God would give the Holy Spirit to the first king of Israel.[17]

> It appears as though Saul will become a believer at this point. However, there are those who disagree. McGee: *Was Saul converted? Is this the verse the proof of his conversion? Certainly it is not a final proof. I do not believe that he was converted. If I sound like I am prejudiced against Saul, I will tell you*

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[16] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 25.

[17] I know that Saul is not literally the first king of Israel; however, he is the first king with God's approval.

why. It is not because of the material we have already covered concerning him but what is coming that makes me believe that Saul was not genuine, and certainly not genuinely converted at all.

Someone is bound to say, "But the Spirit of God came upon Saul and he was a different man." Yes, but it does not say that he became a new man. After all, didn't the Spirit of God come upon Balaam? And we have no proof that he was converted. What about Judas? Christ sent out twelve disciples, and we are told that all of them performed miracles. Did Judas perform miracles? Certainly he did. Would you say that Judas was converted? So let us withhold making a final decision about Saul.[18]

Keil and Delitzsch apparently concur with McGee on this. *This transformation is not to be regarded indeed as regeneration in the Christian sense, but as a change resembling regeneration, which affected the entire disposition of mind, and by which Saul was lifted out of his former modes of thought and feeling, which were confined within a narrow earthly sphere, into the far higher sphere of his new royal calling, was filled with kingly thoughts in relation to the service of God, and received "another heart."* [19]

Neither Keil, Delitzsch nor McGee want to allow for Saul being a believer. What is their problem? Why do they take that stance? They unfortunately base their view upon Saul's behavior later in life. As Saul grows older, they want to see Saul grow spiritually; however, Saul will retrogress something fierce. Listen, Saul's poor behavior to come does not mean that he is not regenerated. If you believe in Jesus Christ and the Spirit of God falls upon you and if you are changed or transformed, then you are a believer. This does not mean that you will lead a great Christian life; it does not even mean that you will live a mediocre Christian life—it means that you have the potential for greatness, and you may or may not do anything with that.

Let's just take this down to the human realm for a minute. I knew a young man who was handsome, charming and funny, as well as intelligent. He got the girl, so to speak, and they had a marvelous little baby girl—and his life had potential written all over it. However, what he chose to do was to take drugs—hard drugs—and he traded everything that he had, including his charm and physical attractiveness, his beautiful wife and his baby girl, for getting high. He had great potential and he squandered it. Saul will do the same.

Now, Saul was really not a bad guy. However, he, like 99% of all Israel, was usually not filled with the Holy Spirit but more often subject to his old sin nature. Suddenly, right here, he will find himself filled with or controlled by the Holy Spirit, which situation will give him the ability to speak (and therefore, to know) divine viewpoint. You may recall a spiritual gift mentioned in the New Testament called the gift of knowledge—this is where a believer became aware of doctrine and divine viewpoint that he did not study in order to know. Saul suddenly has a wealth of spiritual knowledge, whereas, yesterday, he did not even know where the prophet Samuel lived.

And so there is no question about it, I want to be clear on one thing here: Saul will become a believer in Jesus Christ when he meets these prophets. Understand that we have the part of the conversation where Samuel tells Saul what will happen. However, somewhere in this conversation, more than what is recorded, Samuel tells Saul

> I want to be clear on one thing here: Saul will become a believer in Jesus Christ when he meets these prophets.

enough about Jehovah the God of Israel that God the Holy Spirit will make that real to Saul when he comes upon this final group of prophets. You see, Saul will first meet the two men near Rachel's tomb and they will tell him that the donkeys have been found and that his father is worried about him. Then he will meet the three prophets with the kids, the bread and the wine and they will greet him and give him two pieces of bread. Finally, as he enters into his hometown, he runs into a group of prophets with musical instruments in front of him, and, at that point, he will believe in Jehovah the God of Israel (Jesus Christ). It all comes together for him and he realizes that Samuel is really a prophet, that he really knows what he is talking about, and, therefore, the God of Samuel is real, and Saul will believe that. Then God the Holy Spirit will come upon him and penetrate him and give him,

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[18] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ®El Camino Press, 1976, La Verne, CA; p. 57.

[19] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 431.

temporarily, the gift of knowledge; and he will suddenly find himself able to discuss theological issues with these prophets—prophets whom, prior to this, Saul probably barely noticed.

I want you to notice something about this final prophecy which Samuel is giving Saul: at first, Samuel tells Saul what he will encounter and what these other people will say and do. However, here is where Samuel puts the icing on the cake: he tells Saul what *he* will do. He tells Saul that he will speak about theological things—now, that is impressive. However, more impressive than this is, Saul will believe in Jehovah Elohim first; then he will do what Samuel tells him he will do. That is, Saul does not begin doing what Samuel prophesies and then believes in Jesus Christ; he believe in Jesus Christ first. There is a correct order to things. Saul must believe in Jesus Christ in order to receive God the Holy Spirit; and he must believe in Jesus Christ first in order to be regenerated.

| **And it [lit., *he*] has been when they meet the signs the these to you, you will do to you that finds your hand that the Elohim [is] with you.** | 1Samuel 10:7 | **And when it is that these signs come to you, then you will do (with respect to yourself) whatever your hand happens upon, for God [is] with you.** |

When these signs occur before you, then you will act appropriately with respect to the situation.

The Hebrew continues to be difficult in this verse. Here is what others have done with it:

Ancient texts:

Masoretic Text	And it [lit., *he*] has been when they meet the signs the these to you, you will do to you that finds your hand that the Elohim [is] with you.
Septuagint	And it shall come to pass when these signs shall come upon you, do whatever your hand will find, because God [is] with you.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

NJB	When these signs have occurred, act as occasion serves, for God is with you.
REB	When these signs happen, do whatever the occasion demands; God will be with you.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	And once these signs have happened to you, act when the occasion arises, for God is with you.
NIV	Once these signs are fulfilled, do whatever your hand finds to do, for God is with you.

Literal, almost word-for-word, renderings:

NASB	"And it shall be when these signs come to you, do for yourself what the occasion requires; for God *is* with you.
NRSV	Now when these signs meet you, do whatever you see fit to do, for God is with you.
Owen's Translation	Now when meet these signs you do whatever finds your hand for God with you.
Young's Updated LT	...and it has been, when these sings come to you—do for yourself as your hand finds, for God *is* with you.

What is the gist of this verse? Samuel tells Saul, when he realizes that all of these things are coming to pass as predicted, then he should act in accordance with his anointing.

1Samuel 10:7a

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
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 perfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Owen incorrectly lists this as BDB #81.[20]			
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person feminine plural, Qal imperfect	Strong's #935 BDB #97
ʾôth (אוֹת) [pronounced *oath*]	*sign, token, pledge, assurance*	feminine plural noun with the definite article	Strong's #226 BDB #16
ʾêlleh (אֵלֶּה) [pronunced *KEHLleh*]	*these, these things*	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition with the 2nd person masculine singular suffix	No Strong's # BDB #510

Translation: And when it is that these signs come to you,... *Signs* refers to those things which Samuel has just told Saul would come to pass. Samuel is making it clear to Saul by revealing his immediate future to him that all that Samuel is saying is true. The *occurrence of the signs mentioned was to assure him of the certainty that God would assist him in all that he undertook as a king.*[21] Saul has been told in great detail what would happen to him and even what he himself would do. This gives all that Samuel says great credence.

1Samuel 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâh (עָשָׂה) [pronounced *ǵaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	2nd person masculine singular, Qal imperative	Strong's #6213 BDB #793
ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81

ʾăsher (אֲשֶׁר) [pronounced *uh-SHER*] is actually used in a number of different ways; it can mean *that, so that, in that; for that, since; which; when, at what time; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so* [in an apodosis].

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[20] Don't get the wrong idea; I am not ragging on Owen for his tremendous work. If you happen to be looking at Owen side-by-side with this work, you would notice a discrepancy here; I am simply pointing out that it is an error in Owen's book.

[21] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 431.

1Samuel 10:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâtsâ` (מָצָא) [pronounced *maw-TSAW*]	*to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*	3rd person feminine singular, Qal imperfect	Strong's #4672 BDB #592
yâd (יָד) [pronounced *yawd*]	*hand*	feminine singular noun with the 2nd person masculine singular suffix	Strong's #3027 BDB #388

Translation: ...then you will do (with respect to yourself) whatever your hand happens upon,... This is, of course, a colloquial expression. We find it in 2Sam. 7:3 1Chron. 22:7 28:2 2Chron. 6:7 Eccles. 9:10.

We find this and similar expressions throughout Scripture:

Whatever Your Hand Finds...

Scripture	Incident
"And it is, in the morning about the [time of the] rising of the sun; you will rise up early and you will spread out [in hostility] against the city. Then, observe, he and the people who [are] with him will be coming out to you and you will do to him according as your hand finds." (Judges 9:33).	This saying which Samuel uses to Saul is quite interesting, as the first king is actually Abimelech, who ruled during the time of the judges, and we find the same phrase used with him. It is very likely that Samuel knew this and was making a reference back to this point in time. Explaining Judges 9 is not very easy, but this is written by Zebul, Abimelech's right-hand man in Shechem to Abimelech, to encourage him to come to Shechem and to do whatever his hand finds, which here means *kill those who oppose you when you ambush them*. The end result was, Abimelech destroyed the city of Shechem, the city which was the first to support him as king over Israel. Samuel is possibly making the sly suggestion that Saul, in doing what seems to be his destiny, will destroy those who will support him as king.
"And when it is that these signs come to you, then you will do (with respect to yourself) whatever your hand happens upon, for God [is] with you." (1Sam. 10:7).	The only other time this phrase is found previous to our passage is in Judges 9:33. The speaker is telling the listener, "...and when all of this comes to pass, then just do what you think is best." However, in Judges 9:33, the end result will be that a whole city is completely destroyed. As I mentioned, perhaps this is Samuel's implication to Saul.
"Ask your young men, and they will tell you: therefore let the young men find favor in your eyes; for we come in a good day. Please give whatever comes to your hand, to your servants, and to your son David" (1Sam. 25:8).	Although the verbiage here is quite similar, the idea is, David had provided protection for Nabal and his sheep, and that David's men were asking for remuneration. This phrase was used here to ask for a fair compensation for the work done.

Whatever Your Hand Finds...

Scripture	Incident
So Nathan told the king, "Go and **do all that is on your heart**, for the LORD is with you." (2Sam. 7:3).	David has just brought the Ark to Jerusalem and he tells Nathan, a prophet of God, that it does not seem right for him to live in a cedar house but the Ark is in a tent. Nathan tells him to do all that is on his heart. However, God speaks to Nathan that night and both passes along the Davidic covenant as well as tells David that Solomon would build a permanent house for Him (this is mentioned again in 1Kings 8:17 1Chron. 22:7 28:2 2Chron. 6:7).
Whatever your hand finds to do, do it with your might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, where you are going. I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happen to them all. For man also doesn't know his time. As the fish that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falls suddenly on them (Eccles. 9:10–12).	This refers to the man on this earth who is unregenerate. All he has is what he does on earth. The passage continues and explains that no man knows how much time he has left on this earth and that he might die at any point in time, completely unexpectedly. The idea is, if you have a project or an idea or a responsibility, then you should get after it, because there won't be a second chance. This is also given from the viewpoint of one who is out of fellowship and looking at things from the point of view of an unbeliever, from the point of view of the man under the sun. Solomon observes: All happens alike to all; there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him who sacrifices, and to him who does not sacrifice. As is the good, so is the sinner. He who swears is as he who fears an oath (Eccles. 9:2).

It is interesting that, although this phrase *whatever your hand finds* seems to be a relatively neutral phrase, it is found in Scripture to be associated again and again with human viewpoint and with human volition which has very negative results.

Both the hand and the heart are closely associated with a person's volition. Perhaps we could express what Samuel is telling Saul with the more modern, "Then you will go with the flow, because God is with you." Or, more accurately, "Do what you believe is best;

1Samuel 10:7c

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
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

1Samuel 10:7c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾîm (עִם) [pronounced *ģeem*]	*with, at, by, near*	preposition of nearness and vicinity with the 2nd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...for God [is] with you. One item which we should deal with straightway is how this verse seems to draw to a conclusion the prophecy which Samuel gave to Saul, so that Saul would recognize that God really had chosen him as king over Israel. From vv. 2–6, we have the actual prophecies of what would come to pass immediately afterward, and these prophecies would give credence to the most amazing bit of information, that Saul will be Israel's first king. I mention this, because in the next verse, we have another bit of what appears to be prophecy. However, since this verse closes out the prophecies of vv. 2–6, we do not need to confine ourselves to that interpretation.

Now, v. 7 applies to Saul for the next several months, whereas vv. 2–6 prophetically describe the next several hours. When the immediate prophecy comes to pass, the Holy Spirit will come upon Saul, and he is told not to fight it, but to simply continue where he is, talking to these prophets. That would be the near fulfillment of this verse, along with the proximate obedience of Saul. The NIV Study Bible gives us the command that Saul is to follow in the far future: *Saul is to take whatever action is appropriate when the situation presents itself to manifest publicly his royal leadership.*[22] We have covered the **Doctrine of the Ministry of the Holy Spirit in the Old Testament** back in Num. 11:25 and the full doctrine is here (**HTML**) (**PDF**). Samuel will give Saul more specific instructions in the next verse. I have personally been in various situations where I did not like where the situation appeared to be heading; however, I went along with it, realizing that I was in God's plan and those things over which I had no control were in His hands. I was to do whatever was placed before me. Saul is told by Samuel to react the same way. He is to act appropriately with the situation. In 1Sam. 11, be have an invasion of Israel by the Ammonites. Saul leads Israel to victory against these Ammonites. This is what God placed before him, and Saul acted appropriately.

You know, you might better understand the Spirit coming upon Saul and His affect upon Saul if you examine Saul's failure to maintain his fellowship with the Holy Spirit. The filling of the Spirit should not result in us being turned into zombie slaves. Our brain does not go into neutral and we do not simply act as an unfettered channel through which God speaks (and some cultic brands of Christianity believe that the Holy Spirit babbles through them) . Saul has no religious leanings—recall, his personal servant knew where Samuel resided and Saul apparently did not. At the end of this chapter, we will see that Saul has no natural leadership abilities. His name is called to lead Israel, and he goes and hides—not the normal response of a leader. He will speak the truth with these prophets in the next few verses; he will lead Israel both militarily and politically. These are areas where Saul is sorely lacking and areas that the Holy Spirit compensates for. The fact that Saul is at times a great and inspiring leader and at other times, a weak and vindictive man, indicates that he retains his free will and that he can turn off the Holy Spirit, just as we can through sin. What we do not observe in his behavior is an unthinking zombie who lacks free will.

If you have a child, you teach him or her right from wrong. You teach them proper behavior in social settings. You expect that, at some point in time, they can make decisions for themselves when various situations present themselves. You do not expect to raise a zombie child who obeys unthinking and apart from any expression of free will. Without free will, man cannot love nor can he have personal character. Our free will is important to God, because without it, we cannot love and we have no real personal character. Therefore, God protects our free will and there is no behavior wrought by the Holy Spirit which results in zombie-like behavior.

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[22] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 385.

And you have gone down to my faces the Gilgal and, behold, I am going down unto you to cause to ascend ascending offerings, to slaughter slaughterings of peace [offerings] of peace. Seven of days you will be waiting [with confidence] until my coming unto you and I have instructed to you that which you will do.”

1Samuel 10:8

Then you will go down to Gilgal before me and, note, I am coming down to you to cause to ascend burnt sacrifices [and] to slaughter peace offerings. You will wait seven days until I come to you and I have shown you [or, *make known to you*] what you will do.”

Then you will go down to Gilgal ahead of me. Soon, I will come to offer up burnt sacrifices and to slaughter peace offerings. You will wait there for seven days until I come to you and show you what you need to do.”

First, what others have done:

Ancient texts:

Masoretic Text	And you have gone down to my faces the Gilgal and, behold, I am going down unto you to cause to ascend ascending offerings, to slaughter slaughterings of peace [offerings] of peace. Seven of days you will be waiting [with confidence] until my coming unto you and I have instructed to you that which you will do.”
Septuagint	And you will go down in front of Galgal, and behold, I come down to you to offer a whole burnt offering and peace offerings; seven days you will wait until I will come to you, and I will make known to you what you will do.”

Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Then you should go to Gilgal. I’ll come a little later, so wait for me. It may even take a week for me to get there, but when I come, I’ll offer sacrifices and offerings to the LORD. I’ll also tell you what to do next.
NAB	Now go down ahead of me to Gilgal, for I shall come down to you, to offer holocausts and to sacrifice peace offerings. Wait seven days until I come to you; I shall then tell you what you must do.”

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	After that, you are to go down to Gilgal ahead of me, and I will come down to you to present burnt offerings and offer sacrifices of well-being. Wait seven days until I come to you and instruct you what you are to do next.”

Literal, almost word-for-word, renderings:

NASB	“And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do.”
Young's Updated LT	‘And you have gone down before me to Gilgal, and lo, I am going down to you, to cause to ascend burnt-offerings, to sacrifice sacrifices of peace-offerings; seven days you do wait till my coming in unto you, and I have made known to you that which you should do.”

What is the gist of this verse? Samuel tells Saul that he would go down to Gilgal before him and that he should wait seven days for Samuel to come and offer burnt offerings and tell him what to do next.

1Samuel 10:8a

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
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	2nd person masculine singular, Qal perfect	Strong's #3381 BDB #432
lâmed (ל) (pronounced *l^e*)	*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 *before me, before my face, in my presence, in my sight, in front of me*.			
Gil^{e}gâl (גִּלְגָּל) [pronounced *gil^e-GAWL*]	*sacred circle of stones* and is transliterated *Gilgal*	proper noun, location with the definite article	Strong's #1537 BDB #166

Translation: Then you will go down to Gilgal before me... This is a fairly difficult verse to explain. We jump from the near future—what would happen to Saul during the next few hours, to what may occur soon afterward (which fulfillment is not recorded) or to what may occur in several years (which fulfillment is recorded).

1Samuel 10:8b

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, 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, note, take note; pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
ʾânôkîy (אָנֹכִי) [pronounced *awn-oh-KEE*]	*I, me;* (sometimes a verb is implied)	1st person singular personal pronoun	Strong's #595 BDB #59
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	Qal active participle	Strong's #3381 BDB #432
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
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

1Samuel 10:8b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
´âlâh (עָלֹה) [pronounced *ĝaw-LAWH*]	*to cause to go up, to lead up, to take up, to bring up*	Hiphil infinitive construct	Strong's #5927 BDB #748
´ôlâh (עָלֹה) [pronounced *ĝo-LAW*]	*burnt offering, ascending offering*	feminine plural noun	Strong #5930 BDB #750

Translation: ...and, note, I am coming down to you to cause to ascend burnt sacrifices... It is at this point that interpretation becomes difficult, and a great many fine exegetes differ as to the interpretation of this and the remainder of v. 8. V. 8 appears to find its fulfillment in 1Sam. 11:14–15. However, let me explain that: what we find here is just as much as an order to Saul as a prophecy for Saul. These are the things that will come to pass and should come to pass. Saul will need to go to Gilgal before Samuel; Samuel will arrive seven days later, and then he will offer up the proper sacrifices. You may think, *so what? Here's the prophecy and here's the fulfillment; what's the big deal?* The big deal is that this appears to also line up prophetically with 1Sam. 13:8–10; in fact even more so, as Saul will wait *seven days according to the appointed time* (1Sam. 13:8a). So, let me lay it out for you: in 1Sam. 10:8, our passage, Samuel has already completed the immediate prophecy to Saul which will confirm to Saul that Samuel is not some crazy prophet, but telling him the truth. In this verse, Samuel sets up a precedent which Saul needs to follow. There are times that Saul will gather the people in GIlgal. He will go there with the people of Israel (that is implied) for a specific purpose, and Samuel will join them seven days later. Saul will follow this precedent exactly in 1Sam. 11:14–15, although no details are given to us (that is, the waiting for seven days for Samuel). However, Samuel is certainly there (1Sam. 12:1) and he offers up the proper sacrifices (1Sam. 11:15). The details which would allow us to match 1Sam. 10:8 with 1Sam. 11:14–15 are missing, but there is no real loss in that. The missing details do not mean that this is not the fulfillment. God the Holy Spirit did not inspire a prophecy which involved A, B and C and then, when the prophecy is fulfilled, He does not require the writer to always write down A, B and C. These things are all fulfilled, even though the writer may only mention B.

Now, several years later (my guess is that 5–10 years go by), Saul and his army are in dire straights. They are placed into serious conflict with the Philistines, who have them outnumbered and out-weaponed. Saul takes his troops to GIlgal and waits there seven days. The idea is that a precedent has been set. The precedent is set in our passage, 1Sam. 10:8; Saul goes with the people down to GIlgal and Samuel will get there within seven days to offer sacrifices to God. Does this occur more than two times? We don't know. Does Saul send for Samuel this second time? We aren't told. However, because we have the phrase *according to the appointed time,* we know that this is a fulfillment of a previous passage where there is a time element involved, which passage we are exegeting right now. What Saul is supposed to do is to wait for Samuel, and Saul does wait for awhile. Saul waits, but not long enough, and then he will usurp Samuel's spiritual authority (all of which will be covered in great detail when we get to 1Sam. 13). That Saul has screwed up, this will be made crystal clear in 1Sam. 13:13–14. How did Saul screw up? He did not wait on Samuel and he assumed Samuel's spiritual position. These transgressions are so great that Saul's dynasty will end over it. How was Saul supposed to have known that he screwed up? The passage where we find ourselves right now. It is this passage which sets the precedent. It is just as much a passage to set the precedent as it is one of prophecy. Therefore, in this passage, Samuel is telling Saul the procedure to follow; and we will have at least one instance where Saul followed this procedure correctly (1Sam. 11:14–15) and one time when he did not (1Sam. 13:8–14). In any case, Gilgal appears to be a political center for Israel and there will be at least two times in the future that Israel will gather there in the next few years.

Now, listen, I am going down to you... Samuel is not just sending Saul up directionless to Gilgal. He will come to where Saul is, but after seven days (to be covered later on in this verse). The use of *behold* means that Samuel is really going to do this. Then we have the purpose of Samuel's going down to Gilgal. Samuel will come there to cause burnt offerings to ascend to God.

1Samuel 10:8c

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
zâbach (זבח) [pronounced *zawᵇ-VAHKH*]	*to slaughter [usually an animal for sacrifice]*	Qal infinitive construct	Strong's #2076 BDB #256
zebach (זֶבַח) [pronounced *ZEHᴮ-vakh*]	*slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughtering, sacrificial animal*	masculine plural construct	Strong's #2077 BDB #257
shelem (שֶׁלֶם) [pronounced *SHEH-lem*]	*peace-offerings, sacrifice for alliance or friendship*	masculine plural noun	Strong's #8002 BDB #1023

Translation: ...[and] to slaughter peace offerings. The noun here is the masculine plural noun shelem (שֶׁלֶם) [pronounced *SHEH-lem*], which means *peace-offerings, sacrifice for alliance or friendship*. Since we find this word used nowhere else except with regards to specific offerings, it is reasonable to translate shelem as peace-offering. This word refers to prosperity, as in prosperity from God; to an alliance, as in an alliance with God; to an alliance, as in an alliance with God; and fellowship, because through the blood of our Lord, we have fellowship with God. This gives us: ...to cause to ascend ascending offerings; to slaughter slaughterings of peace (offerings)...

1Samuel 10:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shibᵉʿâh (שִׁבְעָה) [pronounced *shiᵇvᵉ-ĢAW*]	*seven*	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural noun	Strong's #3117 BDB #398
yâchal (יחל) [pronounced *yaw-KHAHL*]	*to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in*	2nd person masculine singular, Hiphil imperfect	Strong's #3176 BDB #403
ʿad (עד) [pronounced *ģahd*]	*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 1st person singular suffix	Strong's #935 BDB #97
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: You will wait seven days until I come to you... Then we have the phrase *a seven of days*. Although it could possibly belong to the previous phrase (i.e., Samuel will making various offerings for seven days), all the translators take this to go with the following verb, which is the 2nd person masculine singular, Hiphil imperfect of *to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in.* This gives us: You will be waiting [with confidence] seven days until my coming to you... Saul has the full assurance of Samuel that this is the real deal and that Samuel will be there. Bear in mind that all Saul was doing was hunting down a few donkeys, and all of a sudden, this guy he has never met before is telling him what will happen in the next couple of days, and that he will be the king that all Israel is clamoring for. It is like a stranger walks up to you, describes in detail what would happen to you the next day, and then you are told that you will be elected president in the next election. Saul's jaw has probably been unhinged and on the ground for most of this meeting. However, like the prophets of God, Samuel first gives Saul what will happen in the short term, so that his gift of prophecy is well-established, and then he tells him what will happen in the long term, which is what we are studying right now.

1Samuel 10:8e			
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
yâda´ (ידע) [pronounced *yaw-DAHĢ*]	*to cause to know, to make one know, to instruct, to teach*	1st person singular, Hiphil perfect	Strong's #3045 BDB #393
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
ʾêth (את) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
ʾêth + ʾăsher (את אֲשֶׁר) [pronounced *ayth-ash-ER*] possibly mean *that which; what*. Taking ʾeth as the identical preposition, together these could mean *with that, with that which*. Owen uses *how* in 1Sam. 2:22.			
´âsâh (עשׂה) [pronounced *ĝaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	2nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Translation: ...and I have shown you [or, *make known to you*] what you will do." This will be the pattern: when Saul needs Samuel's guidance, then he will go down to Gilgal and he will wait for 7 days, and then Samuel will come and offer up peace offerings to God, and then, Samuel will make known what Saul needs to do next.

Now, quite obviously, Saul cannot be made king apart from his own volition. He will have to agree to this, which he will. However, as we will see, for a leader of men, he will have a tremendous amount of shyness.

Saul was called in a manner which parallels other callings into divine service. I took the pattern of this from Gnana Robinson, although I came to a substantially different conclusion.[23]

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[23] Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations;* International Theological Commentary; Eerdmans's Publishing Co., Grand rapids,©1993; pp. 54–55. Robinson viewed this as a traditional saga, implying that much of it was made up.

	The Pattern of Saul's Calling		
Scripture	**Event**	**Scripture**	**Parallel Event**
1Sam. 9:1–2a	The birthright of Saul is given.	1Sam. 1:1–2a, 19–20	The birthright of Samuel is given.
1Sam. 9:2 10:23	Saul's physical attributes set him apart from the rest.	1Sam. 16:7, 12	David's appearance is given as handsome. However, he would not have been anyone's choice as a king based upon his physical attributes.
1Sam. 9:3–10	There is the involvement of a godly servant.	Gen. 41:8–14 2Kings 5:1–14	Joseph was called to interpret the dreams of pharaoh, based upon the recommendation of one of pharaoh's servants. Elisha hooked up with the king of Syria based upon the recommendation of a servant.
1Sam. 9:11–13	Young women girls drawing water played a part in Saul's calling.	Gen. 24:10–53 (cp Gen. 29:1–11) Ex. 2:16–21	Rebekah was chosen as Isaac's wife-to-be based upon her behavior when she was out drawing water. Moses met his first wife drawing water from a well.
1Sam. 9:19–20	Samuel is called by God through a prophet.	1Sam. 16:11–13	David was called by Samuel the prophet as well.
1Sam. 9:21	Saul abases himself and his family.	Ex. 4:10 Judges 6:15	Moses also calls God's choice of him into question. Gideon also abases himself and his family when called upon by God.
1Sam. 10:3–16	God gave Saul some affirming signs that his call was true.	Ex. 3:1–4:9 Judges 6:17–22 Jer. 1:11–15	God showed Moses in several ways that his calling was true. God affirmed to Gideon his calling by signs. God also confirmed Jeremiah's calling with signs.
1Sam. 10:7, 10	The assurance of God's presence.	Judges 6:16 Jer. 1:19	God assured Gideon and Jeremiah that He would be with them.
The key to a true leader is not any of these characteristics or situations which are stated, as many of God's men had 2 or 3 of them, but not all. The key is the inner man, which only God can see (1Sam. 16:7).			

If you are simply reading through this, or even following my exegesis, you may not realize that there is a problem here. The problem is that Samuel is prophetically giving Saul this run down and he tells Saul what is going to transpire in the next 24 hours; then he fast forwards to what appears to be several years later. What we would expect from reading these verses is the Saul would first have these three encounters, and then, as a result of

realizing that Samuel is a man of God, he will go to Gilgal and wait seven days. However, this is not what transpires in the next several verses. Saul has these three encounters, just as we would expect, but then he goes to Mizpah. After Mizpah, we have Saul at war with Nahash the Ammonite, and then he went to Gilgal (which assembly is barely recorded in Scripture—1Sam. 11:14–15). We have several other things which occur, and then Saul goes back to Gilgal, *according to the appointed time set by Samuel* (1Sam. 13:8b), and he waits there seven days. Samuel, after nearly seven days, is a no-show.

I have given or implied some of the interpretations, but now let me give you what I believe the actual interpretation is. Samuel did not simply predict to Saul these three incidents and then order Saul to, several years in the future, to go to Gilgal. Samuel mapped out Saul's life for the next several years. All of these things which are recorded in Scripture in the next few chapters, Samuel lays out for Saul right here—only it is not recorded. Only a portion of Samuel's prophecy is recorded—the first three incidents that will assure Saul that Samuel knows what he is doing, and then the last *prophecy* (which was *not* a mandate, but a prophecy), at which time, Samuel will guide Saul once again. "At that time, I will tell you what to do." In between what we read, Samuel probably also told Saul about his public appointment as king at Mizpah; that he would fight and defeat the Ammonites; that they would all go to Gibeah later to renew the kingdom; that Samuel would be confirmed; that war would break out with the Philistines; and, finally, that Saul would then go to Gilgal and he would wait seven days. Now, in reading 1Sam. 13:8, we find that Saul waits seven days, becoming inpatient, and then starts doing his own thing (acting as a priest). Do not take this as some kind of a failure of Samuel's. Samuel did not tell Saul that he had to wait seven days and then he would be on his own. What we have here is a prophecy. Everyone interprets the first three things as prophetical and the last item as a mandate. However, the Hebrew does not require that. This simply continues the prophecy (much of which is not recorded)—i.e., Samuel tells Saul that he will wait seven days. Then, Saul begins acting of his own accord. At that time, Samuel will step back into Saul's life and tell him what to do. So, again, *the waiting seven days* is not necessarily a mandate, but a part of the prophecy and something which may or may not set up a precedent. Whether Saul is told that he will fail is not revealed to us, and I believe he is not told that he will fail, as this probably occurs at least twice and maybe more times (1Sam. 11:14–15 13:7–8). The first time, everything is hunky dory and Saul does not mind waiting; the second time (the second *recorded* time), Saul is in a spot, and he is anxious, and he is not sure what to do, and he is under pressure, and he cracks.

Application: God is God—God has the same character whether we are experiencing prosperity or adversity in our lives. God can be depended upon, regardless of how we feel about the situation that we are in.

Samuel's Prophecy Is Fulfilled

And it [lit., *he*] was as his turning of his shoulder to go away from Samuel and so changes for him Elohim a heart another and so came in all the signs the these in the day the that.	1Samuel 10:9	**And it happened as he turned his back to go away from Samuel that God changed for him [his] heart [into] another [heart] and all of these signs came to pass on that day.**

Then, as Saul was turning to walk away from Samuel, God changed his heart. Furthermore, all of the signs spoken of by Samuel came to pass on that day.

You will recall how I have mentioned many times how simple the Hebrew was throughout most of this first part of the book of Samuel? Then I mentioned that the quotation of Samuel's prophecy was much more difficult than the rest of the Hebrew. In this verse, we continue with Hebrew which is slightly more difficult than what we find elsewhere. Now, one possible explanation is simply improper use of the Hebrew or a more regional use of the Hebrew. Let's see what others did with this verse:

Ancient texts:

Masoretic Text	And it [lit., *he*] was as his turning of his shoulder to go away from Samuel and so changes for him Elohim a heart another and so came in all the signs the these in the day the that.
Septuagint	And it came to pass when he was turned with his shoulder to depart from Samuel, God gave him another heart; and all these signs came to pass in that day.

Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

NJB	As soon as he had turned his back to leave Samuel, God changed his heart. And all these signs occurred that very day...
REB	As Saul turned to leave Samuel, God made him a different person. On that same day all these signs happened.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	When Saul turned around to leave Samuel, God changed Saul's attitude. That day all these signs happened.
JPS (Tanakh)	As [Saul] turned around to leave Samuel, God gave him another heart; and all those signs were fulfilled that same day.

Literal, almost word-for-word, renderings:

NASB	Then it happened when he turned his back to leave Samuel, God changed his heart [lit., *for him another heart*]; and all those signs came about on that day.
Young's Updated LT	And it has been, at his turning his shoulder to go from Samuel, that God turned in him another heart, and all these signs come on that day.

What is the gist of this verse? God changed Saul's heart when he turned from Samuel, and the signs for him all came to pass on that day.

1Samuel 10:9a			
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; though*	simple wâw conjunction	No Strong's # BDB #251
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 perfect	Strong's #1961 BDB #224
kaph or kᵉ (כ) [pronounced *kᵉ*]	*as, like, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
pânâh (פּנה) [pronounced *paw-NAWH*]	*to turn, to go away from, to flee; to turn the back, to turn oneself [around, back]*	Hiphil infinitive construct with the 3ʳᵈ person masculine singular suffix	Strong's #6437 BDB #815
shᵉchem (שְׁכֶם) [pronounced *shᵉkhem*]	*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

1Samuel 10:9a

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
hâlakᵉ (הַלֶךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity; with the 3rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.*			
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028

Translation: And it happened as he turned his back to go away from Samuel... Our colloquialism is that one turns his back on someone to walk away from them. The Hebrew colloquialism is for one to turn their shoulder. The end result is the same and the colloquialisms are identical (which is why so many translations went with *as he turned his back on Samuel*).

1Samuel 10:9b

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
hâphakᵉ (הֲפָךְ) [pronounced *haw-FAHKᵉ*]	*to turn [as a cake, a dish, one's hand or side], to turn oneself; to turn back, to flee; to overturn, to overthrow [e.g., cities]; to convert, to change; to pervert, to be perverse*	3rd person masculine singular, Qal imperfect	Strong's #2015 BDB #245
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

1Samuel 10:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĔlôhîym (אֱלֹהִם) [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
lêb (לֵב) [pronounced *lay*ᵇ*v*]	*heart, inner man, mind, will, thinking*	masculine singular noun	Strong's #3820 BDB #524
ʾachêr (אַחֵר) [pronounced *ah-KHEHR*]	*another, following, other* as well as *foreign, alien, strange*	adjective/substantive	Strong's #312 BDB #29

Translation: ...that God changed for him [his] heart [into] another [heart]... Recall that my assertion has been that when Saul communicates with the prophets, it involves theological matters and information he does not channel but takes from a fount of knowledge which was not previously his. That God changed his heart in this verse would be indicative of giving Saul knowledge and information that he previously did not have.[24] This parallels v. 6 where Saul is said to have been changed into another man by God. It is clear by this chapter that God never withheld anything from Saul. Saul was given a new heart (i.e., recall of spiritual information which he did not have before) and he was given the Holy Spirit. You would think, how could anyone who is given that much fail? But Saul will fail miserably in his life.

1Samuel 10:9c

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
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #935 BDB #97
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
ʾôth (אוֹת) [pronounced *oath*]	*sign, token, pledge, assurance*	feminine plural noun with the definite article	Strong's #226 BDB #16
ʾêlleh (אֵלֶּה) [pronounced *KEHLleh*]	*these, these things*	demonstrative plural adjective with the definite article	Strong's #428 BDB #41
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

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[24] Now, lest this be taken out of context—we now have the full canon of Scripture at our disposal. Therefore, there is really no reason for God to instantly dispense knowledge to any individual today. Prior to the completion of the New Testament canon, there would be a reason for one to have the gift of knowledge; in the post-canon Church Age, such a gift is unnecessary.

1Samuel 10:9c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
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 all of these signs came to pass on that day. The signs for Saul—the things which were to happen in the very near future and which things gave credibility to Samuel—all came to pass on that day. The pattern which Samuel establishes, of Saul going to Gilgal and waiting for him for seven days, that did not come to pass on that day (obviously, if he is going to wait for seven days, it cannot come to pass on that day).

I should point out that we will not see all of these things come to pass. Recall when I said a prophet might prophesy that A, B and C will take place? That is what Samuel did. He told Saul that he would meet two men near Rachel's tomb, then he would meet three prophets at the oak of the plain who would give him some bread, and then he would run into a group of prophets coming down a hill at Gibeah. The only fulfillment which will be specifically recorded is C, Saul's third encounter. A and B are merely summed up in this verse (all of these signs came to pass on that day).

And so they came there the Gibeath-ward [or, *the hill-ward*] and behold a band of prophets to meet them and so came mightily upon him a Spirit of Elohim and so he prophesied in their midst.

1Samuel 10:10

Then they came there to Gibeath [or, *to the hill*] and, [as Samuel said] [lit., *behold*], a band of prophets met him. Then the Spirit of God filled him and he spoke divine viewpoint [or, *prophesied*] among them.

Then they came to Gibeath and, just as Samuel had promised, they were met by a band of prophets. Suddenly, Saul was filled with the Holy Spirit and he prophesied in the midst of the prophets.

First, what others have done:

Ancient texts:

Masoretic Text	And so they came there the Gibeath-ward [or, *the hill-ward*] and behold a band of prophets to meet them and so came mightily upon him a Spirit of Elohim and so he prophesied in their midst.
Septuagint	And he comes there to the hill, and behold, a band of prophets opposite to him; and the Spirit of God came upon him, and he prophesied in the midst of them.

Significant differences:

Thought-for-thought translations; paraphrases:

REB	When they reached the hill there was a company of prophets coming to meet him, and the spirit of God suddenly took possession of him, so that he too was filled with prophetic rapture.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)   And when they came there, to the Hill [or, *Gibeah*], he saw a band of prophets coming toward him. Thereupon the spirit of God gripped him, and he spoke in ecstasy among them.

Literal, almost word-for-word, renderings:

NASB   When they came to the hill [or, *Gibeath*] there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them.

NRSV   When they were going from there to Gibeah, a band of prophets met him; and the spirit of God possessed him, and he fell into a prophetic frenzy along with them.

Young's Updated LT   ...and they come in there to the height, and lo, a band of prophets to meet him, and prosper over him does the Spirit of God, and he prophesies in their midst.

What is the gist of this verse? Saul comes to Gibeah and meets this band of prophets, and the Spirit of God overtakes him and he prophesies among them.

1Samuel 10:10a			
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
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027
gibeʿâh (גִּבְעָה) [pronounced *gibve-GAW*]	*hill;* this same word is transliterated *Gibeah*	feminine singular noun with the definite article; with the locative hê	Strong's #1389 BDB #148

Translation: Then they came there to Gibeath [or, *to the hill*]... Recall our discussion in v. 5—this should have been a place that Saul knew of, and therefore, it is likely that we are speaking of a proper noun. Affixed to this is the directional hê. Then they came there to *the* Gibeath. A definite article is used to indicate the city/place Gibeath about which Samuel spoke. This is Saul's hometown. There is no reason to assume that Saul has taken any side trips or wandered off to the left or the right. He knows his father is concerned about him (v. 2), so we would expect Saul to go directly from Ramah to Gibeah in the shortest route possible.

1Samuel 10:10b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
weֿ (or veֿ) (וֹ) [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, note, take note; pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

1Samuel 10:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chebel (חֶבֶל) [pronounced *KHE^B-vel*]	*rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]*	masculine singular construct	Strong's #2256 BDB #286
nâbîyʾ (נָבִיא) [pronounced *naw^b-VEE*]	*spokesman, speaker, prophet*	masculine plural noun	Strong's #5030 BDB #611
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
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]	Qal infinitive construct with the 3rd person masculine singular suffix	Strong's #7121 BDB #894

Translation: ...and, [as Samuel said] [lit., *behold*], a band of prophets met him. Saul has already met two sets of people, which meetings were not recorded. He ran into two men at Rachel's tomb, and these two men apparently know Saul and his family and tell Saul that his father has found the donkey and is now concerned about Saul's whereabouts.

1Samuel 10:10c

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
tsâlach (צָלַח) [pronounced *tsaw-LAHCH*]	*to come upon, to rush upon, to prosper, to be prosperous*	3rd person feminine singular, Qal perfect	Strong's #6743 BDB #852
Tsâlach means *to go over, to go through* [a river, for instance] when followed by an accusative. *To prosper, to be prosperous* generally followed by a lâmed preposition; *to come upon, to rush upon* generally followed by the prepositions ʿal or ʾel.			
ʿal (עַל) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 2nd person masculine singular suffix	Strong's #5920, #5921 BDB #752
rûwach (רוּחַ) [pronounced *ROO-ahkh*]	*wind, breath, spirit, apparition*	feminine singular construct	Strong's #7307 BDB #924
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: Then the Spirit of God filled him... The verb here is the 3rd person feminine singular, Qal imperfect of tsâlach (צָלַח) [pronounced *tsaw-LAHCH*] again, which means *to come upon, to rush upon, to prosper, to be*

prosperous. This is followed by *upon him* which is followed by the subject of the verb, *the Spirit of Elohim*. And, what do you know, a band of prophets to meet him and then the Spirit of God came upon him... There were apparently groups of *prophets* throughout Israel who were organized into colleges. These were probably very similar to our seminaries today, and it is possible that these organizations also preserved the Word of God by copying it (I am guessing here). We will discuss this further when we get to 2Kings 2:3–5.

1Samuel 10:10d

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
nâbâʾ (נָבָא) [pronounced *naw^b-VAW*]	*to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy;* speaker can be true, false or heathen prophet	3rd person masculine singular, Hithpael imperfect	Strong's #5012 BDB #612
This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB.			
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
tâvek^e (תָּוֶךְ) [pronounced *taw-VEK^E*]	*midst, among, middle*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #8432 BDB #1063

Translation: ...and he spoke divine viewpoint [or, *prophesied*] among them. Then we have to the 3rd person masculine singular, Hithpael imperfect of *to prophesy, to speak divine viewpoint* followed by *in their midst*. I want you to notice that there is nothing in the Hebrew about going into a *prophetic rapture* or into some kind of a *divinely controlled state*. Recall what Paul wrote to the Corinthians concerning prophecy (which is the expression of divine viewpoint): If therefore the whole church should assemble together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all; the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you (I Cor. 14:23–25). When a person speaks intelligently, then believers and unbelievers are often moved. However, if someone simply speaks as if he is controlled by an outside force, and what he says is gibberish, then the unbelievers will mostly be looking for the nearest exit (this is the point that Paul is making).

The one thing that I think we can safely eliminate here is the idea that Saul spoke in tongues or in gibberish of some sort. Imagine, if you will, three or four theological graduate students walking through the campus having a spirited conversation and suddenly, a stranger comes into their midst and begins spouting gibberish. You are able to grasp, I hope, that they would not be very impressed by this. In fact, they would probably all excuse themselves and go their separate ways, figuring that the stranger cannot follow all of them. Nor are we speaking of Saul approaching these men, and he is caught up in some kind of *prophetic rapture* (whatever that is), speaking in ecstatic phrases to them. As Paul said to the Corinthian church, which was out of control in its worship services: The spirits of the prophets are subject to the prophets (I Cor. 14:32). If, on the other hand, one with no theological training whatsoever stepped into the midst of these prophets and spoke on their level, then they would certainly carry on a conversation with him. We will see that Saul is in his hometown. He is known here. Saul is also known to be bereft of spiritual knowledge (recall that Saul did not realize that he and his servant were near the city of

Samuel—it was his servant who was aware of that).[25] For Saul to suddenly mix in with a band of prophets and not just hold his own in a theological discussion, and to present nothing but divine viewpoint—that is quite impressive for a man who previously had essentially no spiritual knowledge, no theological training and no religious inclination. Let me emphasize this: there is nothing in the Hebrew language and nothing in the context that would suggest that Saul is saying anything other than what is intelligible to all; furthermore, there is no reason to think that Saul is speaking from some sort of trance or controlled state.

Because of the influence of the holy rollers in the 20th century (which was considerable), many of the major modern language Bible has Saul falling into a *prophetic rapture,* but this phrase is not found here.

1Samuel 10:10b as Influenced by the Charismatics				
NAB	**NJB**	**NRSV**	**REB**	**TEV**
...he joined them in their prophetic state.	...he fell into ecstasy with them.	...he fell into a prophetic frenzy with them.	...he too was filled with prophetic rapture.	...he joined in their ecstatic dancing and shouting.

I left out the NASB and *Young's Literal Translation* below, as these were covered previously.

1Samuel 10:10b as Influenced by the Hebrew					
The Amplified Bible	**CEV**	*The Emphasized Bible*	**God's Word**	**NKJV**	**NLT**
...he spoke under divine inspiration among them.	...and right there in the middle of the group he began prophesying.	...and he was moved to prophesy in their midst.	He prophesied with them.	...he prophesied among them.	...he, took, began to prophesy.

We will find the Bible similarly translated when we get to 1Sam. 19:20.

As you have seen throughout this chapter, we have two completely different scenarios taking place, depending upon which Bible you read. In one set of Bibles, we have Saul being whipped into this spiritual frenzy, and, in another, he simply prophesies among these prophets. Except for the CEV and the NLT in the second table above, the other translations are known for their faithfulness to the original languages. However, the CEV and the NLT chose to be accurate here.[26]

Now there are several out there who do believe that the prophets were organized (if that is the right word for it) into groups who had *irrational, ecstatic tendencies*.[27] Now, throughout Christian history, we have had various groups of believers and unbelievers who have exhibited irrational and ecstatic behavior. In fact, I have chronicled these groups in my **Doctrine of Tongues**, which is the most thorough examination of that phenomenon that I am aware of. That such groups existed prior to the incarnation is not out of the question. That such groups were of God is a whole other question. These appear in this context to be legitimate prophets, which, in my opinion, would

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[25] In fact, recall that Saul probably did not even known Samuel's name.

[26] To be fair, the NLT is, for a paraphrase, a fairly accurate translation. The CEV, although it is very orthodox in its doctrine, is not very accurate in its translation.

[27] Robert Gordon, *I & I1Samuel A Commentary;* Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 117. Gordon, who is someone that I generally agree with, references authors J. Lindblom, S. B. Parker and R. R. Wilson. I am unfamiliar with their works; however, I do not know of any Biblical passage, including this one, which demands such a state of affairs among the ancient prophets.

exclude irrational and ecstatic behavior. Great enthusiasm is something that I have no problem with. However, when their will, personality, speech and other manifestations of their person is taken over by another entity, this is where I draw the line between being of God and being of Satan. When one falls into a trance-like state or a state of ecstasy or a state where he is no longer making conscious decisions, then I strongly question whether this is of God or not. Samuel heads a group of prophets in 1Sam. 19:20–21, where again some interpret the prophets in this passage as a group of ecstatics; however, there is nothing in the actual Hebrew which requires that sort of interpretation.

And so it [lit., *he*] is all knowing him from before and so they see and behold, with prophets he has prophesied, and so say the people a man unto his neighbor, "What this was to a son of Kish? [Is] also Saul in the prophets?"	1Samuel 10:11	**So it was all [who] knew him previously saw and observed [lit., *behold*] he prophesied with the prophets. Therefore, the people said, each one to his acquaintance, "What is this concerning the son of Kish? Is Saul also among the prophets?"**

It came about that all who knew Saul who observed him prophesying with the prophets, remarked to one another, "Who is this? The son of Kish? Is Saul now a prophet?"

The vocabulary and sentence structure continues to be difficult in this verse. Here is what others have done:

Ancient texts:

Masoretic Text	And so it [lit., *he*] is all knowing him from before and so they see and behold, with prophets he has prophesied, and so say the people a man unto his neighbor, "What this was to a son of Kish? [Is] also Saul in the prophets?"
Septuagint	And all that had known him before came, and saw, and behold, he [was] in the midst of the prophets; and the people said every one to his neighbor, "What [is] this that has happened to the son of Kis? Is Saul also among the prophets?"
Significant differences:	No significant differences.

In examining the translations below, note: with regards to the translations which were strongly influenced by charismatics, only the REB remained consistent at this point. In this verse, the NAB, NJB and NRSV all have Saul prophesying among the prophets (which is what we *should* find in their renderings of vv. 5, 6, 10 and 13). The vocabulary in all of these verses is the same.

Thought-for-thought translations; paraphrases:

CEV	Some people who had known Saul for a long time saw that he was speaking and behaving like a prophet. They said to each other, "What's happened? How can Saul be a prophet?"
NJB	Seeing him prophesying with the prophets, all the people who had known him previously said to one another, 'What has come over the son of Kish? Is Saul one of the prophets too?'
REB	When people who had known him previously saw that he was rapt like the prophets, they said to one another, 'What can have happened to the son fo Kish? Is Saul also among the prophets?'
TEV	People who had known him before saw him doing this and asked one another, "What has happened to the son of Kish? Has Saul become a prophet?"

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	When those who knew him from before saw him there, prophesying with the prophets, they asked each other, "What's happened to Kish's son? Is Sha'ul a prophet, too?"
JPS (Tanakh)	When all who knew him previously saw him speaking in ecstasy together with the prophets, the people said to one another, What's happened to the son of Kish? Is Saul too among the prophets?"

Literal, almost word-for-word, renderings:

NASB	And it came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, "What as happened to the son of Kish? Is Saul also among the prophets?"
NRSV	When all who knew him before saw how he prophesied with the prophets, the people said to one another, "What has come over the son of Kish? Is Saul also among the prophets?"
Owen's Translation	And when all who knew him before saw how with the prophets he prophesied and the people said to one another, "What has come over the son of Kish? Is Saul also among the prophets?"
Young's Updated LT	And it comes to pass, all his acquaintance heretofore, see, and lo, with prophets he has prophesied, and the people say one unto another, 'What *is* this [that] has happened to the son of Kish? Is Saul also among the prophets?'

What is the gist of this verse? People observe Saul accurately discussing theological information with this group of prophets and they ask one another, "Is Saul a prophet now?"

1Samuel 10:11a			
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
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
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
yâdaʿ (יָדַע) [pronounced *yaw-DAHĠ*]	*to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see*	Qal active participle with the 3rd person masculine singular suffix	Strong's #3045 BDB #393
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
ʾethᵉmôwl (אֶתְמוֹל) [pronounced *ethᵉ-MOHL*]	*yesterday;* and is used figuratively for *recently, formerly*	adverb	Strong's #865 (and #8543) BDB #1069

1Samuel 10:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shilᵉshôwm (שִׁלְשׁוֹם) [pronounced *shil-SHOHM*]	*three days ago, the day before yesterday*	adverb	Strong's #8032 BDB #1026

Literally, min plus the two prepositions should be rendered *from yesterday three days ago;* figuratively, we might say *the last couple of three days;* it is idiomatic for *at any time before, in the past, heretofore, before, from before*.

Translation: So it was all [who] knew him previously saw... Or, And it was all [those] knowing him from before... Saul is in his hometown, Gibeah. He and his father are well-known in that area. After all, as we saw, two men as far away as Rachel's tomb recognized Saul and knew his business. So, there is Saul hanging there with several prophets, and there are people all around who know Saul who can hear what they are discussing.

1Samuel 10:11b

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
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 plural, Qal imperfect	Strong's #7200 BDB #906
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction243[pronounced]	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, note, take note; pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
´îm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity	Strong's #5973 BDB #767
nâbîyʾ (נָבִיא) [pronounced *nawᵇ-VEE*]	*spokesman, speaker, prophet*	masculine plural noun	Strong's #5030 BDB #611
nâbâʾ (נָבָא) [pronounced *nawᵇ-VAW*]	*to prophesy, to speak divine viewpoint; to speak by divine power; to receive [and to pass on by speaking] prophecy*	3rd person masculine singular, Niphal imperfect	Strong's #5012 BDB #612

This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB.

Translation: ...and observe [lit., *behold*] he prophesied with the prophets. This is what the people who knew Saul observed: they watch Saul prophesying with the prophets, meaning that they were all speaking divine viewpoint.

The verb *to prophesy* is in the Niphal perfect. What appears to be the case is that *to prophesy* in the Hithpael refers to speaking amongst a group and in the Niphal is simply to the act of speaking divine viewpoint whether in a group or not. Now, the Niphal is traditionally known as the passive of the Qal stem, but it can also refer to an action in a state of progress or development; therefore we often add in the word *being* with the verb, or some other helping verb in order to indicate the progressiveness of the verb (which, here is antithetical to the perfect tense, which views the verb from an accomplished state). It can also stress the individual effect upon each member of the group. Here, the passive voice (Niphal stem) emphasizes the act of prophesy and the fact that it does not originate with Saul but with God. ...then they see, and, behold, with prophets he prophesies... I am certain that anyone who reads this thinks that I spend way too much translating from the Hebrew, and that I should just stick to the interpretation of the passage. There is a reason for this. I often will present a particular viewpoint, which should be borne out by the translation of the passage. You might also notice some serious inconsistencies with other translations. The NJB has Saul falling into *ecstasy* with the prophets in v. 10, and in this verse, he *prophesies*. If all you have to go on is the NJB, then you would never guess that there is only one word here, which is translated *fell into ecstasy* in v. 10 and *prophesying* in v. 11 (the NRSV does exactly the same thing). A charismatic (or even non-charismatic) who follows the NRSV or the NJB, does not know that the exact same verb is given very different renderings from one verse to the next. Even after reading my interpretation of a passage, if you disagree (and I don't know how you could), you will at least have the underlying Hebrew which you can use to support your own (incorrect) position.[28]

1Samuel 10:11c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ן) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
The wâw consecutive can also be rendered *that, yet, therefore*.			
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
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 definite article	Strong's #5971 BDB #766
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
rêaʿ (רֵעַ) [pronounced *RAY-ahģ*]	*associate, neighbor, colleague, fellow, acquaintance*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #7453 BDB #945

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[28] And, by the way, if you *think* this word means falling into some prophetic rapture state, then every time any one prophesies in Scripture, no matter how long and how rational the prophesy is, you would have to also see this as some sort of a prophetic rapture state. Furthermore, in order to take this position, you would have to completely ignore 1Cor. 14, where Paul carefully differentiates between speaking in tongues and prophesying, indicating that the latter is rational and intelligent (1Cor. 14:2, 6–8, 23–25, 32–33). The spirit of the prophets are subject to the prophets (1Cor. 14:32).

Translation: Therefore, the people said, each one to his acquaintance,... People might normally talk about the weather. However, Saul found himself the topic of many water cooler discussions that day and in subsequent days.

1Samuel 10:11d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mâh (מָה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
zeh (זֶה) [pronounced *zeh*]	*here, this, thus*	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260
hâyâh (הָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Together, mâh, zeh and hâyâh mean *what is this; how can this be; why is this [occurring]; possibly *what's up with*. I could not find this listed in Gesenius, so this is my most reasonable guess.			
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Qîysh (קִישׁ) [pronounced *keesh*]	transliterated *Kish*	masculine proper noun	Strong's #7027 BDB #885

Translation:...“What is this concerning the son of Kish? The gist of what these people said is this and what follows. When Saul is referred to as a son of Kish, this is somewhat of a slight. The inference is that everyone knew his father, his father is such and such a person, and Saul, being the son, is a little less than that. It is a depreciating phrase. “He's *only* the son of a farmer.” That is, there is nothing in Saul's background which would suggest that he is properly suited for what he is doing.

1Samuel 10:11e			
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
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

1Samuel 10:11e			
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
nâbîyʾ (נָבִיא) [pronounced *nawᵇ-VEE*]	*spokesman, speaker, prophet*	masculine plural noun with the definite article	Strong's #5030 BDB #611

Translation: Is Saul also among the prophets?" Saul is a tall, good-looking young man whom everyone knows. He is responsible, as we have seen in the matter of the donkeys and his concern for the donkeys. However, he is not known in his hometown for his theological expertise nor is he known for his interest in spiritual matters. The idea that he converses on an equal level with the prophets, who have had some theological training—that is front page news.

One thing that I should discuss is Jesus and His reception in Nazareth. The people of Nazareth pretty much had the same reaction to our Lord as these did to Saul. And coming to His hometown, He began teaching them in their synagogue, so that they became astonished , and said, "Where did this man get this wisdom, and these miraculous powers? Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? And His sisters, are they not all with us? Where then did this man receive all these things?" And they were offended by Him. However, Jesus said to them, "A prophet is not without honor except in his home town, and in his own household." (Matt. 13:54–57).[29] Jesus was raised in Nazareth, which is why He is called a Nazarene (He was probably born in Bethlehem and moved to Nazareth as a young child).[30] The associations between Jesus and His spirituality as a young boy are generally in association with the Temple in Jerusalem (Luke 2:41–51). We do not know anything else about his childhood, but may infer that He performed no miracles (as his first miracle appears to have been performed at the wedding at Cana when he turns the water into wine—John 2:1–11) and that He did not often speak up in the synagogue in Nazareth as a boy. The difference is that Jesus began His ministry as a young adult outside of Nazareth. Saul was raised from a child to young adulthood in this city so, at the same age that Jesus was being tempted in the desert, Saul had revealed no spiritual abilities and absolutely no interest in theology. Again, as I have mentioned before, it was Saul's servant and not Saul who realized that they were near the hometown of Samuel.

The next few thoughts I need to word very carefully. One of the things which I studied in college was called *Christian Mysticism,* which really referred to Catholic freaks, you might say. They might do anything from go into verbal trances to exhibiting the stigmata (blood coming from the hands, feet and/or head of the mystic). Throughout Christian history, there have also been holy rollers of various sorts—particularly in the past 100 years. It seems to be fairly well accepted throughout the Christian community that there are various periods of time in our history when believers either speak in tongues or have God act or speak through them, meanwhile enjoying an ecstatic experience. Edersheim writes: *But this prophesying" must not be considered as in all cases prediction. In the present instance it certainly was not such, but, as that of the "elders" in the time of Moses (Numb. 11:25),*

> It seems to be fairly well accepted throughout the Christian community that there are various periods of time in our history when believers either speak in tongues or have God act or speak through them, meanwhile enjoying an ecstatic experience.

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[29] By the way, there is more to this passage than simply, the people of Jesus' hometown rejected Him as a prophet; His own people, the Jews, rejected Him; whereas, the Gentiles embraced Jesus. The situation is analogous.

[30] This is after His parents had taken him to Egypt because of Herod. Matt. 2:13–23

an ecstatic state of a religious character, in which men unreservedly poured forth their feelings. The characteristics of this ecstatic state were entire separation from the circumstances around, and complete subjection to an extraordinary influence from without, when thoughts, feelings, words, and deeds were no longer un personal control, but became so to speak, passive instruments. Viewing it in this light, we can understand the use made of music, not only by true prophets, but even among the heathen. For the effect of music is to detach from surrounding circumstances, to call forth strong feelings, and to make us yield ourselves implicitly to their influence. In the case of the prophets at Gibeah and in that of Saul, this ecstatic state was under the influence of the "Spirit of Elohim." [31] To be frank, I don't know that I buy into this at all. Have I gone into trance-like states myself due to music or other influences? Certainly. Were these experiences religious and tied directly to God the Holy Spirit? I doubt it. One of the things which is emphasized in Scripture is free will. Free will might allow one to fall into such a state, but when in that state, free will is no longer involved. We are a body inhabited or controlled by something else. Now, such a state of mind is possible by all man, whether they are believers or unbelievers. We have millions of instances of those in meditation or in other states of mind of having such experiences. I recall going with a friend to the Asilomar and knocking on the door of a mutual female friend. Her quarters was a single room and she would have been 5 ft. from the door. It took her about 4 or 5 minutes to answer her door because she was in a state of meditation. She certainly heard the knocking and it registered in her brain somewhere, but she was slow to react because she was in a trance-like state. She was not indwelt by God the Holy Spirit; she was not a believer; this was not a conference for believers. But she was in an alternate state of mind. This is something that believers and unbelievers can both experience. Is it of God?

> The problem...is, Christians are often illogical—and many times just outright stupid—so that when Paul uses logic to make a point, they completely misunderstand the logical flow of the argument.

Not necessarily. In fact, I would question whether such a mind state is ever from God. So, I do not know that it is prudent for us to identify these sorts of states of mind with God the Holy Spirit. The evidence in Scripture for such things is at best meager. We do not find situations where a prophet, priest or Apostle speaks of losing all control and God acting through his vessel while the person enjoys an ecstatic experience. For instance, when Paul writes of speaking with the tongues of angels (I Cor. 13:1), that is a completely misunderstood passage. The problem with understanding such a passage is, Christians are often illogical—andmany times just outright stupid—so that when Paul uses logic to make a point, they completely misunderstand the logical flow of the argument. Throughout those first three verses, Paul begins by naming a gift of the Holy Spirit or an action which is actual and reasonable. He says If I speak with the languages of men...if I have [the gift of] prophecy...if I give all my possessions... In Paul's time, some believers did speak with the tongues of men, some did have the gift of prophecy and some did give up all their possessions (Acts 2:44–45 4:32). They associated those things with Godly service. If you did those things, then you were exhibiting your great Christian character. Paul says that if a believer has or does these three things, but does not have love (which represents the filling of the Holy Spirit), then these three things are noisy, meaningless and unprofitable. But, in each verse, in each instance, Paul adds something to those three things to make an argument from absurdity: "Let's say that not only do I speak in the tongues of men, have the gift of prophesy, and give away all of my possessions—let's say that, not only do I do those things, but further, I speak with the languages of angels, I know all mysteries and all knowledge and have faith enough to move mountains, and I present my body to be burned, still, without love, my actions are still noisy, meaningless and without profit." Paul is not saying that he speaks with the tongues of angels. He is not saying that he knows all mysteries (all Church Age doctrine) and has all knowledge (all divine wisdom); he is not saying that he can move mountains with his faith; he is not saying that he has or will offer up his body to be burned as a sacrifice. His argument is that you can take these gifts and actions out to the nth degree, and still, without love, your gifts and actions are meaningless. Every holy roller knows this passage, and not one of them understands the argument that Paul is making. They think that Paul is saying that he speaks in the tongues of angels, and argues that he must speak in the tongues of angels while filled with the Spirit, or its no good. [32] They see what they

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[31] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 437–438.

[32] This misunderstanding of the passage would further imply that believers can and do speak in angelic languages even though they are not filled with the Holy Spirit.

want to see in this passage, and this, by the way, is the **only** passage where one could mistake the gift of speaking in tongues for ecstatic utterances. **Nowhere else in Scripture** is there a mention or even a hint of a mention of men speaking with the *tongues of angels*. However, charismatics take this passage, quote portions of it completely outside of its context, completely ignore the logical argument which Paul is making, only to support their preconceived notions based upon their false experiences.

Obviously, I have gone out on a tangent with tongues here (which is representative of this thought that one can give oneself so completely over to God that we become this quivering mass of ecstasy while God the Holy Spirit parties on in our bodies). My point in all this is that I don't buy into this theological viewpoint. I don't know that this ecstatic state is a part of the Christian life or of the lives of believers in times past. I don't know that I find any unequivocal Scriptural evidence for taking such a stand. Then, you may ask, what is happening to Saul right now? Saul did not even know where the prophet of Israel, Samuel lived. He knew little or nothing about Samuel; his servant knew about Samuel and where he lived. The point is that all those who knew Saul knew that he was not a religious man. He had little interest in things spiritual. Now, all of a sudden, he is hanging with these prophets and apparently holding his own in a theological conversation with them. Now, that makes sense, and that would have gotten the attention of the people who knew Saul. Furthermore, since Saul is speaking intelligently and rationally, it makes sense that these prophets continue to speak with him.

Let me give you an example of what Saul was *not* doing. I had two roommates at one time. Kory was relatively intelligent and Don was not. Don was a person who couple pretty much describe anything in his periphery as *good, bad* or *interesting* (the latter adjective meaning that he did not understand what it was that he was describing). Marshmallows would be good, stubbing his toe would be bad, and music by Frank Zappa would be interesting. So Kory and I were naming the various fauna which were found only in Australia. "Kangaroos." "Wombats" "Koala bears." "Tasmanian devils." Don certainly recognized this as the high-powered, intellectual conversation that it was (he probably viewed it as *interesting*), and he had a need to contribute; however, he was unable to come up with an animal exclusive to Australia, as we had used up his only possible contribution already (the kangaroo). However, he needed to say something, so he stepped in with "Do you think that *supercallifragilisticexpialidocious* is a real word, or a word that they just made up for the movie?"[33] This is *not* what Saul did. While these prophets were having this theological discussion, Saul simply did not suddenly, out of the blue, ask them, "How many angels do you think could dance on the head of a pin? I think 17 or 18." Saul knew and understood exactly what they were speaking about and not only did he intelligently insert himself into the conversation, but he made several cogent points that they had to consider and then agree with.

| **And so answered a man from there, and so he said, "And who [is] their father?" Unto therefore it [lit., *she*] had been for a proverb, "Is also Saul in the prophets?"** | 1Samuel 10:12 | **Then a man from there replied, saying, "And who are their fathers?" Therefore, it became a saying, "Is Saul also among the prophets?"** |

However, another man interjected, "And who are their fathers?" Therefore, it became a saying at that time, "Is Saul among the prophets?"

The Hebrew gets substantially easier with this verse. Here is what others have done:

Ancient texts:

Masoretic Text	And so answered a man from there, and so he said, "And who [is] their father?" Unto therefore it [lit., *she*] had been for a proverb, "Is also Saul in the prophets?"
Septuagint	And one of them answered and said, "And who [is] his father? And therefore it became a proverb, "[Is] Saul also among the prophets?"
Significant differences:	The personal possessive pronoun for *father* is different in the Greek. I believe this is a result of a misinterpretation of this passage by the Greek translator (although,

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[33] Kory explained that it was a real word that they made up for the movie.

of course, this could be the result of a faulty Hebrew manuscript as well). The Peshitta agrees with the Greek; however, the Latin and the Dead Sea Scrolls are in agreement with the Masoretic text (which is the correct text here). Most English translations, including those which often follow the Greek,[34] follow the Hebrew in this case.

Thought-for-thought translations; paraphrases:

CEV	"Why not?" one of them answered. "Saul has as much right to be a prophet as anyone else!" [or, "Sure he is! He's probably the leader of the prophets!" or "How can he be? Those prophets are nobodies!"] That's why everyone started saying, "How can Saul be a prophet?"
NAB	And someone from that district added, "And who is their father?" Thus the proverb arose, "Is Saul also among the prophets?"
The Message	One man spoke up and said, "Who started this? Where did these people ever come from?" That's how the saying got started, "Saul among the prophets! Who would have guessed?!" .
NJB	And one of the local people retorted, 'But who is their father?' Hence the origin of the proverb: Is Saul one of the prophets too?

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	Someone in the crowd answered, "Must prophets' fathers be special?" So it became an expression— "Is Sha'ul a prophet, too?"
God's Word™	But a man from that place asked, "But who's the chief prophet?" So it became a proverb: "Is Saul one of the prophets?"
JPS (Tanakh)	But another person there spoke up and said, "And who are their fathers?" Thus the proverb arose: "Is Saul too among the prophets?"

Literal, almost word-for-word, renderings:

NASB	And a man there answered and said, "Now, who is their father?" Therefore it became a proverb: "Is Saul also among the prophets?"
Young's Updated LT	And a man there answered and said, 'And who *is* their father?' Therefore it has been for a simile, 'Is Saul also among the prophets?'

What is the gist of this verse? After some say, "Isn't this Saul the son of Kish?" others answer, "Well, who is their [the prophets'] father?" There also comes to be the saying, "Isn't Saul among the prophets?"

1Samuel 10:12a			
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
The wâw consecutive can also be rendered *so, that, yet, therefore*.			

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[34] E.g., the TEV, *The Emphasized Bible,* the REB, the NRSV. In fact, I am not aware of any translation which follows the Greek here; however, at least two of them, the CEV and the Message, seem to follow some text which is in their heads. Well, actually, what they attempt to do is the interpret the phrase *and who is their father,* rather than to translate it.

1Samuel 10:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´ânâh (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
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*	preposition of separation	*Strong's* #4480 BDB #577
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027

Translation: Then a man from there replied,... This is a response to what has already been said. Someone has already said, "Isn't this Saul, the son of Kish?" The idea is, "We know who this guy is, we know that he is really not that spiritual; in fact, his family is not known for being spiritual."

1Samuel 10:12b

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-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced *mee*]	*who, whom;* occasionally rendered *how, in what way*	pronominal interrogative; the verb *to be* may be implied	Strong's #4310 BDB #566
ʾâb (אָב) [pronounced *awᵇv*]	*father,* both as the head of a household or clan	masculine singular noun with the 3rd person masculine plural suffix	Strong's #1 BDB #3

Translation: ...saying, "And who are their fathers?" The idea here is that, sure, Saul has a father. So what. These other prophets with whom Saul is discussing all have fathers as well, some of which are known, others who are not well-known. Having a father does not disqualify anyone from being a prophet. Saul was speaking divine viewpoint but was discredited because those who observed this take place knew Saul's father. Therefore, this unnamed third person points out that the other prophets also had fathers and that did not make them unfit as men of God.[35]

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[35] Surprisingly enough, the NIV Study Bible notes and Barnes' Notes miss the mark on this verse entirely. The NIV Study Bible notes sees this comment ("And who is their father?") as an expression of contempt for prophets; Barnes mistakenly calls this a very obscure phrase. See *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 385 and *Barnes' Notes; 1Samuel*

You may have noted that the LXX has *who is his father* (which is also how this reads in the Vulgate, the Syriac and the Arabic). Keil and Delitzsch give this the same interpretation as I have: *"have they the prophetic spirit by virtue of their birth? Understood in this way, the retort forms a very appropriate "answer" to the expression of surprise and the inquiry, how it came to pass that Saul was among the prophets. If those prophets had not obtained the gift of prophecy by inheritance, but as a free gift of the Lord, it was equally possible for the Lord to communicate the same gift to Saul. On the other hand, the alteration of the text from...their father...into...his father...must be rejected, for the simple reason that the question, Who is his father? In the mouth of one of the inhabitants of Gibeah, to whom Saul's father was so well known that they called Saul the son of Kish at once, would have no sense whatever.*[36]

1Samuel 10:12c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʿal (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced *kane*]	*so* or *thus*	adverb	Strong's #3651 BDB #485
Together, ʿal kên (כֵּן עַל) mean *so, upon the ground of such conditions, therefore, on this account, on account*.			
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
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
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
nâbîyʾ (נָבִיא) [pronounced *nawᵇ-VEE*]	*spokesman, speaker, prophet*	masculine plural noun with the definite article	Strong's #5030 BDB #611

Translation: Therefore, it became a saying, "Is Saul also among the prophets?" There is a certain amount of wry humor in this statement. Saul is well-known in his hometown—he is a head taller than everyone else and he is a handsome young man. However, he has no spiritual interests, which is apparently well-known. People who are like this—have some good, striking physical attributes—are easily prone to superficialities and a lack of spiritual interest. Keil and Delitzsch write: *[this is] a proverb which was used to express astonishment at the appearance of any man in a sphere of life which had hitherto been altogether strange to him*.[37] My thinking is that, whenever there was some sort of a coincidence, an unusual occurrence, or particularly when there might be an unexpected event, someone would remark, "And is Saul also among the prophets?"

And so he ceases from prophesying and so he comes [to] the high place.	1Samuel 10:13	Then he finished prophesying and came to the high place.

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to Esther; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 25.

[36] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 433.

[37] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 434.

After he finished prophesying, he came to the high place.

Here is what others have done with this short verse:

Ancient texts:

Masoretic Text	And so he ceases from prophesying and so he comes [to] the high place.
Septuagint	And he ceased prophesying, and comes to the hill.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	After Saul stopped prophesying, he went to the place of worship.
NAB	When he came out of the prophetic state, he went home.
NJB	When he came out of his ecstasy, he went into Gibeah.
REB	When the prophetic rapture had passed, he went home. [the REB footnotes that this is the probable reading, and mentions that the MT has *to the shrine*].

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)   And when he stopped speaking in ecstasy, he entered the shrine.

Literal, almost word-for-word, renderings:

NASB	When he had finished prophesying, he came to the high place.
NRSV	When his prophetic frenzy had ended, he went home.
Young's Updated LT	And he ceases from prophesying, and comes in to the high place,...

What is the gist of this verse? The theological discussion is over, and Saul goes up to the high place.

1Samuel 10:13a			
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
kâlâh (כָּלָה) [pronounced *kaw-LAWH*]	*to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away*	3rd person masculine singular, Piel imperfect	Strong's #3615
BDB #477
min (מִן) [pronounced *min*]	*from, away from, out from, out of, from, off, on account of*	preposition of separation	*Strong's #4480*
BDB #577
nâbâʾ (נָבָא) [pronounced *naw^b^-VAW*]	*to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy; speaker can be true, false or heathen prophet*	Hithpael infinitive construct	Strong's #5012
BDB #612

1Samuel 10:13a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB.			

Translation: Then he finished prophesying... Even though Saul was no doubt having a spirited[38] conversation with these prophets, there would come a time for it to end. As we examine this, bear in mind that these prophets are coming down the hill; however, Saul will go up the hill. This is also out of character for him—to go to a place of Jehovah worship.

By the way, what will follow will be a conversation between Saul and his uncle. I must admit that, on the first couple readings, I did not understand why Saul is speaking to his uncle—why isn't he speaking with his father? The key is *place*. As you read this, realize where Saul is.

1Samuel 10:13			
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
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
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: ...and came to the high place. Where Saul goes to is the feminine singular noun bâmâh (בָּמָה) [pronounced *baw-MAW*], which means *high place*. Bâmâh actually has several meanings: (1) *a high place, an elevation, a height, a mountain*. It is found as a general word which can refer to mountains or hills without any religious connotation (2Sam. 1:19, 25 Jer. 26:18 Micah 3:12). This is considered to be its most primitive meaning, *as Akkadian and Ugaritic suggest*.[39] (2) Bâmah can refer to *a fortress, a castle* [which has been built upon a mountain or a hill]. This can be used in a figurative sense (Psalm 18:24) or a literal sense (Ezek. 43:7). (3) *heights, high places* with regards to the seas (Job 9:8); and with regards to clouds (Isa. 14:14). What we tend to associate with bâmâh primarily is (4) *high places* where idiolatry took place. (5) However, bâmâh also refers to legitimate altars and sanctuaries which are built upon hills or mountains as well, which is what we find here. (6) Finally, bâmâh is used for a *sepulchral mound,* a use we find in Ezek. 43:7 Isa. 53:9.

This gives us: Then he ceased from prophesying and came to the high place. What appears to be the situation is that Saul comes to the outskirts of his city, and he is met by the these prophets and their band and he falls into a theological discussion with them. Then he goes up to the high place, where there is Jehovah worship taking place (this is where the prophets had come from—recall, they are coming *down from the high place*). Saul's heart has been changed; he is empowered by God the Holy Spirit. He is going to become king of Israel and he is going to lead his people in battle—therefore, God gives him the Holy Spirit. Because of this, Saul is going to have an

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[38] I couldn't help it. I can't pass up a good play on words.

[39] *The New Bible Dictionary;* editor J. D. Douglas; ©Inter-Varsity Fellowship, 1962; ©by W. B. Eerdmans Publishing Co.; p.525.

interest in things spiritual. It is possible that he goes into a fortress, which is also in keeping with the word bâmâh. Albright excavated an area three miles north of Jerusalem and showed several correlations between the city of Gibeah and this site. Some 40 years later, P. Lapp excavated this same tell. What they found was a tower fortress at the top of the tell, which dates back to the time of King Saul.[40] This is what we could be speaking of in this verse. This could have simply been the place of worship for that city, and that is where Saul went to. Given that Saul had recently been regenerated, this would be a likely place for him to go to.

Now, think about the remarks that we have heard—*isn't this Saul, Kish's boy?* The implication is, Saul and his father Kish are not known for their spiritual interests. People don't mention Kish, and others remark, "He is that man I saw in church the other day." Because they didn't. Saul's uncle, on the other hand, is a believer and does have an interest in spiritual things. Therefore, when Saul goes up the hill to worship at the high place, instead of going right home, he will run into his uncle. His uncle is going to have an interest in Saul's meeting with Samuel. He will ask Saul questions about that; however, Saul is not going to tell him everything.

Saul and His Uncle

And so says an uncle of Saul unto him and unto his young man, "Where did you [all] go?" And so he says, "To seek the donkeys and so we see that not and so we go unto Samuel."	1Samuel 10:14	**So the uncle of Saul's said to him and to his servant, "Where did you [both] go?" And he said, "To find the donkeys and when we saw [they were] not [to be found], we went to Samuel."**

Then Samuel's uncle said to him and his servant, "Where did you both go?" And Samuel answered, "To find the donkeys. However, when we could not find them, we went to see the prophet Samuel."

First, what others have done:

Ancient texts:

Masoretic Text	And so says an uncle of Saul unto him and unto his young man, "Where did you [all] go?" And so he says, "To seek the donkeys and so we see that not and so we go unto Samuel."
Septuagint	And his kinsman said to him and to his servant, "Where did you go?" And they said, "To seek the asses; and we saw that they were lost, and we went in to Samuel."

Significant differences:

Thought-for-thought translations; paraphrases:

The Message	His uncle asked him and his servant, "So where have you two been all this time?" "Out looking for the donkeys. We looked and looked and couldn't find them. And then we found Samuel!"

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Saul's uncle asked him and his servant, "Where did you go? "To look for the asses," he replied.

Literal, almost word-for-word, renderings:

NASB	Now Saul's uncle said to him and his servant, "Where did you go?" And he said, "To look for the donkeys. When he saw that they could not be found, we went to Samuel."
Young's Updated LT	...and the uncle of Saul says unto him, and unto his young man, 'Where did you go?' And he says, 'To seek the asses; and we see that they are not, and we come in unto Samuel.'

What is the gist of this verse? Saul speaks to his uncle, probably in the high place, and his uncle asks him, "Where did you two go?" Saul answers that they have spent all of this time pursuing the donkeys; and that they also went to speak to Samuel, the prophet.

1Samuel 10:14a

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-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
dôwd (דּוֹד) [pronounced *dohd*]	*beloved, love, uncle*	masculine singular construct	Strong's #1730 BDB #187
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied); with the 3rd person masculine singular suffix	Strong's #413 BDB #39
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
naʿar (נַעַר) [pronounced *NAH-ğahr*]	*boy, youth, young man, personal attendant*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #5288 & #5289 BDB #654
ʾân (אָן) [pronounced *awn*]	*where;* with regards to time it means *until when, how long, to what point*	adverb	Strong's #575 BDB #33
hâlakᵉ (הֲלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	2nd person masculine plural, Qal perfect	Strong's #1980 (and #3212) BDB #229

Translation: So the uncle of Saul's said to him and to his servant, "Where did you [both] go?" Like anyone else, Saul probably had several uncles. Either Abner or Ner was an uncle of Saul's (see my discussion of this in

1Chron. 8:30–32) and this could be one of them (they are mentioned in 1Sam. 14:50). Since Saul and his servant have been gone for about 3 days—which is perhaps longer than they should have been gone under these circumstances—so his uncle naturally asks, "Where did you both go?"

1Samuel 10:14b

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-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bâqash (בָּקַש) [pronounced *baw-KAHSH*]	*seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence*	Piel infinitive construct	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 (אָתוֹן) [pronounced *aw-THORN*]	*ass, she-ass, donkey*	feminine plural noun with the definite article	Strong's #860 BDB #87

Translation: And he said, "To find the donkeys... Now, obviously, Saul's uncle knows that Saul went out in search of the donkeys; Saul will append this answer with...

1Samuel 10:14c

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
râʾâh (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 plural, Qal imperfect	Strong's #7200 BDB #906
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
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

1Samuel 10:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers

With the kîy conjunction, we do not have a given meaning in BDB or in Gesenius. Literally, this would mean *for [there is] nothing, because [there is] nothing;* and together, these two words have been translated *that [they were] nowhere* [KJV, MKJV]; *that [they were] not* [LTHB]; *that [they were] nowhere [to be found]* [NKJV]; *they were not to be found* [ESV, Owen]; *that they were not found* [HNV, WEB]; *that they could not be found* [NASB]; *that they are not* [Young]; *they weren't there* [HCSB].

Translation: ...and when we saw [they were] not [to be found],... Or, "...then we saw that [they were] not..." The idea is simply that they could not find the asses.

1Samuel 10:14d

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
The wâw consecutive can also be rendered *so, that, yet, therefore*. There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.			
bôwʾ (בּוֹא) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	1st person plural, Qal imperfect	Strong's #935 BDB #97
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028

Translation: ...we went to Samuel." Samuel was well-known throughout the land, although the beginning of this chapter seems to indicate that Saul really didn't know anything about him. However, Saul speaks of him casually now—that is, he does not call him *Samuel the prophet*—which would indicate that his uncle knew who Samuel was (which makes sense, as Saul and his uncle are apparently at a place where God is worshiped).

Now, all of this is fascinating to the uncle for several reasons. He obviously knew Saul and knew of his lack of interest in spiritual things. Recall, it was the servant who told Saul that there was a man of God in the city where they were. Saul did not appear to be aware of that and the servant urged them to see this prophet. Now, Samuel was the prophet and judge to Israel, and their dropping in to see Samuel was like my dropping by to say hello to the president of the United States. I was close to Washington DC, so I thought I would just stop in to see the prez and find out how he is doing. Or, if you would rather, I was near Billy Graham's place and I decided to drop in on him to see what was going on. Of course, deciding to meet either person would be more jaw-dropping if they were expecting me and had a banquet waiting for me.

From the context and the order of this narrative, it is likely that Saul finds his uncle in the high place involved in some sort of worship service, not unlike 1Sam. 9:19. On the other hand, as I have mentioned before, Saul going up to the *high place* could simply refer to entering into the fortress which marked this town's inner boundaries, which would mean that Samuel naturally ran into his uncle near or at the family compound. Although that approach is possible, it is less likely.

God puts certain people together at certain times. It is reasonable to suppose the both Kish and Saul had no interest in spiritual things—so, therefore, God sets things in motion for Saul to meet his uncle instead, an uncle who apparently has more of an interest in spiritual things.

And so says an uncle of Saul, "Make known, please, to me what had said to you Samuel."	1Samuel 10:15	**Then Saul's uncle said, "Please explain what Samuel said to you."**

Then Saul's uncle said, "Tell me what exactly did Samuel say to you."

Here is what others have done:

Ancient texts:

Masoretic Text	And so says an uncle of Saul, "Make known, please, to me what had said to you Samuel."
Septuagint	And his kinsman said to Saul, "Tell me, I pray you, what did Samuel say to you?"
Significant differences:	No significant differences—the word *uncle* does not have to mean *uncle*.

Thought-for-thought translations; paraphrases:

The Message	"So," said Saul's uncle, "what did Samuel tell you?"

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	"Tell me," said Saul's uncle, "what did Samuel say to you?"

Literal, almost word-for-word, renderings:

NASB	And Saul's uncle said, "Please tell me what Samuel said to you."
Young's Updated LT	And the uncle of Saul says, 'Declare, I pray you, to me, what Samuel said to you?'

What is the gist of this verse? Saul's uncle asks him about his meeting with Samuel.

1Samuel 10:15a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
dôwd (דּוֹד) [pronounced *dohd*]	*beloved, love, uncle*	masculine singular construct	Strong's #1730 BDB #187
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
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*	2nd person masculine singular, Hiphil imperative with the voluntative hê	Strong's #5046 BDB #616

1Samuel 10:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ' (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 *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510

Translation: Then Saul's uncle said, "Please explain... And, you will notice in the past several verses that we are back to a fairly easy vocabulary and sentence structure. Saul's uncle has a definite interest in Saul's meeting with Samuel. Although we do not get a peak into his brain, he is probably going to be aware that Saul and Samuel spoke of things which were less mundane than the disposition of the donkeys.

1Samuel 10:15b

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
mâh (מה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
'âmar (אמר) [pronounced *aw-MAHR*]	*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 2nd person masculine singular suffix	No Strong's # BDB #510
Shᵉmûw'êl (שְמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028

Translation: ...what Samuel said to you." This gives us: Then Saul's uncle said, "Make know to me, please, what Samuel said to you."

Why was the uncle asking all of these questions? The talk of the town is Samuel speaking with the prophets and holding his own. This is quite unusual to begin with, and even more so for a man who appeared to have no spiritual inclination whatsoever. Since all of this came to pass after this trip, Saul's uncle inquires about the trip. Furthermore, the uncle finds Saul at this place of worship—there are a number of people that I know that I would be surprised to see at my church. First thing I'd do is walk up to them and say, "What the hell are you doing here?" Saul's uncle has not said this, but Saul worshiping (a reasonable assumption on my part) is an unusual thing to happen.

And so says Saul unto his uncle, "A making known he made known to us that had been found the donkeys." And a word of the kingdom he had not make known to him which said Samuel.

1Samuel 10:16

Then Saul said to his uncle, "He clearly made known that the donkeys had been found." And he did not make know to him the matter of the kingdom [of] which Samuel had spoken.

Samuel replied, "He emphatically told us that the donkeys had been found." Saul, however, did not disclose to his uncle the matter of the kingdom of which Samuel spoke.

First, what others have done:

Ancient texts:

Masoretic Text	And so says Saul unto his uncle, "A making known he made known to us that had been found the donkeys." And a word of the kingdom he had not make known to him which said Samuel.
The Septuagint	And Saul said to his kinsman, "He verily told me that the asses were found." But the matter of the kingdom he told him not.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Saul answered, "He told us the donkeys had been found." But Saul didn't mention that Samuel had chosen him to be king.
NJB	Saul said to his uncle, "'He merely told us that the donkeys were already found,' but did not mention anything that Samuel had said about the kingship.
REB	'He told us that the donkeys had been found,' replied Saul; be he did not repeat what Samuel had said about his being king.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Saul answered his uncle, "He just told us that the asses had been found." But he did not tell him anything of what Samuel had said about the kingship.

Literal, almost word-for-word, renderings:

NASB	So Saul said to his uncle, "He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom which Samuel had mentioned.
Young's Updated LT	And Saul says unto his uncle, 'He certainly declared to us that the asses were found;' and of the matter of the kingdom he has not declared to him that which Samuel said.

What is the gist of this verse? Saul tells his uncle that Samuel revealed to him that the donkeys had been found; but he does not tell him that Samuel anointed Saul as the next king.

1Samuel 10:16a			
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 10:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (אָמַר) [pronounced aw-MAHR]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	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
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
dôwd (דּוֹד) [pronounced *dohd*]	*beloved, love, uncle*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1730 BDB #187
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*	Hiphil infinitive absolute	Strong's #5046 BDB #616
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 perfect	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
kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâtsâʾ (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
ʾâthôwn (אָתוֹן) [pronounced aw-THORN]	*ass, she-ass, donkey*	feminine plural noun with the definite article	Strong's #860 BDB #87

Translation: Then Saul said to his uncle, "He clearly made known that the donkeys had been found." The implication that Saul has made is that was all that they talked about. Saul went to Samuel, and Samuel said, "Your donkeys have been found." Now, what Saul says here is actually kind of funny. What Samuel said was of great importance, although the matter of the donkeys was of the least importance. But this is all that Saul mentions, saying, "He emphatically told us that the donkeys had been found!" Oh, yeah, Samuel clearly and emphatically told us all about the donkeys.

1Samuel 10:16b

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, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (את) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced *dawᵇ-VAWR*]	*word, saying, doctrine, thing, matter, command*	masculine singular construct	Strong's #1697 BDB #182
mᵉlûwkâh (מְלוּכָה) [pronounced *mᵉloo-KAW*]	*kingdom, kingship, kingly office, monarchy, royalty*	feminine singular noun with the definite article	Strong's #4410 BDB #574
lô (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 perfect	Strong's #5046 BDB #616
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
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3ʳᵈ person masculine singular, Qal perfect	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

Translation: And he did not make know to him the matter of the kingdom [of] which Samuel had spoken. Or, And of the matter of the royal office, he did not make known what Samuel had said. We recall that what Samuel said about the donkeys was pretty much an aside which was said in order to get Saul's attention and to get to what was important. I hope that you recognize that, on the surface, it appears as though Saul is correctly reporting the conversation between Samuel and himself, however, notice that his emphasis gives his uncle a completely different view of what really happened. The donkeys were pretty unimportant to Samuel and mentioned simply because they were a concern to Saul. What Samuel told Saul was of great importance—not just to Saul but to the nation Israel. Saul leaves that out.

Samuel was pretty much taken aback by this visit with Saul. He was just a regular guy who was pretty tall and good looking; however, there was not a lot more going on than that. To be told that he was the man that all Israel wanted knocked Saul for a loop and he really wasn't going to talk about it. I think I already used the illustration that some stranger approached you and said that you would be the next president of the United States. This is not necessarily something you would discuss with everyone that you knew, even if the man telling you this was

a certified prophet. To Saul, this was too weird. So Saul told nothing about the short-term prophecy which Saul made, nothing about being filled with the Spirit as foretold by Samuel, and nothing about Samuel telling him that he would be made king over all Israel.

Now, why would God have Saul run into his uncle, even though Saul is not going to tell his uncle everything? Saul has to sort out what happened in his own mind; he has to recall all that Samuel said and then determine, *should I share that? Should I tell him this?* So, even though Saul does not tell his uncle everything, he does review it in his own mind to determine what he will share and what he won't. So, in meeting with his uncle, Saul does mentally review his visit with Samuel.

Application: It is a good idea to mentally review doctrine soon after you have learned it. When you learn spiritual information, you will be surprised how soon after you apply that same spiritual information.

Samuel Assembles Israel and Chooses a King by Lot

| **And so called Samuel the people unto Yᵉhowah the Mizpah, and so he says unto the sons of Israel,...** | 1Samuel 10:17–18a | **Then Samuel summoned the people to Yᵉhowah at Mizpah, and he said to the sons of Israel,...** |

Samuel then summoned the people to assemble before God at Mizpah, saying to them,...

Just as in the previous chapter, we went from one locality to another, we are doing the same thing right now. We have left Saul in his home town in Gibeah talking with his uncle and have gone to Samuel in Mizpah. Here's what others have done:

Ancient texts:

| Masoretic Text | And so called Samuel the people unto Yehowah the Mizpah, and so he says unto the sons of Israel,... |
| The Septuagint | And Samuel summoned all the people before the Lord to Massephath and he said to the children of Israel,... |

| Significant differences: | None. |

Thought-for-thought translations; paraphrases:

| CEV | Samuel sent messengers to tell the Israelites to come to Mizpah and meet with the Lᴏʀᴅ. [v. 17] |
| NJB | Samuel summoned the people to Yahweh at Mizpah and said to the Israelites,... |

Mostly literal renderings (with some occasional paraphrasing):

| JPS (Tanakh) | Samuel summoned the people to the Lᴏʀᴅ at Mizpah and said to them,... |

Literal, almost word-for-word, renderings:

| NASB | Thereafter Samuel called the people together to the Lᴏʀᴅ at Mizpah; and he said to the sons of Israel,... |
| *Young's Updated LT* | And Samuel calls the people unto Jehovah to Mizpeh, and says unto the sons of Israel,... |

What is the gist of this verse? Samuel gathers all of the people to worship Jehovah at Mizpah.

1Samuel 10:17			
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
tsâ´aq (צָעַק) [pronounced *tsaw-ĢAHK*]	*to cry, to cry out, to call, to summon*	3rd person masculine singular, Qal imperfect	Strong's #6817 BDB #858
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 (את) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
´am (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 definite article	Strong's #5971 BDB #766
`el (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217
Mits^epâh (מִצְפֶּה) pronounced *mitz^e-PAW*]	*outlook point, watchtower;* transliterated *Mizpah*	proper noun with the definite article	Strong's #4708 (& #4709) BDB #859

Translation: Then Samuel summoned the people to Y^ehowah at Mizpah,... Again, the Hebrew is quite simple. We have a similar assemblies in Judges 20:1 and 1Sam. 7:5–6. In the early history of Israel, there were several key cities: Mizpah, Shiloh and Bethel, all centrally located (Shiloh was in Ephraim and Mizpah and Bethel were on the border of Ephraim and Benjamin).

There are some who make a big deal that the meeting place here is Mizpah, whereas, back in 1Sam. 8:4, the meeting place was at Ramah.[41] I personally don't see any sort of a problem. There are obviously two different meeting places, both of which Samuel frequented regularly (see 1Sam. 8:16–17). Therefore, Samuel could choose to call a meeting at whatever place he found chose—furthermore, it is reasonable to assume that God had a reason for choosing this or that city.

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[41] Gnana Robinson not only calls attention to that, but then mentions the city of Ramath-mizpeh mentioned in Joshua 13:26. The two names are common names for cities, so we should not be shocked and surprised to have more than one city with the same name. The Ramath-mizpeh found in Joshua 13:26 is in Gad, which is on the other side of the Jordan from where we are here.

1Samuel 10:18a

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
`âmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
`el (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine plural construct	Strong's #1121 BDB #119
Yisᵉrâ`êl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: ...and he said to the sons of Israel,... Samuel has privately met with Saul and has privately anointing him king over Israel (1Sam. 9:26–10:1). This does not mean that Saul can now saunter on over to the capital building and step into the main office and begin barking orders. This is the public assembly where God's choice for Israel's king is presented to all of Israel. Furthermore, the king's responsibilities and limitations must be laid out as well. Samuel will do that in v. 25.

Then we have what Samuel said in vv. 18b–19:

"Thus has said Yᵉhowah, God of Israel, 'I [even] I brought up Israel out from Egypt and so I delivered you [all] from a hand of Egypt and from a hand of all the kingdoms—the ones oppressing you.'

1Samuel 10:18b

"Thus has pronounced Yᵉhowah, the God of Israel: 'I brought Israel up out of Egypt and I delivered you [all] from the hand of the Egyptians and from the hand of all the kings [which] have oppressed you.'

So Jehovah, the God of Israel, has proclaimed: 'I brought Israel up out of Egypt, delivering you all from the oppression of the Egyptians and the tyranny of the kings who have oppressed you.'

Here is what others have done:

Ancient texts:

Masoretic Text

"Thus has said Yᵉhowah, God of Israel, 'I [even] I brought up Israel out from Egypt and so I delivered you [all] from a hand of Egypt and from a hand of all the kingdoms—the ones oppressing you.'

Septuagint

"Thus has the Lord God of Israel spoken, saying, 'I brought up the children of Israel out of Egypt and I rescued you out of the hand of Pharao king of Egypt, and out of all the kingdoms that afflicted you.'

Significant differences:

There are additional descriptors found in the Greek which do not affect the meaning. These same descriptors are missing from the Latin and Syriac (which are from the same manuscript family as the MT, so we would expect that). In any case, the differences are insignificant.

Thought-for-thought translations; paraphrases:

CEV	When everyone had arrived, Samuel said: The LORD God of Israel told me to remind you that he had rescued you from the Egyptians and from the other nations that abused you. [v. 18]
NAB	"Thus says the LORD, the God of Israel, 'It was I who brought Israel up from Egypt and delivered you from the power of the Egyptians and from the power of all the kings that oppressed you.'

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	"Thus said the LORD, the God of Israel: 'I brought Israel out of Egypt, and I delivered you from the hands of the Egyptians and of all the kingdoms that oppressed you.'

Literal, almost word-for-word, renderings:

NASB	"Thus says the LORD, the God of Israel, 'I brought Israel up from Egypt, and I delivered you from the hand of the Egyptians, and from the power of all the kingdoms that were oppressing you.'
Young's Literal Translation	'Thus said Jehovah, God of Israel, I have brought up Israel out of Egypt, and I deliver you out of the hand of the Egyptians, and out of the hand of all the kingdoms who are oppressing you;...

What is the gist of this verse? Samuel speaks the words of God to the people in the first person, as a quote from God. God says that He is the One Who delivered Israel out of Egypt and from the kingdoms which sought to oppress them.

1Samuel 10:18b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
kôh (כֹּה) [pronounced *koh*]	*so, thus, here, hence*	adverb	Strong's #3541 BDB #462
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
ʾĔlôhîym (אֱלֹהִים) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural construct	Strong's #430 BDB #43
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: "Thus has pronounced Yᵉhowah, the God of Israel:... What Samuel is going to say is going to be a direct quotation from Jehovah Elohim. More than likely, we are going to get only a portion of what God said. As we have seen before, Samuel tends to leave out a lot of details.

1Samuel 10:18c

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
ʿâlâh (עָלֹה) [pronounced *ǵaw-LAWH*]	*to cause to go up, to lead up, to take up, to bring up*	1st person singular, Hiphil perfect	Strong's #5927 BDB #748
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yiseʾrâʾêl (יְשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
min (מֶן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
Mitzerayim (מִצְרֵים) [pronounced *mits-RAH-yim*]	*Egypt, Egyptians*	proper noun	Strong's #4714 BDB #595

Translation:...'I brought Israel up out of Egypt... We have the personal pronoun *I* here, which is added for emphasis. So this could be translated: "I [even] I brought up Israel out of Egypt..." The NAB gives us a good colloquial equivalent to the emphatic personal pronoun; then render this *'It was I who brought Israel out of Egypt...'* The God of Israel has remained constant. Even though time passes and even though they moved from the land to Egypt to Israel, the Jews always were guided be Jehovah Elohim.

1Samuel 10:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
nâtsal (נָצַל) [pronounced *naw-TSAHL*]	*to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover*	1st person singular, Hiphil imperfect	Strong's #5337 BDB #664
ʾêth (אֵת) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to the 2nd person masculine plural suffix	Strong's #853 BDB #84
min (מֶן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
yâd (יד) [pronounced *yawd*]	*hand*	feminine singular construct	Strong's #3027 BDB #388
Mitzerayim (מִצְרֵים) [pronounced *mits-RAH-yim*]	*Egypt, Egyptians*	proper noun	Strong's #4714 BDB #595

Translation: ...and I delivered you [all] from the hand of the Egyptians... Or, "...and I rescued you [all] from the hand of the Egyptians..." God often reminded Israel that this is what He has done for Israel in the past (Judges 6:8–9 1Sam. 8:8) and various men of God have reminded Israel as well (Joshua 24:17 1Sam. 12:6, 8). God is Israel's ultimate deliverer. Many of the judges were called *deliverers* (Judges 3:9, 15, 31 6:14 10:1 13:5), but they were only *deliverers* in a secondary sense: God sends deliverers to Israel and He delivers Israel through them (Judges 2:18 6:14 1Sam. 12:11).[42] God is Israel's Deliverer. This is important, as we are taught early on that our Savior is God, not a man. You might hear the gospel from someone you respect and even love, but God is your Deliverer, your Savior.

1Samuel 10:18e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
yâd (יָד) [pronounced *yawd*]	*hand*	feminine singular construct	Strong's #3027 BDB #388
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
mam^elâkâh (מַמְלָכָה) [pronounced *mahm^e-law-kaw*]	*kingdom, sovereignty, dominion, reign, dynasty;* used to refer to both the royal dignity and to the country of a king	feminine plural noun with the definite article	Strong's #4467 BDB #575
lâchats (לָחַץ) [pronounced *law-KHAHTZ*]	*to squeeze, to press;* therefore, figuratively, *to oppress, to afflict*	masculine plural, Qal active participle	Strong's #3905 BDB #537
ʾêth (את) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to the 2nd person masculine plural suffix	Strong's #853 BDB #84

Translation: ...and from the hand of all the kings [which] have oppressed you.' here we have the feminine plural noun *kingdoms, sovereignty, dominion, reign;* it is used to refer to both the royal dignity and to the country of a king. We may render it king, particularly with the masculine plural participle which follows. Both this word and that verb are preceded by definite articles, which indicates that we are speaking of the same thing. This would indicate that mam^elâkâh should be rendered *kings* in this context. Another reasonable rendering is, '...and from the hand of all the kingdoms, the ones oppressing you.' This is a reference to the book of Judges wherein Israel went through this continual cycle of oppression, deliverance, oppression, deliverance. There were several kings within the Land of Promise and without who persecuted Israel, and God faithfully delivered Israel each and every time. This was all fairly recent history that the Israelites were aware of. The point being made is, God did not work through a monarch of Israel in order to pull Israel out of Egypt; God did not require a king of Israel in order to deliver Israel at various points in time during the time of the judges. So, even though God is about to give this people a king, it is not something which He needs to do in order to protect and deliver them.

With the advent of the tongues movement and all of the goofy people who have come out of that movement proclaiming great prophetic things, I want you to recognize what is actually occurring here. This is not new

[42] This was paraphrased from *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 385.

information. God did not just come to Samuel that previous night and say that He brought the sons of Israel out of Egypt. God did not come to Samuel in a dream-vision and proclaim that He had delivered Israel out of the hand of many oppressive kings. It was not like Samuel was proclaiming this as some new and incredible doctrine. God had said this over and over again and Samuel was quoting what God had already said in Scripture and what the people should have known. What I am saying is, it is possible that all of this came together without God speaking to Samuel again, as this information his is textbook, stuff which Samuel already knew. So we have two possible scenarios: God came to Samuel in the night and told him these things and said to gather Israel at Mizpah; or, Samuel simply took this upon himself to call the meeting. I do not find compelling evidence for either approach.

And you [all] the day [even you] have rejected your Elohim Who delivers you from all your evils and your adversities and so you say to Him, 'For a king You will set over us.' And therefore, present yourselves to faces of Yᵉhowah to your tribes and to your thousands."	1Samuel 10:19	**And you today have rejected your God Who delivers you from all your disasters and your afflictions and you say to Him, 'For you will set a king over us.' Now therefore, present yourself before Yᵉhowah by your tribes and by your families."**

Today you have rejected your God, Who has in the past delivered you from all the disasters and afflictions which have beset you. Instead, you say, 'No, you will place a king over us.' Now, therefore, present yourselves to Jehovah by your tribes and by your families."

First, what others have done:

Ancient texts:

Masoretic Text	And you [all] the day [even you] have rejected your Elohim Who delivers you from all your evils and your adversities and so you say to Him, 'For a king You will set over us.' And therefore, present yourselves to faces of Yᵉhowah to your tribes and to your thousands."
Septuagint	And you [all] have this day rejected God, Who is Himself your Deliverer out of all your evils and afflictions; and you [all] said, 'Nay, but you will set a king over us." And now stand before the Lord according to your tribes, and according to your families."
Significant differences:	The LXX has *no* instead of *to Him;* which is in agreement with the Latin and the Syriac. The difference between *thousands* and *families* at the end is simply one of translation. Again, no significant differences.

Thought-for-thought translations; paraphrases:

CEV	God has rescued you from your troubles and hard times. But you have rejected your God and have asked for a king. Now each tribe and clan must come near the place of worship so the LORD can choose a king.
REB	But today you have rejected your God who saved you from all your misery and distress; you have said, "No, set a king over us." Therefore take up your positions now before the LORD tribe by tribe and clan by clan.'

Mostly literal renderings (with some occasional paraphrasing):

Literal, almost word-for-word, renderings:

The Emphasized Bible	But today you have rejected you're a God who delivered you from all your troubles and calamities. For you said, 'No, set up a king over us!' Now station yourselves before the LORD, by your tribes and clans."
NASB	"But you today rejected your God, who delivers you from all you calamities and your distresses; yet you have said, 'No [MT, *to Him*], but set a king over us!' Now therefore present yourselves before the LORD by your tribes and by your clans."
Young's Updated LT	...and you [all] today have rejected your God, who *is* Himself your saviour out of all your evils and your distresses, and you [all] say, 'Nay, but—a king you do set over us;' and now, station yourselves before Jehovah, by your tribes, and by your thousands.'

What is the gist of this verse? Samuel reminds this people that they have rejected God because they desire a king. Then he tells them to organize themselves by tribes and clans.

1Samuel 10:19a

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; though*	simple wâw conjunction	No Strong's # BDB #251
ʾattem (אַתֶּם) [pronounced *aht-TEM*]	*you all, you guys, you* (often, the verb *to be* is implied)	2nd person masculine plural, personal pronoun	Strong's #859 BDB #61
yôwm (יוֹם) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398
mâʾaç (מַאַס) [pronounced *maw-AHS*]	*to reject, to despise, to lightly esteem, to refuse*	2nd person masculine plural, Qal perfect	Strong's #3988 BDB #549
ʾêth (את) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾĔlôhîym (אֱלֹהִם) [pronounced *el-o-HEEM*]	*gods, foreign gods, god; God; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun with the 2nd person masculine plural suffix	Strong's #430 BDB #43

Translation: And you today have rejected your God... Compare 1Sam. 8:7, 19 12:12. As has been discussed, Israel has been the only theocracy in all of human history. God ruled over that nation. God communicated to Israel through His word and through His messengers (chiefly prophets and deliverers, when one was required). However, Israel has decided that they need something more visible and constant to them, and they have demanded that Samuel appoint a king over all of them. Israel did not want a deliverer every now and again; they wanted a king who was there at all times.

I should point out that, Israel was attacked by other nations during periods of spiritual degeneracy. It was not like a country suddenly invaded Israel, Israel had distress and oppression placed upon her, and then God got around to delivering her. Every problem which Israel had was brought on by the people of Israel. These were not random events which required a king ready to do battle. These were consequences of their idolatry, which required them to look to God (not to look to a king) for deliverance.

1Samuel 10:19b

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
hûwʾ (הוּא) [pronounced *hoo*]	*he, it;* as a demonstrative pronoun: *that, this*	3rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
These two words together might be rendered *he who, he that, the one who*.			
yâshaʿ (יָשַׁע) [pronounced *yaw-SHAHĢ*]	*to deliver, to save; to set free, to preserve; to aid, to give relief*	Hiphil participle	Strong's #3467 BDB #446
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510
The lâmed preposition here appears to function more in the way of identifying what the verb acts upon than as a preposition.			
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	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 plural noun	Strong's #3605 BDB #481
râʿâh (רָעָה) [pronounced *raw-ĢAW*]	*evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible*	feminine plural noun with the 2nd person masculine plural suffix	Strong's #7451 BDB #949
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
tsârâh (צָרָה) [pronounced *tzaw-RAW*]	*troubles, distresses, disasters, afflictions, adversities*	feminine plural noun with the 2nd person masculine plural suffix	Strong's #6869 BDB #865

Translation: ...Who delivers you from all your disasters and your afflictions... Then Samuel reminds them of what God has done on their behalf. This could also be rendered: "...Who has delivered you from all your evils and all your adversities." We might seek guidance and help from another, but there is no denying for any believer that God has delivered him several times.

Notice, again, Samuel drives home that God is the One Who delivers them—it is not man. Just because there is a king in office, that does not mean that it will not be God Who delivers them.

1Samuel 10:19c

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-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	2nd person masculine plural, 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*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510

Instead, some manuscripts read:			
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Although the lâmed preposition with a 3rd person masculine singular suffix—lôw (לוֹ) [pronounced *low*]—is spelled differently from the negation above, they are pronounced the same way. This would explain why they have been confounded from time to time.

kîy (כִּי) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
melekᵉ (מֶלֶךָ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun	Strong's #4428 BDB #572
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	2nd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 1st person plural suffix	Strong's #5921 BDB #752

Translation: ...and you say to Him, 'For you will set a king over us.' In the Greek, in some Hebrew manuscripts and in several other codices, we have the negative particle. The difference is this: the lâmed preposition + the 3rd person masculine singular suffix = לוֹ; the negative = לֹא. You may ask how can such a mistake be made; actually, very easily. Both of these *words* are pronounced exactly the same. Therefore, a very tired scribe, as he rewrites this manuscript, says the word to himself and then copies it, but writes the wrong thing. As you no doubt notice, the translators are pretty much in agreement here (of the ones which I quote, both the NASB and the JPS both footnote this). "And you have said, 'No!' There is another option which I do not find offered—it is possible that this reads lû (לוּ) [pronounced *lue*] and it means *O that, would that, if only, if*. Now the only difference is a misplaced vowel point. This gives us: "And you have said, 'Oh that a king were set over us.' Before we summarize the three possibilities, note the next phrase, which reads, 'For a king You will set over us.' Now let's look at the three possible renderings and comment on each rendering.

Let's just sum up what we have here:

Three Possible Translations of 1Sam. 10:19a

Supporting manuscripts	The resulting translation	Comments
The Hebrew	And you today have rejected your God Who delivers you from all your disasters and your afflictions and you say **to Him**, 'You will set a king over us.'	This does make perfect sense and there is no reason to outright reject this translation. This is also the conclusion of Keil and Delitzsch.[43]
One early printed edition, LXX, Vulgate and Syriac	And you today have rejected your God Who delivers you from all your disasters and your afflictions and you say, '**No**, for you will set a king over us.'	This is favored (1) because several manuscripts are in agreement and (2) this verse almost matches 1Sam. 8:19. A problem is the kîy which follows. That makes little sense.
No manuscript evidence	And you today have rejected your God Who delivers you from all your disasters and your afflictions and you say, '**Oh that**, for you will set a king over us.'	I don't offer this as a viable solution, but as a possibility which someone might think of later. I would reject this because, when factoring in the kîy, it no longer makes sense.

Despite the fact that God faithfully sent Israel a deliverer every time that they called out to Him, the Israelites want to set up their own permanent deliverer, who they can go to instead of God.

1Samuel 10:19d

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
ʽattâh (עַתָּה) [pronounced *ģaht-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 ʽattâh 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.			
yâtsab (צַב) [pronounced *yaw-TSAHBⱽ*]	*to set oneself [in a place], to take a stand*	2ⁿᵈ person masculine plural, Hithpael imperative	Strong's #3320 BDB #426
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּם) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

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[43] Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 435.

1Samuel 10:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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*.			
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
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 (הָיַ) [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*.			
shêbeṭ (שֵׁבֶט) [pronounced *SHAYᴮ-vet*]	*rod, staff, club, scepter* and figuratively for a *tribe, subdivision of a tribe* or *family*	masculine plural noun with the 2ⁿᵈ person masculine plural suffix	Strong's #7626 BDB #986
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
ʾălâphîym (אֲלָפִים) pronounced *uh-law-FEEM*]	*thousands, families, [military] units*	masculine plural noun with the 2ⁿᵈ person masculine plural suffix	Strong's #505 (and #504) BDB #48

Translation: Now therefore, present yourself before Yᵉhowah by your tribes and by your families." Or, "Now, therefore, take a stand before Jehovah by your tribes and by your thousands [or, *families*]..." I don't know exactly how this was done—that is, how they assembled all of Israel before God. My guess is that these were the adult males, excluding the servants. There is an organizational chart for the Israelites when moving along with the Ark in the desert. Apparently, they either followed this same configuration, or Samuel had devised a similar one.

And so brings near Samuel all tribes of Israel and so is taken [by lot?] a tribe of Benjamin.	1Samuel 10:20	**Then Samuel brought all the tribes of Israel near and the tribe of Benjamin was taken [from them].**

Then Samuel brought all of the tribes of Israel near and then took the tribe of Benjamin out of them.

Let's see what others have done here:

Ancient texts:

Masoretic Text	And so brings near Samuel all tribes of Israel and so is taken [by lot?] a tribe of Benjamin.
Septuagint	And Samuel brought near all the tribes of Israel and the tribe of Benjamin is taken by lot.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Samuel brought each tribe, one after the other, to the altar, and the LORD chose the Benjamin tribe.
NAB	So Samuel had all the tribes of Israel come forward, and the tribe of Benjamin was chosen.
NJB	Samuel then made all the tribes of Israel come forward, and the lot indicated the tribe of Benjamin.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Samuel brought forward each of the tribes of Israel, and the lot indicated the tribe of Benjamin.

Literal, almost word-for-word, renderings:

NASB	Thus Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot.
Young's Updated LT	And Samuel brings near the whole tribes of Israel and the tribe of Benjamin is captured,...

What is the gist of this verse? Samuel chooses the tribe of Benjamin out from the other tribes.

1Samuel 10:20a			
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
qârab (קָרַב) [pronounced *kaw-RA^BV*]	*to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove*	3rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
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 (את) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Samuel 10:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced *kohl*]	with a plural noun, it is rendered *all of, all; any of*	masculine singular construct with a plural noun	Strong's #3605 BDB #481
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^erầêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: Then Samuel brought all the tribes of Israel near... We have some kind of configuration of these tribes before Samuel.

1Samuel 10:20

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
lâkad (לַכָד) [pronounced *law-KAHD*]	*was captured, was seized, was taken, was chosen [by lot]; trapped*	3rd person masculine singular, Niphal imperfect	Strong's #3920 BDB #539
Lâkad (לַכָד) has three basic meanings: ❶ *to take, to catch, to take as a capture, to capture;* ❷ *to intercept, to take before;* ❸ *to take, to chose [something by lot].* The Niphal is simply the passive of either ❶ (2Kings 16:18 Psalm 9:16 Jer. 51:56) or ❸ (1Sam. 10:20–21).			
shêbeţ (שֵׁבֶט) [pronounced *SHAY^B-vet*]	*rod, staff, club, scepter* and figuratively for a *tribe, subdivision of a tribe* or *family*	masculine singular construct	Strong's #7626 BDB #986
Bin^eyâmîyn (בִּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122
Spelled here Bin^eyâmîn (בִּנְמִן) [pronounced *bin-yaw-MIN*].			

Translation: ...and the tribe of Benjamin was taken [from them]. We had a similar situation occur in Joshua 7:14–18 when Achan had kept back some merchandise that he had pilfered from Jericho (Jericho and all of its stuff was to be destroyed). We also have a similar situation in 1Sam. 14:41–42. In all three scenarios, we have the Niphal imperfect of lâkad. In Joshua 7:14–18, we are told that the Lord will take (Qal imperfect of lâkad) the proper tribe, and from that tribe, the proper family.

After staring at this and the related passages for some time, I feel that I need to ask the question...

Does Lâkad Really Mean *to Take* or *to Choose by Lot*?

1. First of all, there is a verb/noun combination which is clearly associated with *casting lots* or *with lots falling [on someone]*.
    a. Actually, there are several verbs which may be used, most of which are quite commonly found throughout the Old Testament.
        i.   Nâthan (נָתַן) [pronounced *naw-THAHN*], which means *to give, to grant, to place, to put, to set*. To the minds of the translators of the authorized version, this is the most versatile of the Hebrew language and is translated 84 different ways: it is rendered *cause, shoot forth, strike, hang up, cast, count, commit, utter,* etc. Strong's #5414 BDB #678.
        ii. ʿâlâh (עָלָה) [pronounced *ǵaw-LAWH*], which means *to go up, to ascend, to rise, to climb*. Strong's #5927 BDB #748.
        iii. Yâtsâʿ (יָצָא) [pronounced *yaw-TZAWH*], which means *to go out, to come out, to come forth*. Strong's #3318 BDB #422.
        iv. One of the few times we actually have the phrase *to throw lots* is in Joshua 18:6, where the verb is yârâh (יָרָה) [pronounced *yaw-RAWH*], which means *to throw, to throw out, to throw down, to shoot*. Strong's #3384 BDB #434.
        v.   We do have a verb that, in the Hiphil, is associated with *throwing down* lots: nâphal (נָפַל) [pronounced *naw-FAHL*]. Nâphal means *to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply*. In the Hiphil, it means among other things, *to cast lots* (1Chron. 26:14 Neh. 10:34 11:1 Esther 9:24 Job 6:27 Psalm 22:18 Isa. 34:17). This is **not** the word used for *casting lots* in Joel 3:3 or in Obad. 1:11. Strong's #5307 BDB #656.
        vi. We have a synonym found in Joshua 18:8, 10: shâlakᵉ (שָׁלַךְ) [pronounced *shaw-LAHKᵉ*], which means *to throw, to cast, to fling*. Strong's #7993 BDB #1020.
    b. The key to the meanings of the verbs above is the masculine noun gôrâl (גּוֹרָל) [pronounced *goh-RAWL*], which means *lot, allotment, portion, recompense, retribution*. Although most translations render this noun in a variety of ways, the KJV consistently renders it *lot* or *lots*. Strong's #1486 BDB #174.
        i.   We find this used in conjunction with nâthan in Lev. 16:8.
        ii. Gôrâl is used with ʿâlâh in Lev. 16:9–10. Interestingly enough, even though most translations render this *which lot falls to him* (or words to that effect), it is really *which lot goes up to him*. We find this same phrase in Joshua 19:10.
        iii. Gôrâl is used in conjunction with the prepositional phrase *according to* when dividing up land in Num. 26:56 (see v. 55 as well). It is associated with the bêyth preposition (which could be rendered *by means of*) in Num. 36:2–3 Joshua 14:2 19:51 21:4–6, 8 Judges 20:9.
        iv. When gôrâl is used with yâtsâʿ (Num. 33:54), it is rendered something like the *lot falls to him,* but it really means whichever lot *comes forth* or *comes out* to him. Again, this is in association with the distribution of land. We find it used in a similar fashion in Joshua 16:1 19:1, 17, 24, 32, 40 21:4.
        v.   We find gôrâl used with the simple verb *to be* in Joshua 15:1 17:1 21:40.
        vi. Gôrâl is used with the number *one* when the tribe of Joseph complains about the inheritance that they got based upon *one* lot in Joshua 17:14, 17.
        vii. Even though we have the very common phrase *to cast lots,* we don't actually find *that* phrase until Joshua 18:6, 8, 10.
2. The point in bringing up these previous verbs and nouns is twofold:
    a. When we have a casting or throwing of lots, we always find the noun gôrâl.
    b. In the three passages where lâkad is rendered *to take [by lot],* we do not find the word gôrâl anywhere in that context (Joshua 7:14–18 1Sam. 10:20–21 14:41–42).
3. We find numerous passages where lâkad simply means *to take, to capture*.
    a. We have countries, cities or the spoil of cities *taken* in Num. 21:32 32:29 Deut. 2:35 Joshua 6:20 8:19, 21 10:1, 28, 42 15:16 Judges 1:12 2Sam. 12:27–28 2Kings 17:6 2Chron. 15:8.
    b. We have kings which Joshua *captured* in Joshua 11:12, 17.
    c. We have Saul *taking* or *assuming control* over the kingdom in 1Sam. 14:47.
4. My point is that, apart from these three passages which have been traditionally rendered, the *taking* of

Does Lâkad Really Mean *to Take* or *to Choose by Lot?*

something was a matter of power and/or authority. There was no chance involved; there was not the situation where one person could take this, and another take that.

5.   In the three passages under examination, we have the verb lâkad in the Niphal imperfect only (passive incomplete action). The Niphal is easy to understand in the three contexts, as a tribe, family or person receive the action of the verb—i.e., they are taken. The imperfect tense means that we are looking at part of a whole event or situation; Samuel, for instance, did not simply choose Saul.   This was a long process wherein all the tribes (or a representative thereof) walked before Samuel.   The *choosing* of one tribe was simply part of this event or situation.

6.   Therefore, what happened in Joshua 7:14–19? No stones were thrown, no piece of wood was taken out of a sack. A representative from each tribe walked before Joshua and he took the representative of the tribe of Judah. We are not told why. Did the High Priest with his rock-laden vest indicate which tribe was to be taken? It does not say that. Did God tell Joshua which one to take? It does not say that. However, in v. 14, Jehovah tells Joshua that it will be the tribe which Jehovah takes. Now, the tribes walk before Joshua and he *takes* one of them. God said that it would be the tribe that *He* took. So, somehow, God indicated to Joshua which tribe to choose. Could we rule out the use of lots? Not really, except that when the word lâkad is used, we never find the word gôrâl—not even in the same general context. What we do know is that Joshua did not apparently know which tribe was to be taken; God somehow made that clear to him. The method by which He did is unknown to us.

7.   The second example is our passage, 1Sam. 10:20–21. Samuel knew who the king was already. Therefore, when he took whichever tribe and whichever family, he already knew who he was ultimately taking. Now, possibly a key statement is And Saul ben Kish was taken (v. 21b). But Saul was not there! So, how do you choose someone without their being there? Samuel either called out Saul's name or he drew Saul's name from a hat filled with the business cards of the sons of the Matrite family. This might infer lots; however, again, we do not find the word gôrâl anywhere in this context.

8.   The final example of the use of lâkad is in this way is in 1Sam. 14:41–42. Again, we do not have the word for *lots* (gôrâl), but we do have one of the common words used here for *throwing down* lots, which is nâphal.

9.   **Based on the information that we have, we must conclude that the verb lâkad means *to take, to capture;* and that we have no irrefutable evidence that lots are involved when this word is used.** That lots are involved in 1Sam. 14:41–42 may be implied, but not undisputably so. Obviously, if lots were involved in 1Sam. 14:41–42, then we could easily infer that they were involved in Joshua 7:14–19 and 1Sam. 10:20–21.

10.   The primary conclusion, which *is* irrefutable, is that, despite the many times that lots are thrown to determine this or that, we are *never* given exact mechanics that we could reproduce.

11.   I should conclude by mentioning that most exegetes and most translations do take the position that *lâkad* here means *to chose by casting lots*.

12.   The Greek does interpret this word in that way.

13.   In studying this passage and the others, I do not believe that this has anything to do with chance, but that this is a ceremonial thing which we are witnessing.

One thing about my exegesis which will irritate you at times is (1) there are times when I am going to be wishy-washy. In this particular situation, what I would like to lean toward is that the word *taken* simply means that and that we have no irrefutable evidence to the contrary. The problem is that, in this particular situation, there is some inferred evidence to the contrary (but not enough to completely sway me in that direction).   (2) The second thing that will irritate you is that there will be times when I will be dogmatic. I will take a position and hold to it. If I

believe that there is irrefutable evidence for this position or that, I will take that position, regardless of traditional or contemporary theological thought.[44]

And so he brings near a tribe of Benjamin to his families and so is chosen [by lot?} a family of the Matrites and so is chosen [by lot?] Saul a son of Kish and so they seek him [intensively] and he has not been found.	1Samuel 10:21	**Then he brings the tribe of Benjamin near by his families and then the family of the Matrites is taken. Finally, Saul ben Kish is taken and they looked [intensively] for him but he could not be found.**

Then Samuel brought the tribe of Benjamin near by their families, and then, by lot, selected the family of Matrites. Then, by lot, Saul ben Kish was selected. An intensive search was subsequently made for him, but he could not be found.

Here is what others have done:

Ancient texts:

Masoretic Text	And so he brings near a tribe of Benjamin to his families and so is chosen [by lot?] a family of the Matrites and so is chosen [by lot?] Saul a son of Kish and so they seek him [intensively] and he has not been found.
Septuagint	And he brings near the tribe of Benjamin by families, and the family of Mattari is taken by lot; and they bring near the family of Mattari, man by man, and Saul the son of Kis is taken; and he sought him, but he was not found.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Next, Samuel brought each clan of Benjamin there, and the LORD chose the Matri clan. Finally, Saul the son of Kish was chosen. But when they looked for him, he was nowhere to be found.
NJB	He then made the tribe of Benjamin come forward clan by clan, and the lot indicated the clan of Matri; he then made the clan of Matri come forward one by one, and the lot indicated Saul son of Kish, but when they looked for him, he was not to be found.
REB	Then he presented the tribe of Benjamin, family by family, and the family of Matri was picked. He presented the family of Matri, man by man, and Saul son of Kish was picked; but when search was made he was not to be found.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Then Samuel brought forward the tribe of Benjamin by its clans, and the clan of the Matrites was indicated; and then Saul son of Kish was indicated. But when they looked for him, he was not to be found.

Literal, almost word-for-word, renderings:

The Emphasized Bible	And <when he had brought near the tribe of Benjamin by their families> then was taken the family of Matri,—and <when he had brought near the family of Matri man by man> then was taken Saul the son of Kish; so they sought him but he was not to be found.

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[44] One area wherein I would be dogmatic would be, for instance, with regards to the gift of tongues. 99% of those who claim to speak in tongues speak in gibberish and say that they are speaking with the *tongues of angels*. That is pure poppycock and has absolutely no Scriptural foundation whatsoever (and yes, I have read I Cor. 13:1—your problem is that you have never had this passage explained correctly before).

NASB	Then he brought the tribe of Benjamin near by its families, and the Matrite family was taken. And Saul the son of Kish was taken; but when they looked for him, he could not be found.
Young's Updated LT	And he brings near the tribe of Benjamin by its families and the family of Matri is captured, and Saul son of Kish is captured, and they seek him, and he has not been found.

What is the gist of this verse? Samuel brings the tribe of Benjamin near by families and takes out from them the family of Matri; then Saul is named from the family of Matri, but Saul is nowhere to be found.

1Samuel 10:21a

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
qârab (קָרַב) [pronounced *kaw-RA^Bᵛ*]	*to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêbeṭ (שֵׁבֶט) [pronounced *SHAY^B-veṭ*]	*rod, staff, club, scepter* and figuratively for a *tribe, subdivision of a tribe* or *family*	masculine singular construct	Strong's #7626 BDB #986
Binᵉyâmîyn (בִּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122
Spelled here Binᵉyâmîn (בִּנְיָמִן) [pronounced *bin-yaw-MIN*].			
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
mishpâchâh (מִשְׁפָּחַה) [pronounced *mish-paw-KHAWH*]	*family, clan, sub-tribe, class (of people), species (of animals),* or *sort (of things)*	feminine plural noun with the 3ʳᵈ person masculine singular suffix	Strong's #4940 BDB #1046

Translation: Then he brings the tribe of Benjamin near by his families... The tribe of Benjamin was first chosen out from the twelve tribes. Now, Samuel brings this tribe forward, and they are organized by families. *His* refers to Benjamin.

1Samuel 10:21b

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

1Samuel 10:21b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâkad (לָכַד) [pronounced *law-KAHD*]	*was captured, was seized, was taken, was chosen [by lot]; trapped*	3rd person feminine singular, Niphal imperfect	Strong's #3920 BDB #539
mishpâchâh (מִשְׁפָּחַה) [pronounced *mish-paw-KHAWH*]	*family, clan, sub-tribe, class (of people), species (of animals),* or *sort (of things)*	feminine singular construct	Strong's #4940 BDB #1046
Maţᵉrîy (מַטְרִי) [pronounced *maht-REE*]	*rain,* and is transliterated *Matri, Matrite*	masculine gentilic adjective used as a proper noun; with the definite article	Strong's #4309 BDB #565

Translation: ...and then the family of the Matrites is taken. Then we have *a family of the Matrites*. You would expect, of course, for this family to be named in the line of Saul in 1Chron. 8—not a chance! The most screwed up line of the Israelite families remains screwed up. We find the name *Matrites* here and here only. I do not have an explanation for that. I would have certainly expected to find this family mentioned in 1Chron. 8. The alternate translation: ...then the family of the Matrites was chosen [by lot?]...

A reasonable question to ask at this time is: what exactly was happening? Are these tribes via representatives walking before Samuel and he says, "No...no...no...yes...no...no..."? Do we have an urn with every person's name on it? Neither—what is likely the case is that we began with the names of the twelve tribes of Israel in an urn (it is likely that this was a semi-permanent medium—their names on stones or small bricks). Samuel drew out the name of a tribe, and it was the tribe of Benjamin. Then the men who represented the clans or families of Benjamin approached Samuel and a similar selection was made of a particular clan. Again, all of the names of these clans were dropped into an urn and out was taken the clan name *Matrite*. Then the adult males dropped their business cards into a hat, and the card taken from the hat from Saul's (or, in some way, the names of all the adult males from that family branch were dropped into an urn and Saul's was the chosen name). The idea behind all of this was that God would oversee the selection, and insure that the proper man would be chosen to rule over Israel. This had to be done in such a way as to allow Saul to be both chosen and absent while chosen (which is why I lean toward the business cards in a hat—or some similar scenario). What occurred here was the public selection, which should be in line with the private anointing.

It is also very possible that all of this is very ceremonial and that there is nothing tricky going on. That is, there is no bright light which shines on the shoulders of the Matrites. Their family may be selected by Samuel simply because Saul is in that branch of the Benjamites. That is, there is no chance involved here (even chance guided by God), but Samuel is simply weeding out the various groups and he will come to Saul.

An interesting speculation is that Saul was chosen here in a democratic election of sorts. The people chose the tribe of Benjamin over the other tribes. They chose the Matrite family (or clan) over the others. And then they chose Saul over the other men of that tribe. Each tribe could have been required to choose another tribe (one vote per tribe; a tribe could not choose itself). Then that tribe could choose from its families; and then that family could choose from the males among them. Given just the context of this chapter, this speculation and has no more basis in fact than the throwing of lots. It is interesting, but speculation nonetheless. However, in the next chapter, Saul will receive popular approval, which will begin his actual rule over Israel.

As you notice, several translations have that the men of Israel were brought forward man by man. This is based upon the Septuagint, which is very similar to the passage Joshua 7:17. This might be more reasonable than the scenario which I proposed (the one with the business cards and the hat). They could come before Samuel and get a *yea* or *nay;* or there may be several hundred black stones and one white stone in an urn and these men file

by and take a stone out of the urn. I lean toward whichever method allows for there to be a chance that anyone else could have been taken—that is, where Samuel's volition is not a part of this. Again, as we have had in the past, the actual nuts and bolts of this ritual are left to our imagination, so that believers today do not attempt to reproduce these methods in order to guide them in making big decisions.

1Samuel 10:21c

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
lâkad (לָכַד) [pronounced *law-KAHD*]	*was captured, was seized, was taken, was chosen [by lot]; trapped*	3rd person feminine singular, Niphal imperfect	Strong's #3920 BDB #539
Shâ`ûwl (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 construct	Strong's #1121 BDB #119
Qîysh (קִישׁ) [pronounced *keesh*]	transliterated *Kish*	masculine proper noun	Strong's #7027 BDB #885

Translation: Finally, Saul ben Kish is taken... Or, in the alternative, ...and then Saul son of Kish was chosen (by lot)... I don't know why all the fanfare here. My guess is that this choosing was not something which Samuel did of his own volition, but that he cast a lot which would determine which tribe, which family and which person would be taken. He knew the final result, but this was something which was done to show the people that God had chosen Saul. Now, the idea here is possibly that being chosen king is a one out of a million shot. Saul and Samuel both already knew the outcome; but the lots had to fall that way as well. This is one explanation. That Saul was chosen in simply a ceremony is just as reasonable and does not require the meaning of a word to be changed in order to achieve that interpretation.

1Samuel 10:21d

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
bâqash (מַבַקֵּשׁ) [pronounced *baw-KAHSH*]	*seek, search out, desire, strive after, attempt to get, require, demand, ask, seek with desire and diligence*	3rd person masculine plural, Piel imperfect; with the 3rd person masculine singular suffix	Strong's #1245 BDB #134
wᵉ (or vᵉ) (וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251

The wâw consecutive followed by the wâw conjunction is rendered variously as *so...but..., but when..., and...but....*

1Samuel 10:21d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
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 acquire, to be found, to be detected, to be discovered, to be present, to exist*	3rd person masculine singular, Niphal perfect	Strong's #4672 BDB #592

Translation: ...and they looked [intensively] for him but he could not be found. If there was some kind of black/white rock in the hat thing, then we would have to have gone through all of the black rocks first, and suddenly, there is no one remaining from the Matrite clan, but one white rock remains. However, again, I do not believe that this was a selection by chance. Both Saul and Samuel both knew who was going to be chosen and Saul, when pondering this, became more and more afraid of all this responsibility, and he hid.

And so they inquired again in Yᵉhowah "Has come in yet here the man?" And so said Yᵉhowah, "Behold him—he has hidden himself unto the baggage."	1Samuel 10:22	**Then they again inquired of Yᵉhowah, "Has the man come here yet?" And Yᵉhowah answered "Listen, he [even] he has hidden himself among the baggage [and receptacles]."**

Then they again asked Jehovah, "Has the man even arrived yet?" Then Jehovah answered, "Listen, he has hidden himself among the baggage and receptacles."

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

Ancient texts:

Latin Vulgate	And after this they consulted the Lord whether he would come there. And the Lord answered: Behold he is hidden at home.
Masoretic Text	And so they inquired again in Yᵉhowah "Has come in yet here the man?" And so said Yᵉhowah, "Behold him—he has hidden himself unto the baggage."
Peshitta	Therefore Samuel inquired further of the LORD, saying, "Where is this man?" And the LORD said to Samuel, "Listen, he has hidden himself among the baggage."
Septuagint	And Samuel asked yet again of the Lord, "Will the man com e here?" And the Lord said, "Behold, he is hid among the stuff."
Significant differences:	The phrasing of the question is somewhat different and the one asking the question is different. The Latin has Saul being at home at this time. In any case, there is no difference which affects any doctrine of Scripture.

Thought-for-thought translations; paraphrases:

CEV	The people prayer, "Our LORD, is Saul here?" "Yes," the LORD answered, "he is hiding behind the baggage."

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	They inquired of the LORD again, "Has anyone else come here?" And the LORD replied, "Yes; he is hiding among the baggage."

Literal, almost word-for-word, renderings:

NASB	Therefore they inquired further of the LORD, "Has the man come here yet?" So the LORD said, "Behold, he is hiding himself by the baggage."
NRSV	So they inquired again of the LORD, "Did the man com e here?" and the LORD said, "See, he has hidden himself among the baggage."
Young's Updated LT	And they ask again at Jehovah, 'Has the man yet com e here?' and Jehovah says, 'Lo, he has been hidden near the vessels.'

What is the gist of this verse? Here, Jehovah is asked where Saul was, and if he had not yet arrived; God tells them that Saul is with the baggage.

1Samuel 10:22a			
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
shâʾal (שָׁאַל) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute*	3rd person masculine plural, Qal perfect	Strong's #7592 BDB #981
In the Syriac and the Greek, it is Samuel who is asking this question. Neither is more logical than the other. The people could simply be saying, "Where is this man Saul?" speaking to the Lord by asking Samuel. However, it is just as reasonable that Samuel inquires of God, "Where did Saul run off to?"			
ʿôwd (עוֹד) [pronounced *ġohd*]	*still, yet, again, besides, in addition to, even yet*	adverb	Strong's #5750 BDB #728
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
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

Translation: Then they again inquired of Yᵉhowah,... This suggests to us that the way that the tribe and then family was chosen was by directly asking God with lots, because of the adverb *again*. This implies that Jehovah Elohim was somehow directly involved in the choosing of the tribe and then the clan and then Saul. We can make educated guesses as to how lots were thrown and by which means various tribes were chosen or not (compare this to the exegesis in Joshua 7:16 15:1), we really do not know for certain what was done, and the exact mechanics are not given to us in Scripture. Again, the simple reason is that this is no longer a method of discerning God's will. We determine God's will today by His completed canon of Scripture. Certainly, we can come up with various scenarios where we believe that God's will for our lives is too obscure to determine via Scripture, but my thinking in most cases is that we have not investigated Scripture thoroughly enough to find His will. Furthermore, in most situations where His will seems to be particularly obscure, we often got to that point by a long series of sins.

1Samuel 10:22b

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
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
ʿôwd (עוֹד) [pronounced *ǵohd*]	*still, yet, again, besides, in addition to, even yet*	adverb	Strong's #5750 BDB #728
hălôm (הֲלֹם) [pronounced *huh-LOHM*]	*here, hither, to or towards [a place], near*	adverb	Strong's #1988 BDB #240
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
In the Syriac, Samuel asks Jehovah, "Where is this man?" In the Greek, Samuel asks Jehovah "Will the man come forward [or, *here*]?" In the Latin, they [the people of Israel] ask Jehovah whether he had come [or, *would come*] there.				
You may think that I overemphasize these differences, when they really are not that different. That is the point: even when there are alternative readings, these alternate readings have no effect upon any important doctrine.				

Translation:...*"Has the man come here yet?"* This is their question.[45] Obviously, they are asking the whereabouts of Saul, and the idea is that, Saul was called (along with the rest of his family) and they are asking whether or not he had arrived. I must admit that I find this to be an interesting question, as standing right in front of them should be Saul's clan and someone in that clan should know Saul. The second interesting aspect of this question is that Samuel is not asking the question, *they* are, referring to the sons of Israel who have been called. I think that this is reasonable; the new king of Israel has just been named, and he is not there, and the people immediately want to know of his whereabouts.

Samuel has met Saul; however, these Israelites don't give Samuel any time to determine where Saul is—they probably do not even know that Saul and Samuel have already met. The first thing on their mind is, "Where is he, our new king?" Whatever is being done, there is some means by which God's will and knowledge are accessed and the people ask this question, which is probably posed to Samuel. Now recognize that we have a huge group of men here, who are probably hanging together by clans and families. Therefore, this question might be posed by hundreds of men who are standing nowhere near Saul's extended family. Also, apparently, no one in his clan noticed that Saul had wandered off and hidden himself.

1Samuel 10:22c

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

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[45] You will note that the Septuagint version of this question is slightly different and that some translators lean toward the Septuagint's translation. This question is discussed in great detail in Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 436, concluding that the change offered by the Septuagint is a gloss.

1Samuel 10:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
hinnêh (הִנֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, note, take note; pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
hûwʾ (הוּא) [pronounced *hoo*]	*he, it;* as a demonstrative pronoun: *that, this*	3rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
châbâʾ (חָבָא) [pronounced *khaw^b-VAW*]	*to hide onself; to lie hiding; [fleeing away] secretly*	3rd person masculine singular, Niphal perfect	Strong's #2244 BDB #285
ʾel (אֶל) [pronounced *el*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

There are two basic sets of meanings for ʾel:

ʾel acts as a preposition which signifies, in general, *to tend to anything, to verge to or towards any place,* whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.[46] Under this general heading, we have nine uses: ❶ Of motion to a place, or *to, towards*. Under this heading, ʾel is also used as a particle of giving or selling. ❷ ʾEl is used for the *turning* or the *direction* to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean *against*. ❹ ʾEl is used when one reaches a terminus or a mark; *even to*. Under this heading, we have two additional applications (a) the use of ʾel in measure, e.g. *even to* the length of a cubit; (b) *even out of,* as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered *in*. When it is used of a number or multitude into which one enters, it may be rendered *among*. ❻ ʾEl is used in adding or super-adding, and rendered *besides, together with, besides these*. ❼ ʾEl is used regarding anything, having respect or regard to anything, hence (a) *as to, in respect to, because of;* and (b) *concerning* (after verbs of speaking, narrating or telling). ❽ Metaphorically, ʾel can be used as expressive of rule or standard and be rendered *according to*. Finally, ❾ when ʾel is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction *to* or *towards* a place.

kᵉlîy (כְּלִי) [pronounced *kᵉlee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural noun with the definite article	Strong's #3627 BDB #479

Translation: And Yᵉhowah answered "Listen, he [even] he has hidden himself among the baggage [and receptacles]." We have the masculine plural noun kᵉlîy (כְּלִי) [pronounced *kᵉlee*], which means *manufactured good, artifact, article, utensil, vessel, weapon, furniture, receptacle*. It is an all-purpose word standing for anything

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[46] Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; .p. 46–47.

which has been manufactured, made, finished, or produced. It could also be translated *instruments, equipment, accessories, object, stuff, load, baggage, implement, apparatus*. What we have here is a large amount of stuff brought by the Jewish men who came to this gathering and apparently some of these things are stacked together—perhaps the things which are necessary for the trip, but not for the stay. "Oh yeah, he's here right now, but the king that you want to lead you and all of Israel is right now hiding out of shyness and fright over there."

As you know, I ponder the missing details. It says that God answered this question. It is not clear by what means He answered the question. Some suggest that the High Priest, although not clearly named, was present, and that Saul's whereabouts were determined by Urim and Thummim. We have discussed the priesthood and Samuel in the past, and it is unclear whether there was an actual High Priest at this time. Samuel took over for Eli as the spiritual leader of Israel, and the need of a High Priest was moot. Recall that Samuel built an altar in his hometown of Ramah (1Sam. 7:17) and that, once his spiritual leadership was recognized, he himself did several sacrifices (1Sam. 7:9) and appeared to preside over others (1Sam. 9:13). So, is it possible that there was a High Priest there? Certainly, but it is highly unlikely. The priests will not be mentioned again until 1Sam. 22. It is more likely that God revealed this information to Samuel—as God was clearly in contact with Samuel—who then spoke it aloud. There is also a possibility that God had laid it on the heart of any man in this crowd to keep his eye on Saul, and then to call out aloud Saul's whereabouts. In any case, it makes little sense to hypothesize that there was a High Priest there when (1) the line of the priesthood came to a definite and sudden end; (2) after that, priests are not even mentioned until 1Sam. 22; (3) Samuel appears to handle the ceremonial functions of the priesthood (offering sacrifices); and (4) God is clearly communicating with Samuel. For someone to suggest there is a priest here is to ignore the context and the life of Samuel before and after this incident.

Okay, now how did Saul come up missing? We do not know exactly how each group was chosen. One possible scenario is that, once a particular family was chosen, the fathers of that family put the names of their sons on stones (or lots) and these stones were dropped into hat and Samuel took out Saul's stone. During the time that these fathers went forward and deposited these stones (or whatever), Saul slipped away from his family and retired to hide in the baggage. I have suggested that there was a bag containing dozens of black stones and one white stone and all of the members of the Matrite family drew out black stones until there was one stone remaining and one unaccounted for Saul. However, even simpler than this is, Samuel did not necessarily choose this tribe by lots, but did this by knowing who Saul was and who he was related to, and that the whole thing was more ceremonial than mystical.

Now, you may think that Saul is being foolish, but imagine being suddenly chosen as the president of the United States. Now, I realize that many people think that this would be the greatest and that they would love to make the salary, live in the White House and make all the decisions. However, most people who have even the slightest clue as to the president's responsibilities would respond like Saul did—they would run and hide. Saul has given this a lot of thought; if you think you'd like to be president, then you have given the position about 20 seconds of very superficial thought.

We have the gathering of a great many men of Israel at Mizpah. There was no doubt some sort of organization involved here. Barnes suggests that their baggage and effects were gathered into one place and that their wagons surrounded their stuff.[47] This is semi-reasonable, although I don't know why the baggage wouldn't be left inside the carts—and then I realized that not everyone who came had their own wagon. Therefore, what they carried was their baggage. This was all gathered into one area and it is reasonable that the wagons surrounded it.

There are a lot of wacky theories out there concerning the Word of God and various aspects thereof. One of them asserts that the source for 1Sam. 9:1–10:16 came from a different source than did 1Sam. 8 and 10:17–27.[48] That is, the assertion is that this was slipped in later and that 1Sam. 8 naturally leads right into 1Sam. 10:17–27. (1) First of all, there is no more of a natural flow from 1Sam. 8:22 to 10:17 than there is when 9:1–10:16 is included. 1Sam. 9:1 leaves Samuel and then gives us some background on Saul prior to bringing them together.

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[47] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 26.

[48] Keil and Delitzsch tell us that this position is held by Thenius, who is some old guy (I believe). However, this strikes me as being typical of the Welhausen crowd as well.

That is a more natural flow than suddenly electing by lots some complete unknown to the office of king, which is what would happen if 9:1–10:16 were left out. (2) Secondly, Saul's behavior at the election would be inexplicable had he not known the outcome. When the first lot fell on the tribe of Benjamin (or when Samuel called out the name of his tribe), Saul began to worry about his being chosen and he began to look around for some place to hide. It was more of an instinctive reaction than a conscious, deliberate one. Had 9:1–10:16 never occurred, then it would make little sense for Saul to hide himself in the first place. He would have been more interested in who in his family was going to be selected as king (as he would never consider that he is the one to be selected).[49]

And so they run and so they get him from there and so he stands in a midst of the people and so he is taller from all of the people from his shoulder and upward. 1Samuel 10:23 **So they ran to get him from there and Saul [lit., *he*] stood up in the midst of the people, and he was taller than all of the people from his shoulder upward.**

Then they ran and go Saul from there and he stood up in the midst of the crowd of people, and he was a head taller than anyone else.

Let's first see what others have done:

Ancient texts:

Masoretic Text	And so they run and so they get him from there and so he stands in a midst of the people and so he is taller from all of the people from his shoulder and upward.
Septuagint	And he ran and took him there, and he set him in the midst of the people; and he was higher than all the people by his shoulders and upwards.
Significant differences:	The Hebrew, Latin and Syriac all have several people running to get Saul; I imagine the Greek implies that Samuel went to the baggage to get Saul.

Thought-for-thought translations; paraphrases:

NJB	So they ran and fetched him out and, as he stood among the people, he was head and shoulders taller than any of them.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	So they ran over and brought him from there; and when he took his place among the people, he stood a head taller than all the people.

Literal, almost word-for-word, renderings:

NASB	So they ran and took him from there, and when he stood among the people, he was taller than any of the people from his shoulders upward.
Young's Updated LT	And they run and bring him there, and he stationed himself in the midst of the people, and he is higher than any of the people from his shoulder and upward.

What is the gist of this verse? Saul is brought before the congregation and all of them notice that he is a head taller than everyone else.

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[49] These arguments, although elaborated upon, in their essence came from Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 422.

1Samuel 10:23a

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
rûts (רוּץ) [pronounced *roots*]	*to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]*	3rd person masculine plural, Qal imperfect	Strong's #7323 BDB #930
This is a masculine singular in the Greek (perhaps referring to Samuel or referring to *the people,* which is a singular noun?); plural in the Latin, Syriac and Hebrew.			
wa (or va) () [pronounced *wah*]	*and so, and then, then, and*	wâw consecutive	No Strong's # BDB #253
lâqach (מֹה) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb	Strong's #8033 BDB #1027

Translation: So they ran to get him from there... You will note the biggest difference between the Greek and the Hebrew is the change of number of the first subject. I don't know if the difference was the manuscripts from which the Greeks worked or whether the Greek made more sense with a singular than with a plural. That is, *the people* is a singular subject, and in some languages, maintaining that singular subject is how things are done. However, in other languages, the realization that *the people,* although a singular subject, refers to more than one, a plural pronoun is used, which refers back to *people*. In any case, the meaning is essentially the same (I don't think that you could make a case for Samuel being the subject of the verbs here, as his name is missing from this and the previous verse).

Their supreme leader-to-be was hiding amidst the baggage, so a group of men ran to where Saul was and grabbed him up.

There are a couple of things that we need to know at this point. (1) First off, even though I have made this deal out of Saul hiding in the baggage, we should not begrudge him that. He went from being an errand boy for his father to the highest position in the land, with complete and absolute authority in Israel. This was quite a shock for Saul to absorb and he was a little taken aback by it all. If any of us were suddenly propelled to the Oval Office and all that leading this country entailed, running and hiding would seem to be a pretty reasonable option. (2) Secondly, despite Saul's response to this position of power, he is the best man for the job at that time. Please recognize that the man who craves political power may not be the best person to have that power. Now, certainly later, Saul will suffer from mental illness and he will do a lot of crappy things. Near the end of his job, Saul becomes a whack-job who needed to be removed from office. In fact, had Saul any sense, he would have removed himself from office, retiring when it was clear that David was God's choice to assume his position. He did not, and the result was a substantial period of time where his behavior was petty, vindictive and pretty nuts.

1Samuel 10:23b

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
yâtsab (צָב) [pronounced *yaw-TSAHB*^V]	*to set oneself [in a place], to take a stand*	3rd person masculine singular, Hithpael imperfect	Strong's #3320 BDB #426
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
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*.			
´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: ...and Saul [lit., *he*] stood up in the midst of the people,... Here was the first king of Israel and he stands up in the middle of this crowd of Israelites (many of whom had just located him and grabbed him up). When Saul stands in their midst, something becomes quite evident.

1Samuel 10:23c

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
gâbah (גָּבַהּ) [pronounced *gaw^b-VAH*]	*to be high, to be exalted [elevated]; to take courage; to lift oneself up [in pride, arrogance]; to be proud or arrogant*	3rd person masculine singular, Qal imperfect	Strong's #1361 BDB #146
min (מִן) [pronounced *min*]	*from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, above, beyond, more than, greater 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

1Samuel 10:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´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
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of*	preposition of separation	*Strong's* #4480 BDB #577
sh^echem (שְׁכֶם) [pronounced *sh^ekhem*]	*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) (וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251
ma´^elâh (מַעְלָה) [pronounced *mawğ^e-LAW*]	*higher, upwards, taller, higher [than]; farther; more, onward*	adverb with hê local	Strong's #4605 BDB #751

Translation: ...and he was taller than all of the people from his shoulder upward. Or, ...and he was taller than any of the people from his shoulder and upwards. Despite Saul's stage fright, he looked like a king with his great stature. Now, Bob Thieme used to say continually that the people of a country get the leader that they deserve. Saul is described as both handsome (1Sam. 9:2) and tall (1Sam. 9:2 10:23). These are his essential qualifications. Furthermore, the people will approve of him. Israel's request that God chose a leader for them was a superficial request which rejected God's kingship; God chose a man that the people would quickly approve of, despite the fact that this man had no natural leadership skills. God would, via the Holy Spirit, provide Saul with his leadership skills. However, just as today, the best looking of two candidates for president is generally the winner, even in the ancient world, looks and superficial characteristics were important.

And so said Samuel unto all the people, "Do you see whom has been chosen to him Y^ehowah? For [there is] none like him in all of the people." And so shout all the people and so they say, "May live the king."	1Samuel 10:24	**Then Samuel announced to the people, "Do you see whom Y^ehowah has chosen for Himself? For [there is] none like him in all the people." Therefore, all the people shouted, saying, "[Long] live the king!"**

The Samuel announced to the people, "Do you see whom Jehovah has chosen for Himself? There is no other man like him in all the land." Therefore the people shouted out, "Long live the king!"

First, what others have done:

Ancient texts:

Masoretic Text	And so said Samuel unto all the people, "Do you see whom has been chosen to him Y^ehowah? For [there is] none like him in all of the people." And so shout all the people and so they say, "May live the king."
Septuagint	And Samuel said to all the people, "Have you [all] seen whom the Lord has chosen to himself, that there is none like to him among you all?" And all the people took notice, and said, "Let the king live!"

Significant differences: The only difference here, albeit minor, is probably one of translation.

Thought-for-thought translations; paraphrases:

NJB   Samuel then said to all the people, 'You have seen the man whom Yahweh has chosen, and that among the whole people he has no equal.' And all the people acclaimed him, shouting, 'Long live the king!'

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)   And Samuel said to the people, "Do you see the one whom the L ORD has chosen? There is none like him among all the people." And all the people acclaimed him, shouting, "Long live the king!"

Literal, almost word-for-word, renderings:

KJV   And Samuel said to all the people, See ye him whom the L ORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

NKJV   And Samuel said to all the people, "Do you see him, whom the L ORD has chosen, that *there is* no one like him among all the people?" So all the people shouted and said, "Long live the king!" [lit., *May the king live*] I've included both the KJV and the NKJV so that you could see the difference between a translation which was originally produced in England vs. one produced several hundred years later in the United States. The NEB and REB went with *Long live the king*.

NASB   And Samuel said to all the people, "Do you see him whom the L ORD has chosen? Surely there is no one like him among all the people." So all the people shouted and said, "Long live the king!"

Young's Updated LT   And Samuel says unto all the people, 'Have you [all] seen him on him Jehovah has fixed, for there is none like him among all the people?' And all the people shout, and say, 'Let the king live!'

What is the gist of this verse? Samuel announces Saul as the man chosen by Jehovah, and all the people shout "Long live the king!"

1Samuel 10:24a			
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-MAHR*]	*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
ʾel (אֶל) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

1Samuel 10:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʽam (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
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
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know*	2nd person masculine plural, Qal perfect	Strong's #7200 BDB #906
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced *baw-KHAHR*]	*to choose;* Gesenius also lists *to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire*	3rd person masculine singular, Qal perfect	Strong's #977 BDB #103.
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217

Translation: Then Samuel announced to the people, "Do you see whom Y^{e}howah has chosen for Himself? The key is that Saul is not some schmo off the streets who just won the king lottery. God chose Saul [as we have discussed, possibly by lots]; and this was clear because God revealed this choice to Saul and to Samuel previously. The people called for a king, God listened, and He gave them a king.

1Samuel 10:24b

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
ʾêyin (אַיִן) [pronounced *AYH-yin*]	*in the condition of being not = without, nothing, no, not; there is no [none, no one, not]*	negative construct	Strong's #369 BDB #34
k^{e}mô (כְּמוֹ) [pronounced *k^{e}moh*]	*like, as, when; thus, so*	Adverb/conjunction with the 3rd person masculine singular suffix	Strong's #3644 BDB #455

1Samuel 10:24b

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
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 *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

Translation: For [there is] none like him in all the people." Of course, Saul stood out as he stood up because he stood a head taller than everyone else. Notice that Samuel is not spewing bitter grapes here. He is encouraging and positive. He knows that it was God Who chose Saul. Therefore, despite his disagreement with the demand of the monarchist lobbyists,[50] Samuel honorably assents to their wishes.

1Samuel 10:24c

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
The wâw consecutive can also be rendered *so, that, yet, therefore*. There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.			
rûwa´ (רוּעַ) [pronounced *roo-AHĞ*]	*to make a loud noise, to shout, to cry out; to be evil, to be envious*	3rd person masculine plural, Qal perfect	Strong's #7321 BDB #929
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 *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

Translation: Therefore, all the people shouted,... The people have long desired a king; recall that they tried to make Gideon king. This to them is a dream come true. Have you ever watched a political convention on election night, and the person that they selected becomes president—have you observed the excitement and the hope in their eyes? That is what we have here. The people are ecstatic. They cry out happily.

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[50] I took this descriptive phrase from Robert Gordon, *I & I1Samuel A Commentary;* Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 120.

1Samuel 10:24d

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
`âmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
châyâh (חי) [pronounced *khaw-YAW*]	*to live, to have life, to revive, to recover health, to be healed, to be refreshed*	3rd person masculine singular, Qal imperfect; apocopated form	Strong's #2421 & #2425 BDB #310
Apocopated means that the verb has been shortened, which generally means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive and a jussive expresses the speaker's desire, wish or command. We therefore often add into the translation *may* or *let*.[51]			
melek^e (מֶלֶךְ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: ...saying, "[Long] live the king!" Now here is where we get into some inspired translating and it helps us to recognize the difficulties that translators have with even the simplest of phrases. We do not find *Long live the King* here; however, we find its colloquial equivalent.   The verb is the 3rd person masculine singular, apocopated Qal imperfect of *to live, to have life, to revive, to recover health, to be healed, to be refreshed*. Apocopation (described in the Hebrew exegesis) is used when the verb functions as a jussive, which expresses the speaker's desire, wish or command. We therefore often add into the translation *may* or *let*.[52] This is followed by *the king* (see v. 19). So, literally what we have is: "Let the king live!" Well, duh! Sure they want the king to live. They have been inconsolably clamoring for a king. When they get a king that God has chosen, certainly the people want him to live. But, this does not mean simply that the people are asking for the king to live. It is an idiom similar to the expression "Long live the king!" We will find this expression again in 2Sam. 16:16 1Kings 1:25, 34 and the expression that we are more familiar with in 1Kings 1:39 2Kings 11:12.

Most of you know enough about what is to come to know that Saul was a pretty sorry king when you come right down to it. So, why did God choose Saul? McGee believes that Saul was not really God's choice.[53] Now, it was not God's first choice for Israel to have a king. But Saul was God's first choice. You may ask, *Wasn't there anyone else who could have done a better job?* Since the cry of Israel for a king was an insult to God and to Samuel, did God choose someone purposely who would screw up? Not at all. Once Saul became king over all Israel, there was never a suggestion of a different political system. Nowhere do we have any indication that God pointed toward Saul and said, "See what a screw up ended up as your king. You don't want to proceed with this foolishness, do you?" Once God allowed Israel to have a king, that was it. Israel would be under a variety of kings, some good and some bad, for the rest of her independent history.

Why Did God Choose Saul?

1. First and foremost, Saul looked like a king. God could not necessarily choose the best man for the job if he did not look like a king. Saul was a head taller than those around him. He was big, strong, and relatively intelligent. He looked like a king, so Israel would accept him as a king. 1Sam. 9:2 10:23
2. Saul began well. Although he was not a believer when God chose him, he became a believe in Jesus Christ soon thereafter (1Sam. 10:9).

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[51] This is all taken from *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

[52] This is all taken from *Biblical Hebrew;* by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

[53] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ®El Camino Press, 1976, La Verne, CA; p. 55.

Why Did God Choose Saul?

3.   Even though Saul looked like a king, there was some, but not much, dissension among the Israelites (1Sam. 10:27).
4.   Saul was a good military leader, which was part of what Israel required (1Sam. 8:20 11:1–11 13:1–14:23).

5.   There is no reason to suppose that there was a greater leader in Israel at this time. The only men with leadership abilities during the time of Saul were Samuel, who was too old to rule over Israel as king; and David, who was too young when Saul began his rulership over Israel as king. Apart from these two, we also have Saul's son Jonathan, who was a great military man and a true friend to David. However, if Saul ruled over Israel for 30–40 years, then Saul he had to be about age 30–40 at the beginning of his reign (and possibly even a little younger?). This would make Jonathan 10–20, which would have been too young. Furthermore, we do not know anything about Jonathan toward the end of his life. We know the early portion of his life when he was clearly a great man. Great men do retrogress. In any case, Jonathan would have been too young.
6.   There is a man of God mentioned in 1Sam. 2, and he was probably older than Samuel, making him either dead or much too old to rule over Israel. The sons of Eli were dead; the sons of Samuel were corrupt.
7.   Saul, at the beginning of his reign, was a fairly decent king. When God chose David to rule over Israel, Saul should have stepped down.
8.   Given all of this, Saul was the best man to rule over Israel during this time period.

Addendum: What were the alternatives? This is actually simple. As we have discussed briefly in 1Sam. 8, Saul Israel demanded a king because there was a barbarous general-king attacking east Israel (we will see this in greater detail in the coming chapter). What had happened in the past is that, when the proper time had come, God would provide Israel with a deliverer. Given what will happen in the future, it is obvious that God would have provided Israel with the great deliverer Saul, who would have defeated the Ammonite threat in the east and would have probably judged Israel for several years afterward. Saul will show himself to be a great general and leader of the Israelites, and ideally, he should occupy this position temporarily, in his youth, before his later mental illness sets in. This would have been God's preferred succession of events. However, God will *allow* Israel's will to supercede His own.

Application: It is important to recognize that God operates in this way in our lives. There are some things that, no matter what we do and no matter what schemes we put into place, God will not allow them to come to pass. For instance, that lottery ticket that you bought or that risky stock that you purchased or that time that you flew to Vegas and lost $5000—God did not allow you to win what you had hoped to win. That is God's sovereignty. It was not the best thing for you to become wealthy and God did not allow for you to become wealthy. However, there are times when we pray and desire some particular thing (which, of course, can include wealth), which is clearly not the best thing for us, and God *allows* our will to supercede His own. Did you enter into a marriage which has become a daily train wreck? It was your will to get married, not God's. Nowhere has God promised to overrule each and every bad decision that you make. God is not going to impose His will on you; obeying God's plan comes from your free will, the filling of the Holy Spirit, and knowledge of Bible doctrine.

What was the result of God allowing the will of the Israelites to supercede His own? There are a lot of things which will occur because Saul becomes king. As Saul got older, his decisions became more grotesque. We will even come to a point in his life when he wipes out the remaining priests (all but one). However, God is able to take this mess and make it good. In all of this came David, Israel's greatest king, a man who is the pattern of our Savior to come. David came into a bad situation and revealed faithfulness throughout. There were several times when David could have demanded the throne of Israel and there were several instances when he could have taken the throne. However, it was not God's time, and David waited. One of the great things that you can learn from studying David is how he waited on God and God's timing. Did you make decisions which have made a mess out of your life? No problem—not for God. Just be filled with the Holy Spirit, trust God, and learn His Word. God will solve those problems, no matter how insurmountable they appear. However, you must give it time.

Let me quickly deal with a criticism leveled at this chapter: some allege that there are two different accounts of the same anointing and that they contradict one another. These passages are 1Sam. 10:1 and 10:17–24. The simple explanation is that we are dealing with a private anointing before God in 1Sam. 10:1 and a public selection of Saul as king in vv. 17–24 (wherein no anointing is actually recorded). When I originally exegeted this chapter, it never occurred to me that anyone could view these accounts as contradictory because they are clearly presented as separate incidents. However, since it was mentioned in *when Critics Ask,*[54] that would indicate to me that some one apparently brought this up in the past as an alleged contradiction.

When dealing with those who criticize Scripture, I have noticed that many of them are intellectually dishonest. They may have a website up with a listing of the *contradictions of the Bible;* and it will turn out that several of them are extremely easy to explain (e.g., this particular one, which most people would never suppose is two different accounts of the same thing). However, even when these things are carefully explained, and the contradiction dealt with, many of those who have these sites will leave a contradiction posted, even though they know there is a perfectly good explanation for the alleged contradiction. They are not really interested in disseminating accurate information; they are really interested in slandering Scripture; so if they are throwing feces against the wall, hoping that some of them will stick, then they are not going to stop and remove the feces which did not stick. The have strong negative volition and what they say is not the result of careful reasoning and thought, but the result of negative volition. Therefore, a website is going to want to have a list of the 100 contradictions of the Bible, even if 80 of them have already been given a good and thorough explanation of which the author is well-aware; because a list of 20 contradictions does not sound as impressive.

Back to the exegesis...

And so tells Samuel unto the people judgment of the kingship and so he writes [them] in the book and so he places [it] to faces of Yᵉhowah. And so sends Samuel all of the people a man to his house.	1Samuel 10:25	**Then Samuel expounded to the people the laws [responsibilities and privileges] of the king's office. Then he recorded [these laws and regulations] in a document and placed [this document] before Yᵉhowah. Then, Samuel sent all the people, each [one] to his home.**

Then Samuel expounded before the people about the laws, responsibilities and privileges of the royal office, and then documented these in a book which he placed before God. Afterwards, Samuel sent the people to their homes.

First, what others have done:

Ancient texts:

Masoretic Text	And so tells Samuel unto the people judgment of the kingship and so he writes [them] in the book and so he places [it] to faces of Yᵉhowah. And so sends Samuel all of the people a man to his house.
Septuagint	And Samuel told to the people the manner of the king, and wrote it in a book, and set it before the Lord; and Samuel sent away all the people and each went to his place.
Significant differences:	No significant differences. The Hebrew has Samuel sending each man to his house; and the Greek has each man going to his house after Samuel sends all the people away.

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[54] *When Critics Ask;* Geisler and Howe, ©1992, Victor Books, pp. 158–159. Archer spends a full page dealing with this same question. *The Encyclopedia of Bible Difficulties;* Gleason L. Archer; Zondervan Publishing House; ©1982; p. 171.

Thought-for-thought translations; paraphrases:

CEV	Samuel explained the rights and duties of a king and wrote them all in a book. He put the book in a temple building at one of the places where the LORD was worshiped. Then Samuel sent everyone home.
NJB	Samuel then explained the king's constitutional position to the people and inscribed this in a book which he placed before Yahweh. Samuel then sent all the people away, everyone back to his home.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Samuel expounded to the people the rules of the monarchy, and recorded them in a document which he deposited before the LORD. Samuel then sent the people back to their homes.

Literal, almost word-for-word, renderings:

NASB	Then Samuel told the people the ordinances of the kingdom, and wrote *them* in the book and laced *it* before the LORD. And Samuel sent all the people away, each one to his house.
NKJV	Then Samuel explained to the people the behavior of royalty, and wrote *it* in a book and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.
Young's Updated LT	And Samuel speaks to the people the right of the kingdom, and writes in a book, and places before Jehovah; and Samuel sends all the people away, each to his house.

What is the gist of this verse? Samuel speaks to the people about the rights and responsibilities of a king and then writes these things in a book and places this book before God. Then Samuel dismisses this gathering.

1Samuel 10:25a			
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
dâbar (וַ) [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
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

1Samuel 10:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´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
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîsh^e pâţ (מִשְׁפַּט) [pronounced *mǐsh^e-PAWT*]	*judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court*	masculine singular construct	Strong's #4941 BDB #1048

Gesenius organizes the meanings as follows:
(1) *a judgement;* including:
    (a) *the act of judging;* (b) *the place of judgment;* (c) *a forensic cause, the setting forth of a cause, to appeal a judgment;* (d) *the sentence of a judge;* (e) *the fault or crime one is judged for;*
(2) *a right, that which is just, lawful according to law;* which set of meanings would include:
    (a) *a law, a statute; a body of laws;* (b) *that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture;* (c) *a manner, a custom;* (d) *a fashion, a kind, a plan.*
We could possibly add the meanings for the plural: *laws, responsibilities, privileges.* From the standpoint of the one under judgment, mîshepâţ could mean *appeal.*

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m^e lûwkâh (מְלוּכָה) [pronounced *m^e loo-KAW*]	*kingdom, kingship, kingly office, monarchy, royalty*	feminine singular noun with the definite article	Strong's #4410 BDB #574

Translation: Then Samuel expounded to the people the laws [responsibilities and privileges] of the king's office. Israel had never had a king before. There are things that Israel needed to know about having a king, and these are things which Saul needed to hear as well. The function of a king, the limits of that function, the relationship of God to the king and God to the people now that they have a king, all need to be examined. For these people, who have clamored for a king, and for Saul, the king they have clamored for, this information is extremely important.

1Samuel 10:25b

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
kâthab (כָּתַב) [pronounced *kaw-THAHB^V*]	*to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe, to describe, to inscribe*	3rd person masculine singular, Qal imperfect	Strong's #3789 BDB #507

1Samuel 10:25b

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
çêpher (סֵפֶר) [pronounced *SAY-fur*]	*missive, book, document, writing, scroll, tablet, register*	masculine singular noun with the definite article	Strong's #5612 BDB #706

Translation: Then he recorded [these laws and regulations] in a document... A lot is said about writing during these times. Early on, when archeology was a new science, and the Bible had begun to receive a great deal of *scholarly* criticism, many questioned when Scripture was actually written down. However, it is clear in this (and in many other passages) that writing was done, that Samuel was able to write, and that not every document was preserved in Scripture. What Samuel wrote down here, insofar as we know, never found its way into Scripture (I assume that there is much more here than the few warnings that we find in 1Sam. 8:10–18).

1Samuel 10:25c

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
nûwach (נוּחַ) [pronounced *NOO-ahkh*]	*to deposit, to set down, to cause to rest*	3rd person masculine singular, Hiphil imperfect	Strong's #5117 (and #3240) BDB #628
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִם) [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*.			
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^{e}howah*	proper noun	Strong's #3068 BDB #217

Translation: ...and placed [this document] before Y^{e}howah. I want you to notice exactly what is occurring here. Samuel, while filled with the Holy Spirit (we are reasonably assuming that), after thinking over this subject for a considerable time, after reading about this in Scripture, set down—first verbally and then in writing—the laws, regulations, privileges and responsibilities of a king. What we do not have is him recording this while on some mountain receiving it directly from God. On the other hand, and this is interesting; what Samuel said off-the-cuff about kings back in 1Sam. 8:11–18 is a part of Scripture whereas this other document is not. God already laid down a very basic set of laws concerning kings back in Deut. 17:14–20 (which information may have been a part of what Samuel wrote—after all, I take Scripture and spend a great deal of time explaining and applying it). God the Holy Spirit apparently chose for these other passages to stand while Samuel's speech and documentation

were not made a part of Scripture. However, we may assume that those two passages—the speech of Moses and the warnings made by Samuel—played a major part in composing this document.

> The purpose of such a document was to properly guide the people and the king as to the actual functions and responsibilities of a king. The NIV Study Bible calls the people's expectations of a king *misconceived,* and that *this description of the duties and prerogatives of the Israelite king was given for the benefit of both the people and the eking-designate. It was intended to clearly distinguish Israelite kingship from that of the surrounding nations and to ensure that the king's role in Israel was compatible with the continued rule of the Lord over Israel as her Great King.*[55] Barnes tells us that the power of the king must be *limited as well as secured*. He suggests that it is possible that Samuel simply copied Deut. 17:14–20, Moses' laws and regulations for a king.[56] Although I disagree, thinking that there is more to be found in what Samuel wrote, Barnes' theory is reasonable.

Now we do not have necessarily the chronology of all this laid out before us in this verse. That is, it is not clear whether Samuel proclaimed these laws aloud and then wrote them down (as appears to be the case from the English of this verse), or whether he wrote them down first and then read them to the crowd. Obviously, Samuel had thought about this subject for some time (since 1Sam. 8:9). We tend to think linearly, which is not the how the Old Testament writers thought. For me, it makes the most sense that Samuel thought about these laws and regulations, wrote them down, and then presented them orally. Placing them before Y^{e}howah I suspect means that they were kept in the Tent of God (although we do not know where this is or where it is set up). It would be reasonable to assume that a portion of the Tent of God became somewhat of a library (see Ex. 24:7 Deut. 31:26 Joshua 24:26). We have several instances of men recording the Word of God and, quite obviously, there needs to be a repository for these scrolls. There is mention of a school of prophets and a mention of prophets from time to time as well. It is reasonable to suppose that in one of these schools (think seminary) there was a library, as well as a place where scribes were trained and exercised their skills.

By the way, you may recall that the Levites were to help out with the priests (who came from the family of Aaron, a subset of the Levites). It is quite reasonable to suppose that some of them functioned as scribes.

In any case, Samuel places this list of responsibilities before Jehovah God, which suggests that he goes to God to make certain that he had gotten it right. Taking this to the people was secondary. This would suggest to me that the list was written first.

1Samuel 10:25d			
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
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]	3rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018
Sh^{e}mûw`êl (שְׁמוּאֵל) [pronounced *sh^e-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028

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[55] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 386.

[56] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 26.

1Samuel 10:25d

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
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
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 definite article	Strong's #5971 BDB #766
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bayith (בַּת) [pronounced *BAH-yith*]	*house, household, habitation* as well as *inward*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1004 BDB #108

Translation: Then, Samuel sent all the people, each [one] to his home. Note the man who remains in authority. The people have demanded a king; Samuel provided for them by God, a king that most of them can get behind—and still Samuel in his authority is the one who dismisses the people (including Saul).

You will also note that nothing is really done about installing Saul as king over Israel. He is recognized by the people in attendance there, but apart from that, nothing else appears to be done. There is no call for a building committee to begin building the palace for the king; there is nothing done to choose the capital city that the king will reside in. All that we see here is, Samuel says, "Here is your king" and the people call out, "Long live the king." Once this is done, Samuel sends everyone home.

Application: We tend to think in terms of instant solutions. We are the victims of television and movies, many of which rap up all conflicts and problems inside of 2 hours. This is not the way it works in the real world. Things take time, and we have to allow them to take time. Saul does not go off to begin functioning as king. We are going one step at a time, the first of which is to introduce Saul to the people of Israel. You may spend many years of your life making the biggest mess possible of your life, and finally, when you can stand the pain no more, you call out to God, "Make it stop hurting!" Remember the book of Judges. Israel would engage in idolatry and God would punish them. A foreign king would rule over them or exact tribute, and they would finally call out to God, and God would then send them a deliverer. This scenario would often take decades to come to a full circle. The people of Israel did not call out for God on one day, and find everything to be hunky dory the next. Israel has called for a king, and it appears that, within a few months, God through Samuel introduces them to their next king. However, it does not appear that Saul will begin to function as a king for another year or so. Do you recall as one of the fruits of the Spirit being patience? In this life, patience is required. No matter what our relationship to God, problems are not solved overnight, prayers are not given a full answer overnight, spiritual growth does not occur overnight. Dammit, sometimes when you are driving somewhere, you just need to look out your window and enjoy the scenery. There is a process which takes us from point A to point B. Enjoy the drive from point A to point B.

If you have completely screwed up your life to the point that there are no human solutions to your problems, then simply allow God to solve these problems and enjoy watching Him do it. Do you think that I have never had a problem I could not solve? I have had hundreds of problems that I could not solve. Of course, some I stupidly continued to try to solve by my own efforts; but, once and awhile, I would let God step in and take care of things—and He always did, and the solution was always perfect. However, rarely did God solve my problems overnight (although, once I put a problem in God's hands, then I could stop worrying about it; that aspect is instantaneous).

Addendum: Saul Returns Home/Reaction of the Worthless

And also Saul went to his house Gibeah-ward and so go with him the soldier whom had touched Elohim in their heart.	1Samuel 10:26	**Saul also departed for his house in Gibeah and with him went a military attachment, [men] whom God had touched in their hearts.**

Saul also departed for his house in Gibeah and a group of citizen-soldiers, whose hearts had been touched by God, went with him.

First, what others have done:

Ancient texts:

Masoretic Text	And also Saul went to his house Gibeah-ward and so go with him the soldier whom had touched Elohim in their heart.
Septuagint	And Saul departed to his house to Gabaa; and there went with Saul mighty men whose hearts God had touched.
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

REB	Saul too went home to Gibeah, and with him went some fighting men whose hearts God had moved.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Saul also went home to Gibeah, accompanied by upstanding men whose hearts God had touched.

Literal, almost word-for-word, renderings:

NASB	And Saul also went to his house at Gibeah; and the valiant *men* whose hearts God had touched went with him.
Young's Updated LT	And also Saul has gone to his house, to Gibeah, and the force go with him whose heart God has touched.

What is the gist of this verse? Saul also returns home to Gibeah; and God has inspired a cadre of soldiers to go with him.

1Samuel 10:26a

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
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
Shâˈûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	3ʳᵈ person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced *BAH-yith*]	*house, household, habitation* as well as *inward*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1004 BDB #108
Gibᵉˈath (גִּבְעַת) [pronounced *giᵇvᵉ-ĢAHTH*]	*hill;* and is transliterated *Gibeath*	proper feminine noun with the hê local	Strong's #1394 BDB #149

Translation: Saul also departed for his house in Gibeah... You may recall the incident which took place in Gibeah of Benjamin during the time period of the judges. This is where a band of men demanded to have sex with a Levite who was traveling through town and who were given his mistress instead to violate (Judges 19–20).

Note that Saul is not exactly certain as to what he should do. What he doesn't do is levy taxes and build himself a palace (Solomon will do that). He doesn't issue any decrees or proclamations. He quietly retires to his hometown, albeit with one small difference.

1Samuel 10:26b

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
hâlakᵉ (הָלַךְ) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ˈîm (עִם) [pronounced *ģeem*]	*with, at, by, near*	preposition of nearness and vicinity; with the 3ʳᵈ person masculine singular suffix	Strong's #5973 BDB #767

1Samuel 10:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayil (חַיִל) [pronounced *CHAH-yil*]	*army, force; strength, valour, power, might; efficiency;* and that which is gotten through strength—*wealth, substance*	masculine singular noun with the definite article	Strong's #2428 BDB #298
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
nâgaʿ (נָגַע) [pronounced *naw-GAHĢ*]	*to touch, to reach into; to violate, to injure; to come to a person; to strike*	3rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
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	Strong's #none BDB #88
lêb (לֵב) [pronounced *lay^b v*]	*heart, inner man, mind, will, thinking*	masculine singular noun with the 3rd person masculine plural suffix	Strong's #3820 BDB #524

Translation: ...and with him went a military attachment, [men] whom God had touched in their hearts. We have a detachment of citizen-soldiers who essentially became Saul's temporary military attachment. These men will be in stark contrast to the *worthless men* found in the following verse.

These soldiers are further identified with the phrase: ...whom God had touched in their heart. Saul, as a king, requires an armed guard or a military detachment. God touched the heart of certain men who instantly chose that as their vocation. As any political candidate develops a core group of followers, who steadily increase in number as that candidate gains momentum and moves to higher and higher office. This is Saul, going from zero to 100 almost overnight; and God moves several men (perhaps between 5 and 50) to accompany him.

Now, what don't we read that we should have? Saul should have located a copy of the Law of Moses and copied it down for himself (Deut. 17:18–20). We do not know that Saul didn't do this; it simply is not mentioned and my thinking is that he did not copy the Mosaic Law for himself, given his known disinterest in matters theological (his discussion with the prophets notwithstanding). We do not know about what Samuel wrote—we do not know if a copy of this was given to Saul at any time. Saul will have a strong respect for Samuel all of his life; however, we have no idea as to how much he followed through when it came to his own spiritual growth.

And sons of Belial said, "How can deliver us this one?" And so they despise him and they did not bring to him a tribute [MT adds: *and so he is as one being silent*].	1Samuel 10:27	**However, sons of Belial [or, *worthless men*] said, "How can this one deliver us?" Therefore, they despised him and they did not bring him a tribute gift. [MT adds: *But he [Saul] was as a silent one [with regards to this matter]*].**

However, certain worthless men muttered, "How can this man deliver us from anything?" They despised him and refused to bring him any tribute gifts.

Everything was making complete sense in this chapter except for this last phrase of this last verse. However, several translations leave off this last line and go along with the Septuagint and with a manuscript of Samuel found with the Dead Sea Scrolls. To wit:

Ancient texts:

Dead Sea Scrolls	But certain worthless men s[aid, "How will this man save us?" And] they despised[d] him and brought him no *gift* [this is the text of 4QSam^a LXX; the MT adds *But he kept silent,* which appears to be an error for *after about a month* in 1Sam. 11:1].[57]
Masoretic Text	And sons of Belial said, "How can deliver us this one?" And so they despise him and they did not bring to him a tribute [MT adds: and so he is as one being silent].
Septuagint	But evil men said, "Who [is] this man [that] shall save us?" And they despised him, and brought him no gifts.
Significant differences:	There is an additional line in the MT which is not found in the LXX or in the Dead Sea Scrolls. It is very likely that this line does not belong in Scripture, or that it is mistranslated. *The Dead Sea Scrolls Bible* tells us that this is a mistake and should be rendered *after about a month* and placed with the next chapter (which is what we find in the NJB, the NLT and the REB—translations which are not known for being literalist). We will examine this in greater detail when we begin the next chapter, wherein we will also find the most dramatic portion of missing Scripture that we are aware of, which is found in the Dead Sea Scrolls but not in the MT (or even in the LXX).[58]

Thought-for-thought translations; paraphrases:

CEV	But some worthless fools said, "How can someone like Saul rescue us from our enemies?" They did not want Saul to be their king, and so they didn't bring him any gifts. But Saul kept calm.
NJB	But there were some scoundrels who said, 'How can this fellow save us?' These treated him with contempt and offered him no present.
NLT	But there were some wicked men who complained, "How can this man save us?" And they despised him and refused to bring him gifts. But Saul ignored them.
REB	But there were scoundrels who said, 'How can this fellow deliver us?' They thought nothing of him and brought him no gifts.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	But some scoundrels said, "How can this fellow save us?" So they scorned him and brought him no gift. But he pretended not to mind.

Literal, almost word-for-word, renderings:

NASB	But certain worthless men [lit., *sons of Belial*] said, "How can this one deliver us?" And they despised him and did not bring him any present. But he kept silent.

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[57] Taken from *The Dead Sea Scrolls Bible;* translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 224. The text in brackets is text which is unreadable in the Dead Sea Scrolls.

[58] Preview of coming attractions.

NRSV	But some worthless fellows said, "How can this man save us?" They despised him and brought him no present. But he held his peace. [There is actually a lot more that the NRSV has, but it really goes along with the next chapter; therefore, that is where I placed it]
Young's Updated LT	...and the sons of worthlessness have said, 'What! This one doth save us!' And they despise him, and have not brought to him a present; and he is as one deaf.

What is the gist of this verse? Saul's kingship was not supported by all factions; one group of worthless men rejected him as a candidate for king and gave him no tribute.

1Samuel 10:27a

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
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine plural construct	Strong's #1121 BDB #119
Bᵉlîyyaʿal (בְּלִיַּעַל) [pronounced *bᵉlee-YAH-ğahl*]	*without value, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; vileness, wickedness, destruction; wicked or ungodly [men];* transliterated *Belial*	masculine singular noun; pausal form	Strong's #1100 BDB #116
A *son [or daughter] of Belial* means *a person without character, lacking character; a worthless, good-for-nothing person*.			
ʾâmar (אָמַר) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think*	3ʳᵈ person masculine plural, Qal perfect	Strong's #559 BDB #55
mâh (מה) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
yâshaʿ (יָשַׁע) [pronounced *yaw-SHAHĠ*]	*to deliver, to save; to set free, to preserve; to aid, to give relief*	3ʳᵈ person masculine singular, Hiphil imperfect; with the 1ˢᵗ person plural suffix	Strong's #3467 BDB #446
zeh (זֶה) [pronounced *zeh*]	*here, this, this one; thus;* possibly *another*	masculine singular, demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

Translation: However, sons of Belial [or, worthless men] said, "How can this one deliver us?" We begin with the wâw conjunction followed by *sons of Belial,* which refers to men who act in opposition to God's plan. The idea is when God goes this way, they go that. They do not have a better plan nor, often, do they have even another plan. They just don't like it and so they complain. These men, just like those who approve of Saul, are under the mistaken notion that a particular king will deliver them (and they obviously do not believe that Saul is the man able to deliver them).

Okay, now they have a point: Saul has been chosen and he hides when his name is called. I myself would have wondered about this; however, let's look at this from two viewpoints: human and divine: from the human standpoint, we may at first want someone who seems to play the part of a leader, who looks and acts like a leader.

However, bear in mind that the higher one goes in political office, the more likely this one is corrupt and suffering from power lust. Do either of these characteristics make for a good leader? Certainly not; they make for an ambitious leader, but ambitious for himself and willing to compromise his own personal ethics at times to gain this power that he craves. There are often two types of management: (1) you have those who crave the power and whose goal in life is to be able to tell you what to do and to hire and fire at will. (2) You have those who achieve a position of power primarily by their ability rather than their ambition and that they see themselves as the servant of the ones under them. They may be their superior, but they are there to do whatever it takes to help out those who work for them or serve under them. The first kind of management despises the second, because those in the latter category are likely to be more popular and more productive. Recently, I have seen those in the first category mimic those in the second. I have had them come by and ask, *what can I do for you? What can I do to help you?* However, when I have given such ones a list of things that would be helpful, rarely do they try to take care of one item on this list. Now, I have strayed, I realize. But recognize that Saul is not afflicted by power lust. He has no interest in power lust. When it came to his mission to find the donkeys, he did not want to give up. He was essentially uncorrupted at this point. Samuel has given to Saul the reigns of power and Saul has said, judging by his behavior, *I don't know if I want this; I don't know if I can do this*. Saul is not incompetent nor is he stupid. A lesser man, when offered such a position, would jump at the chance. "Oh, yeah, give me the power and I'll show you how to run things." I don't care how stupid and incompetent these men are, the idea of that power and being able to run the show (besides all of the perks of leadership)—this is very appealing. Saul was not swayed by the lust power or the perks of leadership. The worst thing you could say about him at this point is that he was shy and reticent about taking on this kind of responsibility. So, even from the standpoint of human viewpoint, Saul was not a bad choice—in fact, even from human viewpoint, he might be one of the wisest choices.

Now, from the standpoint of God: God chose Saul. God knows that Saul is the best man for the job. That is pretty much a no-brainer. If God has selected Saul, who am I to voice a dissenting opinion besides arrogant? So when these men disparaged Saul, they based this on the superficial.

Now, let's further apply this. For a time, I was a television dating show junkie and one thing I noticed is that even the most introspective of the women were often extremely superficial. Forgetting those who look for particular physical characteristics in a man (which are obviously superficial); those who would state personality traits or characteristic of a man whom they would fall for were also hopelessly superficial. Most women want a man who is confident and is able to seem confident when speaking to them. This has nothing to do with a man's character and often such confidence is the result of practice and/or arrogance. When it comes to a long-term relationship, the man's ability to seem confident can be as much of a hindrance as anything else. If the man lacks personal character, then, when he becomes bored, he will use this confidence on another woman. The most important thing a man or a woman can possess is personal character and integrity and you don't see these characteristics in the first five minutes—in fact, it may takes months or years before you recognize anything of another person's character.

1Samuel 10:27b			
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
bâzâh (בָּזַה) [pronounced *baw-ZAW*]	*to despise, to regard with contempt, to hold in contempt*	3rd person masculine singular, Qal imperfect; with the 3rd person masculine singular suffix	Strong's #959 BDB #102
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and, even, then; namely; when; since, that, so that; though*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 10:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôwʾ (בּוֹא) [pronounced *boh*]	*to take in, to bring, to come in with, to carry*	3rd person plural, Hiphil perfect	Strong's #935 BDB #97
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
minchâh (מִנְחָה) [pronounced *min-ḤAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering*	feminine singular noun	Strong's #4503 BDB #585

Translation: Therefore, they despised him and they did not bring him a tribute gift. It did not matter to these men, even though they were certainly among those who were clamoring for a king, that God chose Saul. They were going snub Saul because they did not care for his demeanor.

Saul, like any king, had those who opposed his reign. What rulers have done in the past, including the recent past, is that they have simply wiped out their opposition. Saul will be given the opportunity to do so in the following chapter, and he will decline (see 1Sam. 11:12–13).

This final line also implies that many brought to Saul a tribute. They may have brought this originally to the gathering and some may have later brought something to Saul by way of respect (after all, God was not imposing a king upon Israel; Israel had demanded a king). We of course have examples of tribute being brought to kings in Judges 3:17–18 2Sam. 8:2, 6 1Kings 4:21 10:25 2Kings 27:4 2Chron. 17:5 32:23. As the first king of Israel, Saul is going to require some seed money to begin with. He cannot simply set up shop in his dad's garage, and hand paint a sign to nail up on the fascia boards "the king."

1Samuel 10:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [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
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*as, like, according to; about, approximately*	preposition of comparison or approximation	No Strong's # BDB #453
chârash (חרשׁ) [pronounced *chaw-RASH*]	*to be silent, to exhibit silence, to keep silent; to cause to be silent; to be deaf, to be dumb; to bear silently; to hold one's peace*	Hiphil participle	Strong's #2790 BDB #361

1Samuel 10:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
What is found here is: kᵉmachărîysh (כְּמַחֲרִישׁ) [pronounced *kᵉ-mah-khuh-REESH*], which is simply the kaph preposition followed by the Hiphil participle of *to be silent*. What follows is not an alternate reading, but what actually would have to be here in order for this to read: *And it came to pass after a month...*			
kᵉmô (כְּמוֹ) [pronounced *kᵉmoh*]	*like, as, when; thus, so; when, afterwards, as soon as*	Adverb/conjunction	Strong's #3644 BDB #455
chôdesh (חֹדֶשׁ) [pronounced *KHOH-desh*]	*new moon, month*	masculine singular noun	Strong's #2320 BDB #294
There are several things which would have to be changed in order for this to be the correct rendering. The easy one is, the rho (ר) in Hebrew is often confounded to the dâleth (ד). However, also, a yodh (י) must be removed and a wâw must be added (ו) in a different place in order for this to read *And it came to pass after a month...* Now, the wâw could be replaced with a vowel point, which would have been added centuries later, meaning that only the yodh would have to disappear to make this work. So, I am not saying that this is incorrect; I am simply showing you that this is not simply a matter of *well, you could read it this way, or you could read it that way*. It is not that simple. On the other hand, it is a reasonable approach. Furthermore, given that the text at the beginning of the next chapter is problematic, it should not surprised us to have a problem right here.			
Now, on the other hand, given that the LXX text reads this way, as do the Dead Sea Scrolls, and given that the Hebrew text is so close to this alternate reading, we may reasonably assume that this should read And it came to pass after a month...			

Translation: [the Masoretic text adds: *But he [Saul] was as a silent one [with regards to this matter]*]. Or, And he was like one exhibiting silence. The idea here is that Saul acted as though he did not notice this slight.

Alternate translation: And it came to pass after a month... You no doubt noticed that the Septuagint left this phrase out, as did a version of Samuel which was discovered among the Dead Sea Scrolls.[59] In fact, instead many translators have *about a month later,* which is part of the next chapter. The more I look at this, the less I like the ending provided by the Massoretic text.

Driver (of the famous Brown-Driver-Briggs), suggests the reading *And it came to pass after a month [that some] said,...* and Rotherham tells us that it is based upon the Septuagint.[60]

What comes up in 1Sam. 11:1 is one of the largest passages that seems to have fallen out of the Masoretic text. Since this line is essentially a part of that passage, we will wait until we get to chapter 11 to discuss this further.

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[59] Specifically, a manuscript *a* found in the fourth cave of the Qumran, as per *Tanakh, the Jewish Bible* by the Jewish Publication Society; ©1985; p. 432.

[60] Rotherham's Bible came out long before the discovery of the Dead Sea Scrolls, so that indicates that this uncertainty has been with us for a long time.

Addendum

Many people have a very superficial understanding of Scripture. They read through the Bible in 1 year and think they have a clue as to what is going on. They sleep through the genealogies and breeze through the historical sections, mistakenly thinking that there is nothing really to be learned. Therefore, let us examine...

What Can we Take Away from 1Samuel 10?

1. God listens to His people.
2. God allows man to make his own decisions, even if these decisions are not in line with God's perfect will. In other words, God does allow us our free will.
3. God does not overrule every bad decision that we make.
4. You cannot jump into a marriage or do this or that life affecting action, and then turn around and blame God, saying, "Why did God let this happen to me?" God has given us free will, and we need to use it to act responsibly.
5. God will even use those who are in His will to facilitate your bad decisions or your negative volition. Samuel, despite his own personal feelings, still anointed Saul privately and then presented him publically to Israel.
6. When making life-changing decisions (in this case, Israel clamoring for a king), there often comes with this change a new set of rules and regulations. When you get married, your life changes dramatically; you have stepped into a whole new ball game. There is a whole lot more going on than sex, security and cute little children running all around.
7. The key to these changing circumstances and changes that you bring on yourself is Bible doctrine. Samuel writes down a set of rules, regulations, and customs which will be associated with the king.
8. It is important for everyone involved to know the new rules, regulations and customs.
9. In this case, the people should be made aware of them; and the king needs to be made aware of them.
10. Samuel made sure to lecture the people and no doubt, he provided these regulations to Saul (whether he read and studied them is not told to us).
11. When you get married, or have some life-changing situation, it is best that all involved know the new rules, regulations and customs.
12. This is why believers are told to marry other believers and not to be unequally yoked.
13. If you marry someone who has no interest in doctrine, and you are very interested in God's Word, you are going to have a problem. You have a list of the rules, regulations and customs and the other party has no interest in those things.
14. If you enter into a business partnership, how are you going to practice your business? Will you be honorable even if it involves a loss of money? Or will you be honorable regardless of the results. All business partners should sign off on these decisions. Again, this is why God says that we should not be unequally yoked. Being a Christian who desires to be honorable in your business dealings and hooking up with an unbeliever who simply wants to make as much money as possible is not going to work.
15. Don't misunderstand the illustration above; that is only an illustration. Unbelievers can be extremely moral and honorable; and believers can be the most underhanded, greedy bastards that you have ever met.
16. The key is, everyone needs to know the rules, regulations and customs.
17. In all of this, God remains with Israel, even though Israel's motivation for desiring a king is wrong and shows a lack of faith in God.
18. We are going to make good and bad decisions in our life; God is with us regardless of which kinds of decisions we make. This does not mean that God is going to give us an overnight fix for everything that we screw up. However, God has a plan for us in all that we do, right or wrong.

God is with Israel throughout this change in government; even though this is not God's first choice for Israel, God does not desert Israel.

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