1 Samuel 13

1Samuel 13:1–23   **Israel Versus the Philistines**

Outline of Chapter 13:

Charts and Maps:

Doctrines Covered	Doctrines Alluded To
Gibeah, Gibeon and Geba	

Introduction: 1Sam. 13 begins with Jonathan attacking and defeating a garrison of Philistines in Geba. This sets into motion a series of events which costs Jonathan the throne of Israel. The Philistines will move en masse against Israel. Saul will panic and begin offering up sacrifices to God when Samuel doesn't show up in time (actually, Samuel does show up in time; Saul simply jumped the gun here). Then Samuel does show and tells Saul that his dynasty has just ended. Saul cannot take the place of Samuel as a priest to Israel. Finally, this chapter ends where one would not expect—the Philistines aggressively move out against Israel.

What we have in this chapter is the revealing of Saul's true nature. Saul is not a heathen; he does not worship foreign gods; but his obedience to God is less than stellar. In this chapter, Jonathan will take out a garrison of Philistines, but Saul will blow the trumpets, signaling the land that Saul was victorious over the Philistines.

However, what Jonathan does will set off a war between the Philistines and the Israelites. Saul panics. Samuel has already instructed him to wait until Samuel came to him (Samuel still provided divine guidance for Saul). When Samuel makes known Saul's act of disobedience known to him, no where does Saul express regret or repentance. He does not even admit that he screwed up—he simply gives Samuel a long list of reasons why he did what he did.

Application: God knows the long list of reasons for every screwed up thing that you do. He doesn't need to hear you justify yourself. What is important is, *did you do the right thing before God?* Anything else is irrelevant. We may view Saul's act of disobedience as minor; God did not, and God's opinion is herein expressed against Saul. This simply prepares us for continued disobedience throughout Saul's reign over Israel.

Because the Philistines play a prominent part in the life of Israel over the next several chapters, we would do well to quickly examine their background. They were a non-Semitic people who originally settled in the southern coastal regions of the Land of Promise, *being a part of the great invasion of the sea peoples referred to by Rameses III of Egypt* circa 1200 B.C. Both *their knowledge of metallurgy and access to sources of iron gave them a great advantage over other nations,* despite the fact that the Philistines were comparatively small in number.[1] At the time of this chapter, the Philistines will have the iron weapons and the technology to build and maintain these weapons and Israel does not. The animosity of the Philistines toward Israel began during the time of Samson and continued throughout the reign of David (although David did strike up an uneasy alliance with the Philistines during the time he was at odds with Saul). Although we no longer have Philistines with us, they are preserved in the name *Palestine*.

Saul finally, with this chapter, begins ruling over Israel as king. There are a lot of people who think that all they need is power, and they could accomplish something great. Or, they think that would be happy. Saul now has all of the power that he could desire, and we will find out that he is not happy. In v. 2, he chooses an elite force of 3000 men of those who defeated the Ammonites, and they will function as his and Jonathan's personal guard, local police force, and quick military response team. Then Jonathan takes his 1000 men and strikes an outpost of Philistines in Geba (v. 3). This sets into motion a series of events which will result in the end of Saul's dynasty (1Sam. 13:4–15:35).

Almost simultaneously, Saul gathers Israel to Gilgal (v. 4) and the Philistines gather their troops to Michmash (v. 5). The latter is the most aggressive of the moves, because Michmash is right in the center of Israel. Saul perhaps chooses Gilgal because it is barely west of the River Jordan and it may be the route that he will have to take to escape. The writer of this chapter, who is not necessarily Samuel, seems to know a great deal about the Philistines—he knows that they have 30,000 chariots and 6000 horsemen (v. 5).[2] Because of the great buildup of Philistine forces, many of the Israelites desert their army. They hide in every conceivable hiding place and some flee to the other side of the Jordan (vv. 6–7). Saul begins to panic. He began with 3000 crack troops and called for the assemblage of the other men of Israel, and suddenly, he finds himself down to 600 men, none of whom has an iron weapon of any sort (vv. 2, 4, 6–7, 15, 22). Now, Samuel had promised to come to him after seven days (1Sam. 10:8), but here he was in Gilgal, it was the 7th day, and there was no Samuel. So Saul does the unthinkable—he offers up animal sacrifices himself (vv. 8–10). He's seen Samuel do it many times and it appears to be easy enough. Just as he offers the sacrifices, it is told to him that Samuel is arriving. Saul goes out to meet him and to feel out the situation (v. 10). Saul had a long excuse put together for Samuel. It was inevitable that Saul would find out about his offering animal sacrifices to God and Saul had a long list of reasons why he had to do it (vv. 11–12). The problem was that this was clearly outside of God's plan and Saul should have known better. Samuel pronounces a curse over Saul's dynasty and leaves (v. 14). Saul takes Jonathan and his troops and

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[1] Quoted and paraphrased from *The New Scofield Reference Bible;* Dr. C.I. Scofield; ©1967 New York·Oxford University Press; pp. 305–306.

[2] We will discuss the disparity of these numbers later in this chapter.

stations them in Gibeah (vv. 15–16). At the same time, the Philistines are running military maneuvers by sending troops out east, west and north to attack any of the cities near to Michmash (vv. 17–18). Finally, to add to the inequity of it all, it turns out that only the Philistines have iron weapons and the Israel has none, apart from Saul and Jonathan (vv. 19–22). Then the Philistines advance south toward the army of Israel (v. 23). And, believe it or not, that ends 1Sam. 13.

1Sam. 13–15 essentially form a unit in the book of Samuel, and, although Israel will emerge victorious over Philistia, the overall tenor of these 3 chapters is one of defeat. Saul will make several critical mistakes, the chief being that he will disobey God on several occasions. It appears that he will take credit for Jonathan's victory over the Philistines in 1Sam. 13:4. Saul will usurp Samuel's spiritual authority in 1Sam. 13:9. The fact that none of his men at the end of this chapter will have iron weapons is an error reasonably placed at Saul's doorstep. And that is just this chapter. His mistakes will continue in the next several chapters, culminating with God regretting that He made Saul king in the first place (1Sam. 15:35—this is an anthropopathism, of course).

Now, because I have more of a Greek mind than a Hebrew mind, things that I ponder in this chapter are: how old was Saul when he took office? How old was Jonathan when he takes a thousand men into battle against a Philistine outpost? What about the prophecy of Samuel's and how he would come to Gilgal in 7 days—was this prophecy meant to be delivered 10–15 years previously? Then the geography concerns me—where is Geba, Gibeon and Gibeah? Are they all different forms of the same noun and therefore refer to the same city? We also have Saul offering up sacrifices—was that so wrong? He is facing a major war with the Philistines and Samuel is nowhere to be found—shouldn't Saul communicate with the God of his fathers? Finally, near the end of this chapter, we have Israel functioning without weapons (or, without iron weapons). How was such a thing enforced? At the time that I write, we are having a hell of a time keeping weapons of mass destruction out of the hands of the Iraqis (as per satellite photographs and armies of inspectors). I think any reasonable person knows that Iraq definitely has chemical weapons and probably has untested nuclear capabilities (I am writing in the year 2002). However, given the satellite pictures, the inspectors and the UN resolutions, we cannot keep them from developing these weapons; so how could the Philistines keep Israel from acquiring weapons? In short, we are going to take several side trips and discuss various aspects of this chapter and reference other passages throughout Scripture so that we can get a handle of many of the details which we crave, but do not have.

As I begin to exegete this chapter, I have noticed several things about the writing. When it came to narrative, Samuel (or, the previous author) used the wâw consecutive continually. There were a lot of simple phrases beginning with the wâw consecutive, then the verb, the subject, the direct object and then another wâw consecutive. Furthermore, his vocabulary was fairly simple. It was rare for Samuel to use a word which he had not used before. This chapter is different. We have slightly more complex sentence structure; a slightly expanded vocabulary, and we are dealing with incidents that Samuel would not necessarily observed first-hand. What made me think that Samuel may not be the writer is the continual use of the proper noun ʿIbᵉrîy (עִבְרִי) [pronounced *ğiᵇᵉ-VREE*], which is transliterated *Hebrews*. We found this used twice in 1Sam. 4:6, 9; but the Philistines were using the term to refer to the Jews. Here we have this terms used several times from the standpoint of the Jews. Whereas, these few things do not necessarily rule out Samuel as the author, it does cause me to question whether he was the author of this and the next several chapters.

There's one more thing that I should mention: the correct text in several places is difficult to ascertain. We have a number of variant readings in this chapter and the next. This means that we will plow through several alternate readings and spend a fair amount of time determining the correct reading.

Jonathan Initiates Aggressions Between the Israelites and the Philistines

Slavishly literal: Moderately literal:

Saul [was] a son of a year in his reigning and   1Samuel   **Saul [was] a son of a year when in his reign and**
a pair of years he reigned over Israel,...   13:1   **he reigned over Israel two years,...**

Saul took a year to began to reign over Israel. He had reigned over Israel two years, when...

First, this is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	All of 1Sam. 13 and most of 1Sam. 14–15 are missing from the Dead Sea Scrolls due to degraded manuscripts.
Latin Vulgate	Saul was a child of one year when he began to reign, and he reigned two years over Israel.
Masoretic Text	Saul [was] a son of a year in his reigning and a pair of years he reigned over Israel,...
Peshitta	And when Saul had reigned one or two years in his kingdom over Israel,...
Septuagint	[in my version of the LXX, there is nothing here for v. 1]
Significant differences:	There are obviously more problems here than we want to deal with in one paragraph, so we will discuss this in much greater detail in the exegesis below.

Thought-for-thought translations; paraphrases:

CEV	Saul was a young man when he became king, and he ruled Israel for two years.
The Message	Saul was a young man when he began as king. He was king over Israel for many years.
NLT	Saul was thirty years old when he became king, and he reigned for forty-two years.
REB	Saul was thirty years old when he became king, and he reigned over Israel for twenty-two years.
TEV	[there's nothing here for v. 1]

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Saul was [thirty] years old when he became king, and he was king of Israel forty-two years.
JPS (Tanakh)	Saul was...years old when he became king, and he reigned over Israel two years.

Literal, almost word-for-word, renderings:

The Amplified Bible	Saul was [*forty*—The complete numbers in this verse are missing in the Hebrew. The word "forty" is supplied by the best available estimate] years old when be began to reign; and when he had reigned two years over Israel,...
NASB	Saul was *forty* years old when he began to reign, and he reigned *thirty*-two years over Israel. Recall that italicized text in certain literal translations mean these words are not found in the original text.
Young's Updated LT	A son of a year *is* Saul in his reigning, year, two years he has reigned over Israel,...

What is the gist of this verse? Although it appears as though originally the age of Saul and the length of his reign was given, I think that this verse simply tells us that it takes Saul about a year to assume his kingly responsibilities, then, after two years go by, we face the crisis of the Philistines (which is to follow in the remainder of this chapter and the next).

So that we know what to expect, there are some late Greek manuscripts which tell us that Saul was 30 years old when he began his reign. The Hebrew does not have a number here. Some Greek manuscripts, like Brenton's,

lacks a first verse entirely. This suggests to me that this number had been lacking for a long time, and that the later manuscripts indicate that someone figured that they had better put something there. Josephus and Acts 13:21 tell us that Saul actually ruled for 40 years. Now, let's delve into the Hebrew text, after which, we will examine this topic in greater depth:

1Samuel 13:1			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bên (בֶּן) [pronounced *bane*	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced *shaw-NAW*]	*year*	feminine singular noun	Strong's #8141 BDB #1040
Shâˋûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
bᵉ (בְ) [pronounced *bᵉh*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
mâlakᵉ (מָלַךְ) [pronounced *maw-LAHKᵉ*]	*to reign, to become king or queen*	Qal infinitive construct with a 3ʳᵈ person masculine singular suffix	Strong's #4427 BDB #573

With the bêyth preposition, the Qal infinitive construct serve as a temporal marker which denotes an event which occurs simultaneously with the action of the main verb.[3] The bêyth preposition can reasonably be rendered *when*.

Some try to weasel out of this first phrase by rendering it *Saul had been king for a year* or *Saul reigned for one year;* however, the only way we can correctly translate this is, *Saul was a year old when [becoming] king* [more literally, *...in his becoming king*]. Apparently, one version of the LXX and the Vulgate both render this as we find it in the Hebrew; and the Chaldee tries to interpret this, rendering the first portion of this verse: *Saul was an innocent child when he began to reign.*[4]

| wᵉ (or vᵉ) (וְ) [pronounced *weh*] | *and* | simple wâw conjunction | No Strong's # BDB #251 |

This little wâw conjunction wreaks havoc on interpreting this verse as it stands. Remove it and one could almost make a case for taking the verse as is, where is. However, this word indicates that a number should have preceded shᵉtayîm below.

| shᵉtayîm (שְׁתַּיִם) [pronounced *shᵉTAH-yim*] | *two, two of, a pair of, a duo of* | feminine numeral construct | Strong's #8147 BDB #1040 |
| shânâh (שָׁנָה) [pronounced *shaw-NAW*] | *year* | feminine plural noun | Strong's #8141 BDB #1040 |

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[3] Quoted and paraphrased from *The Complete Word Study Old Testament;* Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

[4] See Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 446.

1Samuel 13:1			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
mâlak^e (מָלַךְ) [pronounced *maw-LAHK^e*]	*to reign, to become king or queen*	3rd person masculine singular Qal perfect	Strong's #4427 BDB #573
´al (עַל) [pronounced *ġahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
Yis^erâˋêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	Masculine proper noun	Strong's #3478 BDB #975

Translation: Saul was a son of a year in his reigning and a pair of years he reigned over Israel. You may already have an opinion about this, but let's think about this for a moment—why would we have, at the beginning of Saul's reign, the total number of years that he reigned over Israel? Prior to this, it was at the end of someone's life, that we are given the time that they functioned in whatever office they held (compare Deut. 34:5–7 Joshua 24:29 Judges 16:21 1Sam. 7:15). We may reasonably assert that Samuel, at 1Sam. 7:15–17, figured that he had come to the end of his time and was simply adding an ending to his ministry. It is at the end of one's life or reign when we expect to see the numbers indicating how long they have reigned. Saul is going to be with us for another 19 chapters.

Now, although it is possible that someone sat down at the end of Saul's reign and began writing this or piecing it together from memory and from the available documents, and he would therefore have indicated the number of years that Saul reigned. However, it is more likely that the writer or writers wrote this information down at more than one sitting. This introduces another issue—who recorded the life and reign of Saul? Given the simplistic style found in 1Sam. 1–12, we may reasonably guess that Samuel recorded everything up until that time (or, at least, the same person recorded 1Sam. 1–12). If this simple style continues, there would be no reason to assume that a different author picked up the *pen* right at this time. Samuel is still the spiritual leader; therefore, we would expect (1) him to continue to record the history of Israel; and (2) we would therefore expect his simple style to continue. With regards to the latter, note that already in this first verse we have a repetition of two words. Therefore, to what conclusion are we forced? First of all, we would expect Saul's age to be given here; however, it appears to have been dropped from the text. It is also possible that the original author wrote this verse in with the expectation that someone (perhaps even himself) would, at a later date, insert the correct number of years.

The problem here goes way back. The Chaldee paraphrase reads *Saul was an innocent child when he became king* (this was there way of dealing with the problem). The Latin and Greek both lack the number of years that we would expect to find. We do not even have a 1Sam. 13 in the Dead Sea Scrolls to help us out here. Since the addition of these years that we do have occurs in late Greek texts, my opinion is that the years were added at that time, realizing that something should be there.

Furthermore, there is no reason to think that we would have the length of Saul's reign here. What we should expect is to find is perhaps how many years went by before Saul had to spring into military action again (as per the next verse). However, subsequent kings will have their ages given and the number of years that they ruled over Israel (2Sam. 2:10 5:4 1Kings 14:21 22:42 2Kings 8:26) using the exact same verbiage, except that they insert the actual number of years that the king ruled and his actual age when he took office.

Before we examine the various theories, let me insert Acts 13:21, so that can have that as a guiding beacon: Paul stands up in the synagogue in Antioch, after the reading from the Law and the Prophets, and he says, "And then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years."

Of course, what Josephus offers us may be of some help, and he tells us that Saul reigned for 18 years while Samuel was alive and then ruled an additional 22 years after his death.[5] However, *Dr. Doddridge (note in loco) has shown that this cannot be correct, and that he probably reigned, as some copies of Josephus have it, but two years after the death of Samuel. Many critics suppose that the term of 40 years mentioned here includes also the time in which Samuel judged the people.*[6]

Let me add a few more points: (1) there is no way that we can allow the text to stand as is; it makes little sense as it is, and it cannot be twisted to make sense. (2) Similar passages do insert actual numbers here. (3) This problem goes way back. If we have the same missing text in the Chaldee, the Greek and the Latin, without a solution to be found in the Dead Sea Scrolls, then we can rest assured that the corruption of this passage goes way back, easily to 300 B.C. or earlier.

Given that we have so many problems, we should examine the various theories about this verse and the length of Saul's reign.		
Theories Concerning the Time Frame of Saul's Reign and v. 1		
Theorist	**Theory**	**Arguments For and Against**
Barnes	The numerals denoting Saul's age and the length of his reign are omitted or faulty. Saul would have been about 30 years old at the beginning of his reign and would have reigned about 32 years. At his death, his grandson Mephibosheth was 5 years old (2Sam. 4:4). There would be about 7½ years between the death of Saul and that of Ishbosheth, which gives us the 40 years assigned to his dynasty in Acts 13:21.[7] Numbers have to be inserted, as this verse makes no sense without them and this format is used with many of Israel's kings.	Jonathan would have been very young when Saul became king, making him a soldier in his early or mid-teens (this is not out of the question, by the way). Furthermore, we would expect the total reign of Saul to be given at the end of his life, as we have seen in other similar reigns (compare Deut. 34:5–7 Joshua 24:29 Judges 16:21 1Sam. 7:15). Finally, it appears the Paul's reference to Saul does not sound like he is speaking of Saul's dynasty but of Saul himself.
NASB	Saul was 40 when he began to reign and he reigned 32 years.	This means that Saul would be 72 years old and still going into battle (he dies in battle at the end of his life).
NEB	Saul was 50 years old when he began to reign and he reigned for 22 years.	The length of his reign cannot be reconciled with Acts 13:21 (And from there they asked for a king. And God gave Saul the son of Kish to them, a man of the tribe of Benjamin, for forty years) and Saul is 72 in his last battle, which is rather old.
NIV Study Bible	Saul is about 30 when he begins his reign and rules for 42 years. This wording (in the Hebrew and the English) follows the formula found in 2Sam. 2:10 5:4 1Kings 14:21 2Kings 8:26 14:2 15:2 16:2.[8]	Again, Jonathan would have been very young when Saul became king and Saul would have been very old (72) when going to war for the last time.

[5] *Antiquities*, book 6, chapter 14, section 9. I took this information from Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Acts 13:21.

[6] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, Acts 13:21.

[7] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 30.

[8] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 389. I added additional Scriptural references.

Theories Concerning the Time Frame of Saul's Reign and v. 1		
Theorist	**Theory**	**Arguments For and Against**
REB	Saul begins ruling at age 30 and rules for 22 years. The REB footnote simply reads: **twenty-two:** *prob. rdg; Heb.* two.	The big problem is that Paul tells us that Saul ruled for 40 years, not 22. However, age 52 is reasonable for a man's last battle.
Keil and Delitzsch	Their theory on this passage was actually revolutionary to me. I actually came to the same conclusion independently, and, reading it in their commentary, recognize the ring of truth of this interpretation. Almost everyone assumes that there are two missing numbers in this passage. We don't know how old Saul is when he becomes king and we do not know the length of his reign. Keil and Delitzsch suggest that there is one missing letter, the letter which tells us Saul's age. However, this pair of years indicates the length of time which passed between Saul assuming authority as king and our passage, where he (and his progeny) is rejected by God as king.[9] The implication is that we no longer have to assume that Saul reigned for 22, 32 or 42 years.	It is more reasonable that we are missing only one letter in this passage rather than two in two separate and semi-crucial areas. This verse reads more as though the number was accidentally dropped out of the text rather than left intentionally blank. We can pretty much eliminate the 22 and 42 years for reasons which will be discussed later. Even the 32 years can be problematic. This theory eliminates a great many conflicts and questions. The strongest argument against this is that this became the formula used in naming a king's inaugural age and the length of his reign. However, this is the first time this phrasing is used, which mitigates against its traditional use at a later date.
Kukis #1	Saul took about a year to assume his position as king and two years passed before the incidents of this chapter take place.	The strongest argument against this is that, apart from the obviously missing years, this exactly follows the format of the record of the reigns of later kings.
Kukis #2	An alternate theory which occurs to me is that the historical recorder (who no longer appears to be Samuel), here, with Saul, sets up this formula for the age of a king at the beginning of his reign, as well as the length of his reign. His expectation was that he, or someone else, would fill in the numbers later. No one ever did.	This theory appears to be dangerously close to violating the inspiration of Scripture. However, there is nothing wrong with a writer setting up a formula which was later followed, but not filled in, in this passage. However, the original author would have known Saul's age, so there would have been no reason to leave that out. Furthermore, the addition of the language, *a pair of years* implies that some number had to come before that.

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[9] You may wonder at this point, *if God rejected Saul as king, how come he reigned an additional 30+ years?* Saul did reign until it was time for David to be king, and David observed Saul and learned from his bad example. Furthermore, the line of Saul ended with Saul, which in itself is a great indignity.

Theorist	Theory	Arguments For and Against
Kukis #3	A theory related to the one above: let's say that this is exactly what the original author wanted to say; that is, it took Saul a year to assume his kingship and a pair of years went by before Jonathan attacked the Philistine outpost. This would not preclude a later author from taking this passage and making a formula from it to use later on.	This theory does not violate the inspiration of Scripture. It is in agreement with the reasonable age range for Saul and his son Jonathan, although we would have to assume that Saul fathered Jonathan very early in life and that Jonathan took command of the thousand men very early in life—say, as early as age 15 and perhaps even earlier. Again, the main problem is that, it appears that a number is missing here; the passage does not stand on its own. However, a counter argument is, the wâw conjunction in the middle of the verse should be a wâw consecutive; which distinction was made over a millennium later by the Masoretes (based upon readings in the synagogues). The mistaken inflection of a wâw conjunction could have come about simply because this is very similar to later passages where a king's age and length of reign are given.
Kukis #4	Maybe what Paul indicated was not the length of Saul's reign, but of his entire life. God gave Saul to Israel for 40 years—total.	It does not seem as though this was Paul's point. Furthermore, we have, then a very short reign for Saul (which is fine—but there is a lot crammed into this reign). And, we have Saul beginning his reign at a very young age, and Jonathan would be in his teens at that time (and his other sons would be even younger).
Kukis #5	A later editor added this phrase, expecting to fill it in at a later date.	This would not explain why we have the phrase *...and a pair of years he reigned over Israel*. If this were the case, this would be completely devoid of numbers.

Concluding Remarks: Now, although I am leaning toward inserting a number, like *thirty* (or younger) into this verse, as did the ancient Greek Christians, I still have some reservations. Originally, I was concerned that the word *year* is in the singular. However, this is how it is found in the other passages with the same formula. My original interpretation, which actually could be reasonable, was that Saul went roughly a year before he actually began to rule over Israel. First Samuel anointed him as per God's instructions. Later, Samuel presented Saul as king over Israel as a result of being chosen by lot (again, something which we have assumed). Later, when Israel was under attack by Nahash the Ammonite, Saul was pressed into service as the most reasonable man to turn to in a crisis, even though he had not assumed his office as ruler over Israel. It would not be unreasonable for approximately a year to have passed from his anointing until his assumption of office (recall that we are allowing some time for Nahash to make inroads into eastern Israel and that there would be some time for Saul to gather his troops and to attack Nahash (the actual battle appears to take a very short time, as per 1Sam. 11:11). If we simply took the Hebrew at face value, what we possibly have here is that, it has been two years since Saul has been anointed king over Israel and a year has gone by of his actual rule when v. 2 occurs. We might render this verse: Saul [was] a son of a year when he reigned, and [so] a pair of years he ruled over Israel, [when]... I am assuming here that the second conjunction is a wâw consecutive (rather than a wâw conjunction); and that the second half of this verse is more closely associated with v. 2 than with v. 1. Neither

of these assumptions are invalid. Distinguishing between wâw consecutives and wâw conjunctions was probably a vocal inflection heard when this was read in the synagogue. There would have been perhaps long periods of time where this was not read so that, at some point, a reader changed the inflection, changing the way the Masoretes pointed this verse. Since verse designations are also add much later, there is nothing which requires v. 1b to be here instead of with v. 2.

However, because this exactly follows the formula found elsewhere (2Sam. 2:10 5:4), and since Saul is a king and not a judge or a priest-ruler, it is reasonable to assume that the years were left out or became unreadable at some point in time: Saul [was] a son of [thirty] years when he reigned, and he ruled over Israel [thirty-] two years. What we are doing at this point is taking a formula *which had not yet been necessarily established* and applying it to this verse.

One theory which I offered was that the original writer of Scripture here wrote during the reign of Saul, but felt that setting up a formula to be filled in later would be apropos. The main argument against this would be the inclusion of *a pair* of years. If no numbers were to be used originally, why put *a pair* in there? That would make no sense for an author or editor to do such a thing and it would more likely suggest that the actual number of years were lost. The only way around this would be that it took Saul a year to assume his power and that there were two years between that and the events of this chapter, which the author intended to put there in order to help a later editor out.

Additional Note: You may wonder why I introduce additional theories, particularly under my own name, if I do not wholeheartedly subscribe to said theories. When an interpretation is in doubt, then I like to examine as many different interpretations as is possible before coming to a conclusion of my own. If I come up with a theory which I believe is, on its face, has some validity, even though I don't agree with it, I will share that theory. It helps me to explore the pros and cons of the other various theories which have been offered. Also, it saves you the trouble.

So, where do we stand on this verse? I was at first more apt to agree with the insertion of missing years than not, primarily because this is the format found with other *kings*. However, that is not absolutely necessary; and the fact that a later author used this same formula to give the age of a king as well as the number of years that he reigned does not mean that this author had something else in mind when he wrote these words. After letting this gel for awhile, I am more apt to simply let this verse stand as is. Because this verse apparently puzzled very early translations, we may assume that they grappled with the exact same questions that we are grappling with.

One item which should be at the back of your mind is that, if you choose this age or that for Saul, it will of course affect the age of Jonathan when Saul began to reign, as well as impact the number of years which transpire between this verse and those following. If Saul is, say, 30, Jonathan would be, at most, 15 or 16, when Saul began his reign. When Saul takes out 3000 men (v. 2a), and sends the remainder home, it appears as though he has just begun to reign, that the men who went to war with him against the Ammonites are still with him in force, and that he takes out 3000 of the best and sends the remainder home (v. 2b). Entrusting Jonathan with a 1000 men may have actually occurred several years later; however, it appears that this all occurred at once. If Jonathan is old enough to command these troops, I would assume that he is between 18–25 years of age, making Saul at least 35 years old at this time (however, I am thinking the thoughts of an American—the king's son could head an army at age 12). The other option, which Barnes proposes, is that Saul is about 30 when he begins to reign, and that the incidents of this chapter actually occur at least 10–15 years later. However, it is not out of the question for Saul to be 29–30 when he begins to rule over Israel; and for his son to be 15 (or even younger) when he takes this 1000 men in the next verse to war against the Philistines. For a man of this age to command a thousand men might seem unthinkable today, but bear in mind, this is the king's son and this is a long time ago when a young man was much more mature in his early teens than now. Furthermore, Jonathan would have also had many of Saul's physical characteristics (height and physical attractiveness, as well as some natural leadership ability).

What we need to examine next, is what was Saul's reasonable age and length of reign?

Bear these things in mind as we examine Saul's age and the length of his reign:

1. Saul is called a young man in the Hebrew of 1Sam. 9:2.
2. Secondly, Paul tells the synagogue worshipers in Antioch that God gave them Saul for forty years. Almost all take this as a round number (the reign referred to could be anywhere from 36–44 years). Some interpret this as referring only to Saul; others include with in this 40 years, the reign of Ishbosheth over the northern kingdom. Since Paul gives us no intervening time between Saul and David's reign, we might allow for the 40 years to refer to the reign of Saul's dynasty, although there is nothing which demands this interpretation.
3. Most translations add in the extra two years, as v. 1 of this chapter reads ...and a pair of years...
4. If the text is corrupt, then is it absolutely necessary to include this *pair of years* in the final determination? Could that not be part of the corrupted text? On the other hand, it is dangerous to call text corrupt simply because we don't like it.
5. It is also important to bear in mind that Saul will die in battle, which will signal the end of his reign.
6. Saul's son, Jonathan, in this chapter, is put in charge of 1000 men, which he takes into battle against the Philistines. This gives us an idea as to how old could Saul be at his death and how young could Jonathan be when he goes into battle against the Philistines.
7. My point in all of this is, what we do no, even apart from this difficult verse, still has to make sense.

Just How Old Was Saul and for How Long Did He Reign?		
Saul's Age at the Beginning of his Reign	**The Length of Saul's Reign**	**Implications and/or Problems**
25 years old	35–40 years	This means that Jonathan is 12–14 when commanding a royal army, which is not out of the question. Since 40 years is probably an approximation, that makes Saul 60–65 in his final battle, which is not out of the question.
30 years old	32 years	Saul is age 62 when going into battle against the Philistines for the last time, which is not out of the question. Jonathan could be, at most, 15 years old when Saul begins to reign. More than likely, Jonathan is 10 years old or so, and Saul entrusts him with these troops roughly 10 years later. Therefore, Jonathan's attack on the Philistine outpost in v. 3 occurs 10–15 years after Saul's assumption of power. This would tend to place Samuel's prediction of come to Saul after 7 days way into the future from when he made this prediction (10–15 years into the future). Another option is that the prophecy is not related to this chapter. However, this is not in agreement with Paul giving Saul's reign as 40 years.
30 years old	42 years	This length of reign alluded to by Paul would include only Saul's reign. However, Saul would be 72 when going into battle against the Philistines for the last time, which is quite old. Again, Jonathan's exploits in this chapter and the next would follow Saul's assumption of power by 10–15 years.

Just How Old Was Saul and for How Long Did He Reign?		
Saul's Age at the Beginning of his Reign	**The Length of Saul's Reign**	**Implications and/or Problems**
35 years old	32 years	If Saul is 35 or older, this would seem to contradict him being called a *young man* in 1Sam. 9:2. In this scenario, Saul is 67 when going to war against the Philistines for the last time, which seems to be pretty much a reasonable upper limit.[10] However, the exploits of Jonathan could have occurred almost immediately after Saul's final taking of power. Furthermore, this does not agree with Paul's time frame which he assigns to Saul.
35 years old	42 years	It seems that if Saul is 77 years old, that is far too old to go to war against the Philistines. This is also too old for Saul to be called a young man in 1Sam. 9:2 (which can be applied to the next couple options as well).
40 years old	32 years	Like one of our other options, Saul is 72 years old in going to war against the Philistines for the final time. This seems to be quite old to go into battle. The events of 1Sam. 13 could have all have reasonably taken place within a month's time, however. And, again, this contradicts Paul.
40 years old	42 years	Age 82 just seems far, far too old for Saul to go into battle. That alone makes this an untenable pairing of ages.

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[10] Solomon writes that a man's days are 70 years, which gives us the normal life span at that time.

Conclusion: Saul needs to be 30 or younger in order to be called a young man. Now, even though Jonathan is probably Saul's firstborn, we must insert at least 13 years between Saul's age and his (if not 20). This makes Jonathan a commander in Saul's army in his teens, and possibly early teens, which is not out of the question, being the king's son. Jonathan will operate in this chapter and the next in great faith, which is often the gift of a very young man. Finally, Saul's reign cannot extend to 42 years without making him too old to fight against the Philistines. Therefore, we must go with the following numbers:

Saul's Probable Age at the Beginning of his Reign	A reasonable Length for Saul's Reign	Comments
25–30 years old	32–37 years	These seem to be the most reasonable ages to assign to Saul and to his reign. Saul's age at the beginning of his reign would qualify him as a *young man* (1Sam. 9:2). At the end of his life, he would still be young enough to go to war (we are assuming that, in any case, Saul is very fit for an older man). The attack of Jonathan in v. 3 would have occurred within 2–15 years of vv. 1–2. Samuel's prophecy of 1Sam. 10:8 would have to take Saul several years into the future, which is not out of the question. Finally, the length of Saul's reign would have been in agreement with Paul's speech to the men of Antioch.

Addendum: I realize that this seems to be a lot of space devoted to some rather minor issues. However, if we are to accept the Scripture as inspired, then we should also expect it to make sense. When it comes to making sense, we need to examine all time frames, geographical considerations and historical issues. Scripture must be able to endure the most careful scrutiny in any realm.

One of the things I am hoping to do in this commentary is deal with a lot of the minutia so that you don't have to. You can quickly glance at the various options, read the pros and cons if you like, and then go directly to my conclusion. Also, I list out the various options for myself, so that I can see them in black and white, as I try to determine for myself what is the most reasonable explanation.

In my commentary, I have the luxury of taking as much time as I want and of going into as much detail as I want. Most commentators have their opinions in place when it comes to difficulties in the text; or they study and form an opinion—but you don't really see much of the process. You see the conclusion, a couple remarks to support that conclusion, and, once and awhile, a couple remarks on other views. Here, I often give as much time to discussing opposing views as I do to the views that I adhere to.

If I am able to come to a reasonable conclusion, as I was able to here, then you can always go right to the conclusion; if you doubt it, then you can go back and check the other options.

An interesting topic, which is barely alluded to in Scripture, is Saul's palace.

Saul's Palace

1. Saul had to live somewhere. Even though after he was anointed by Samuel, Saul returned to his father's home (1Sam. 10:26), at some point in time, he had to establish a royal residence.
2. Saul spent a great deal of time in the field, and on the battlefield. In the next verse, we will begin dealing with Saul's army. In 1Sam. 14:47–48, it will be clear that Saul spend a great deal of his time at war with the surrounding nations.
3. However, logic would dictate that Saul would have some time away from war; that he would have to live somewhere, and that, just like kings from surrounding nations, Saul would require some sort of a palace

Saul's Palace

to live in. We know nothing about the actual construction of this palace nor of the details of its structure.

4.   I can only think of a few instances where there is an allusion to Saul's palace:

   a.   In 1Sam. 16:15–18, Saul, when his character begins to degenerate, brings in a musician, David, to calm his soul with music. Quite obviously, Saul has to be somewhere at this point in time, and not out among his troops, as his behavior would be quite disconcerting. Furthermore, when Saul goes to take a stand against Goliath and the Philistines, David is no longer with him. Therefore, it logically follows that David must have played music to Saul when he was in his palace-home.

   b.   In 1Sam. 19:9–10, Saul is sitting in his *house* being tormented by an evil spirit. At this time, he makes an attempt on David's life. He throws a spear and it sticks into a wall. Whatever this house is that Saul is sitting in would logically be his palace.

   c.   In 1Sam. 20:24–34 we have a confrontation between Saul and his son Jonathan over David at the New Moon Banquet. Saul has a regular place to sit and there appears to be an expected guest list (David did not show up, but was expected). We might reasonably suppose that this is a banquet area in the courtyard of Saul's palace.

5.   Obviously, what we can put together here are nothing more than reasonable speculations.

6.   We do have an archeological find which may be in agreement with what we have supposed: keller writes: *In 1922 a team from the American Schools of Oriental Research began digging [in Tell el-Ful, which was once Gibeah]. professor W. F. Albright, who promoted the expedition, directed the operations. Remnants of walls came to light. After a long interval, Albright continued his work at Tell el-Ful in 1933. A lot-shaped corner turret was exposed, and then three more. They are joined by a double wall. An open courtyard forms the interior. The total area is about 40X25 yards. The uncouth looking structure of dressed stone gives an impression of rustic defiance. Albright examined the clay sherds which were scattered among the ruins. They came from jars which had been in use about 1020 to 1000 B.C. Albright had discovered Saul's citadel, the first royal castle in Israel, where "the king sat upon his seat, as at other times, even upon a seat by the wall" (1Sam. 20:25). It was here that Saul reigned as king, surrounded by his closest friends, with Jonathan his son, with Abner, his cousin and commander of the army, and with David, his young armour-bearer. Here he forged his plan to set Israel free and from here he led his partisans against the hated Philistines.*[1]

7.   We should always be careful about interpreting archeological finds. Although this very well might be Saul's palace, this is in no way proof positive of Saul's palace or even that Saul's palace truly existed.

[1] Werner Keller, *The Bible as History* (second revised edition); New York, 1981; p. 184.

Let's continue with Saul's reign:

And so chooses to himself Saul a trio of a thousand from Israel and so are with Saul two thousand in Michmash and in [the] hill-country of Bethel and a thousand have been with Jonathan in Gibeah of Benjamin. And [the] rest of the people he sent away each one to his tents.	1Samuel 13:2	**So Saul chose 3000 [soldiers] out of Israel and 2000 are with Saul in Michmash and in the hill-country around Bethel and 1000 are with Jonathan in Gibeah of Benjamin. He sent the rest of the people each one to his tent.**

Saul handpicked 3000 soldiers from this group; 2000 were stationed with him in Michmash and the hill country around Bethel; and 1000 were stationed with Jonathan in Gibeah of Benjamin. The remainder of the soldiers were sent home.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And so chooses to himself Saul a trio of a thousand from Israel and so are with Saul two thousand in Michmash and in [the] hill-country of Bethel and a thousand have been with Jonathan in Gibeah of Benjamin. And [the] rest of the people he sent away each one to his tents.
Septuagint	And Saul chooses for himself three thousand men of the men of Israel; and there were with Saul two thousand who were in Michmas, and in mount Bethel, a thousand were with Jonathan in Gabaa of Benjamin; and he sent the rest of the people every man to his tent.
Significant differences:	There is one phrase in the Greek which is not found in the Hebrew. My thinking is, this short phrase (or, in this case, actually just a word) was not readable in whatever manuscript family the MT is taken from. Rather than make a good guess at the actual words, they were simply left out. On the other hand, the Greek translator may have felt this word was needed in the text and added it, which did not violate the meaning of the verse. This word is found in my translation of the Peshitta and Vulgate (however, I don't know if it is there in the original, and it makes so little difference that I'm not going to fool with the actual Vulgate in order to figure it out).

Thought-for-thought translations; paraphrases:

CEV	Then he chose three thousand men from Israel to be full-time soldiers and sent everyone else home. Two thousand of these troops stayed with him in the hills around Michmash and Bethel. The other thousand were stationed with Jonathan at Gibeah in the territory of Benjamin.
NLT	Saul selected three thousand special troops from the army of Israel and sent the rest of the men home. He took two thousand of the chosen men with him to Micmash and the hill country of Bethel. The other thousand went with Saul's son Jonathan to Gibeah in the land of Benjamin.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Saul chose 3,000 men from Israel; 2,000 of them were stationed with Saul at Michmash and in the mountains of Bethel, and 1,000 were stationed with Jonathan at Gibeah in Benjamin. But the rest of the people he sent home.
JPS (Tanakh)	Saul picked 3,000 Israelites, of whom 2,000 were with Saul in Michmas and in the hill country of Bethel, and 1,000 with Jonathan in Gibeah of Benjamin; the rest of the troops he sent back to their homes.

Literal, almost word-for-word, renderings:

NASB	Now Saul chose for himself 3,000 men of Israel, of which 2,000 were with Saul in Mishmash and in the hill country of Bethel, while 1,000 were with Jonathan at Gibeah of Benjamin. But he sent away the rest of the people, each to his tent.
Young's Updated LT	...and Saul chose for himself three thousand *men* out of Israel; and two thousand are with Saul in Michmash, and in the hill country of Bethel; and a thousand have been with Jonathan in Gibeah of Benjamin; and the remnant of the people he has sent each to his tents.

What is the gist of this verse? After the successful battle with the Ammonites, Saul has 2000 of his best troops remain with him as the palace guard and police/military force. He appears to move his personal headquarters to Michmash. Saul stations his son Jonathan in Gibeah with 1000 crack troops.

1Samuel 13:2a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
bâchar (בָּחַר) [pronounced *baw-KHAHR*]	*to choose*	3rd person masculine singular, Qal imperfect	Strong's #977 BDB #103
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
sh°lôwshâh (שְׁלוֹשָׁה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral construct	Strong's #7969 BDB #1025
`ălâphîym (אֲלָפִים) pronounced *uh-law-FEEM*]	*thousands, families, [military] units*	masculine plural noun	Strong's #505 (and #504) BDB #48

What we would expect here is the masculine noun *men,* but we do not find it in the Hebrew, although it is in the Greek Septuagint. Now, although it makes sense for `îysh to be here, it is not and we do not have any reason, apart from the Septuagint to include it. This is a case of textual criticism where we go with the reading which does not go along with our sensibilities; the author here simply did not use or need the word *man,* even though it seems quite natural to insert it here.

min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's* #4480 BDB #577
Yis°râ`êl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

Translation: Then Saul chose 3000 from Israel... You may recall that a group of men took it upon themselves to follow Saul back to his hometown after he was chosen by God by lot (or by ceremony) to be king over Israel. These are not from that group (which, I assume, was a much smaller group of men). However, the original small guard may be a part of this 3000 or in addition to them.

Saul has just defeated Nahash the Ammonite with the army (according to the text and according to our present translation, that is 300,000 men from Israel and 30,000 from Judah—1Sam. 11:8). After the battle, the army, Saul and Samuel went to Gilgal to install Saul as king over Israel. Confusion and disagreements over number aside, Saul takes from that group of 330,000 Israelites and Judæans (which may or may not be an accurate amount) 3000 men (the term *Israel* occasionally stands for those of northern Israel, as we have in 1Sam. 11:8; and, it mostly refers to those from Israel, as we have in this verse).

1Samuel 13:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
́îm (עִם) [pronounced *ģeem*]	*with, at, by, near*	preposition of nearness and vicinity	Strong's #5973 BDB #767
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
`el^e^payim (אַלְפַּ֫יִם) pronounced *al-pah-YIM*]	*two thousand, two families, (1000?)* (because of the dual form of the noun); *two military units*	masculine dual noun	Strong's #505 (and #504) BDB #48
b^e^ (בְּ) [pronounced *b^eh^*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
Mik^e^mas (מִכְמָשׂ) [pronounced *mik^e^-MAHS*]	transliterated *Michmash*	masculine proper noun	Strong's #4363 BDB #485
w^e^ (or v^e^) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
b^e^ (בְּ) [pronounced *b^eh^*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
har (הַר) [pronounced *har*]	*hill, mountain, hill-country*	masculine singular construct	Strong's #2042 (and #2022) BDB #249
Bêyth-`êl (בֵּית־אֵל) [pronounced *bayth-AYHL*]	*house of God;* transliterated *Bethel*	masculine proper noun	Strong's #1008 BDB #110

Translation: ...and 2000 were with Saul in Michmash and in the hill country of Bethel... Saul chose 3000 men altogether for his standing army and personal guard. What we have in the remainder of this verse is how he split them up. 3000 is actually a fairly small number. This would tend to support the relative peace that Israel had enjoyed, which peace was disturbed by Nahash the Ammonite. Apart from that, there has been an extended period of peace when Samuel was the spiritual and political leader of Israel (see 1Sam. 7:13–17). However, now that Saul has been named king, this peace was broken by Nahash and will be shattered by Jonathan.

Keil and Delitzsch pondered about what was meant by the *mountain of Bethel,* as Bethel is situated on very high ground and is surrounded by mountains and hills. The word *har* refers to *hill-country* as well as to a particular *mountain;* so we would reasonably interpret this as *the hill country of Bethel*.

The hill country of Ephraim refers to a set of mountains which extends from the southern portion Sea of Chinnereth down along the western side of the Dead Sea, with the Jordan River to the east of these mountains. Although many of these mountains and hills are in Ephraim, they extend north through Manasseh and south through Benjamin and

deep into Judah. Recall that I theorized that the Philistines made a wide cut through Ephraim, separating Shiloh from northern and southern Israel and burning Shiloh to the ground. This troop movement also split Israel in half. At this time, we will have a similar attack by Philistia.

Now, recall that we have two basic options with respect to the age of Saul. If he begins his reign at an early age (say, 25–35), then Jonathan is a very young teen at that point, and Saul entrusts him with these troops years later (as Barnes suggests, at least 10–15 years later, if not more).[11] Option #2 is that Saul is 35–40 and that these couple verses all occur over the short period of say a month or so. The latter appears to easily work with the flow of this chapter; however, the former view can be easily reconciled to this chapter. Option #3, which is somewhat of a compromise, is, Saul is 28–32 when assuming power; and two years later, a very young Jonathan (say, age 13–15), takes control of 1000 crack troops. As we have discussed, the number of this 3rd option are more in keeping with the Hebrew text than any others (again, bear in mind that Saul was a *young* man when he was chosen to rule over Israel (1Sam. 9:2). The impetuousness of the next verse, along with Saul's lack of criticism, would indicate that Jonathan is a teen at this time.

A Map of Michmash

Michmash has not been mentioned before. It is not a city cited in the book of Joshua, where we would expect to find it. It seems to come out of nowhere. We know that Saul will station troops here and in the hill country of Bethel because of this verse. We know that the Philistines will later station their troops there (1Sam. 13:16). This city or location will figure into Jonathan's attack in 1Sam. 14. So, I have had three guesses: (1) Michmash was originally an encampment of the Philistines. Although they retained some troops in Israel, this general area was taken back in 1Sam. 7:13. (2) Michmash was simply the camp of the Philistines during this attack; however, Saul placed his troops here first. (3) Michmash was simply a city which sprung up since the time of Joshua; which is not an unlikely scenario. (4) It is possible that Saul originally had thoughts of establishing a royal city in Michmash, and that placing his troops there was the first step.

This map gives us a better idea of the location of Michmash, which is *on the northern edge of the great Wady Suweinit*.[12] For whatever reason, it appears as though a great deal of Israeli civilization was building up in the territory of Benjamin, despite the fact that the tribe of Benjamin had been reduced to practically nothing in size. However, this was the area within which Samuel ministered (recall that he was a circuit judge over Bethel, Mizpeh and Gilgal; and his house was in Ramah—1Sam. 7:16–17). This was central Israel, so it was the most convenient place for Israelites to come for worship and to come for judgments. Saul also lived in this general area, his city being Gibeah.
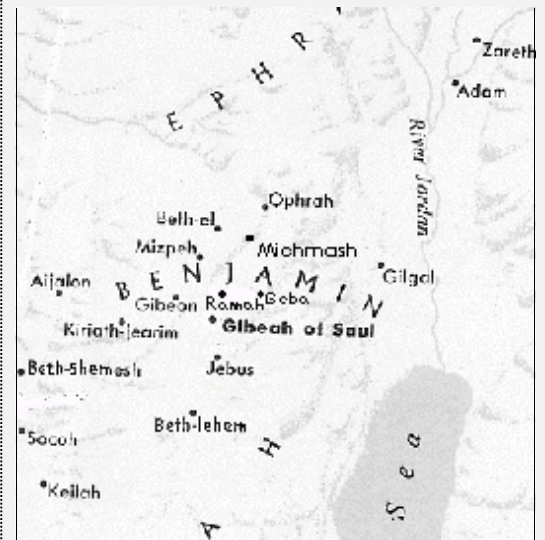
Scanned and edited from *The MacMillan Bible Atlas;* 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 90. Michmash was added by me.

According to *The Open Bible,*[13] Michmash is Northwest of Gibeah, rather than northeast as my map shows.

To get an idea of the positioning of the troops, Saul has 2000 men in northern Benjamin, in the cities of Michmash and Bethel, which are relatively close. Jonathan is about an hour and a half[14] south of these cities in Gibeah with 1000 men of his own. The Philistines (in v. 5), will move their troops into Michmash, after Jonathan assaults them in Geba.

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[11] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 30.

[12] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 30.

[13] *The Open Bible;* the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 380.

[14] According to Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 448.

Saul did not simply say, "Hey, let's station 2000 men Michmash and in the hill country of Ephraim." It is very likely that his intelligence indicated that there was Philistine movement in these areas or, Saul suspected that if there was any Philistine movement, that this is where it would occur. Or, much more simply, it was simply well-known that there was a Philistine outpost in that general area (which is the most likely case). Because of the decimation of the Benjamite tribe in the book of the Judges, that particular area was quite vulnerable to enemy invasion. In any case, this was the general area where Saul would be and provide for the defense of Israel. Certainly, even though Saul was a wack job later on in his reign, that does not mean that he lacked intelligence or military savvy. Another option, which I have already mentioned, is that Saul may have looked upon this area as a reasonable place to establish a royal city (however, I doubt that option, as it strikes me that Saul would rather look upon his hometown of Gibeah as being the royal city).

This is as far as we will examine Michmash at this point in time. However, we must take careful note that the number of troops which Saul has culled from his army represent a small national security force which in place primarily for intelligence and to protect him. They are a holding force, but not one that Saul would necessarily mobilize for a major war. No real military moves could be made apart from a redrafting of those who fought against Nahash.

1Samuel 13:2c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʾeleph (אֶלֶף) [pronounced *EH-lef*]	*thousand, families, (500?); military units*	masculine singular noun	Strong's #505 (and #504) BDB #48
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity	Strong's #5973 BDB #767
Yôwnâthân (יוֹנָתָן) [pronounced *yoh-naw-THAWN*]	transliterated *Jonathan*	masculine proper noun	Strong's #3129 (& #3083) BDB #220
There are two primary ways of spelling *Jonathan;* the other is: Yᵉhôwnâthân (יְהוֹנָתָן) [pronounced *yᵉ-hoh-naw-THAWN*], which we find used 71 times, whereas Yôwnâthân is found 41 times.			
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
Gibᵉʿâh (גִּבְעָה) [pronounced *giᵇvᵉ-GAW*]	transliterated *Gibeah;* this same word means *hill*	proper feminine singular noun construct	Strong's #1390 BDB #149
Binᵉyâmîyn (בֵּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Translation: ...and a thousand were with Jonathan near Gibeah of Benjamin. Note how this is written. There is no explanation as to who Jonathan is, even though this is the first time he is named in Scripture. This would

indicate to me that Jonathan was very well-known at the time that this was written, which would suggest that this account was recorded relatively soon after the events occurred. This would also indicate that Saul has wisely delegated some of his authority to his son, Jonathan, whose integrity is far greater than the integrity of Samuel's sons.

It is interesting that Saul would place his son here, near where there is apparently a Philistine garrison (see v. 3). I would have expected Saul to put himself in harm's way before putting his firstborn in harm's way. What we are observing here is possibly a lapse of personal character on Saul's part or a lack of realization of where the Philistines are (which I doubt). Another possibility is that Saul places Jonathan there knowing that he, in his youthful exuberance, will start something—which possibility, I doubt as well. Geba is between Michmash and Gibeah, and the placement of himself and Jonathan apparently sealed off the Philistines from going north or south. So I think the idea that Saul had was simple peaceful containment.

The REB footnotes *Gibeah* and tells us **Gibeah:** Geba *in verse 3*. There are several translators and commentators who struggle with these two cities throughout this chapter. Are we in Gibeah or Geba? Did Jonathan just strike Gibeah or Geba? Are they the same? When we get to **vv. 15–16**, we will discuss this situation in great detail. However, for the time being, simply understand that Gibeah, Geba and Gibeon are three different cities, all located in the territory of Benjamin, and all fairly close to one another. This accounts for their confusion more than anything else. I have shown the three cities on the **map** above in order to get an idea as to what is occurring.

1Samuel 13:2d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
yether (יְתָר) [pronounced *YEH-the*	*residue, remainder, [the] rest [of]*	masculine singular construct	Strong's #3499 BDB #451
ʿam (עַם) [pronounced *ǵahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
shâlach (שָלַח) [pronounced *shaw-LAKH*]	*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
ʾîysh (אִיש) [pronounced *eesh*]	*man, each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
ʾohel (אֹהֶל) [pronounced *OH-hel*]	*tent, tabernacle, house, temporary dwelling*	masculine plural noun with a 3ʳᵈ person masculine singular suffix	Strong's #168 BDB #13

Translation: And the rest of the people he sent away each to his tents. I originally assumed that the events of this chapter closely followed in time the war against the Ammonites. The scenario I pictured was first, the whole of Israel's fighting force had been gathered to fight the Ammonites (1Sam. 11:8). These men would have remained

with Saul during the inaugural celebration (1Sam. 11:14–12:25). However, at this point, Saul sees no reason to keep this entire army on active duty. Instead, he maintains a small force of crack soldiers; and the rest of Israel he sends back to their homes. The indication is that there is not an immediate threat of any kind (i.e., the Philistines are not, at this moment, breaking out of their area and encroaching on Israel again). We may assume that the retention of these 3000 men was (1) a show of force to contain and check the indigenous Philistine force; (2) a portion of these men acted as Saul's personal bodyguard force; and (3) they were Saul's immediate, emergency military force. This is exactly what we would expect of a nation going from wartime to peace time.

After completely exegeting chapters 13–14, I am not so certain that these events immediately follow those in 1Sam. 11–12. In 1Sam. 14:47–48, we have a long list of peoples whom Saul defeated in battle; which battles are not all recorded in Scripture. So, at some point in time, Saul and Jonathan had to fight against the several other nations named in that passage. My thinking is that v. 2 does not necessarily describe just what happened after Saul's defeat of the Ammonites, but sets a pattern. When Saul is at war, he summons up all of the forces in Israel, and they generally meet in Gilgal. They wait on Samuel for seven days (who is, of course, also summoned) who offers sacrifices on their behalf and gives the troops guidance. The war is fought, and, when it is over, Saul maintains a small army of 3000, handing a thousand of these men over to Jonathan. In other words, 10–20 years may have passed since Saul fought and defeated the Ammonites. What we have here is typical. The only thing which might be specific to this time period is where Saul and Jonathan place their troops—Saul is in northern Benjamin in Michmash, and Jonathan is south of him in Gibeah. Between them is a garrison of Philistines, and the stationing of Israeli troops was not necessarily an aggressive action (in Saul's mind), but a containment action.

I offer the alternate scenario above just in case; however, there is nothing which prevents us from understanding that vv. 1–2 follow shortly after 1Sam. 12. There is no particular time interval between 1Sam. 13:2 and 3, however.

Recall that the Hebrew writer does not think linearly but topically. Therefore, there is nothing in the Hebrew which indicates that Jonathan was given control over a thousand men the day that Saul culled out the best of his military, immediately after the inauguration and war with the Ammonites. The topic of this chapter is the war against the Philistines which Jonathan set into motion. Therefore, we have to realize that the writer will first concentrate on the catalyst of this war. The fact that possibly a number of years go by between Saul's culling out of the 3000 soldiers and Jonathan taking his group against the Philistines is not a problem for this passage. So, to help follow what is occurring, Saul has completed a successful war against the Ammonites. Jonathan is never mentioned in that campaign, possibly because he did not participate, and possibly because he was not old enough at that time. The people of Israel are 100% behind Saul (recall that most United States presidents in war time have a very high approval rating), so he finally assumes the reins of his kingship.

A couple years later (and possibly even 10–20 years later), the young man that Saul trusts the most, his son Jonathan, is old enough to command a small army.[15] Therefore, Saul puts him in charge of 1000 of the men that he had culled out. It is possible that several wars have occurred since Saul's victory over Ammon. My guess is that Jonathan, at the time of 1Sam. 13, is between 14–25 years of age. Perhaps he was even conceived about the time of Saul's inauguration. Knowing the psychology of the teen, that they see themselves as indestructible, it would be most reasonable that Jonathan is a middle or late teen when he takes command of these thousand men and attacks the Philistine outpost in Geba (or, wherever the outpost is). His youthfulness explains a lot of what is about to occur. Also, young people tend to be stronger in faith, particularly after they have just believed; and Jonathan acts with great conviction throughout the next two chapters.

The biggest problem with this sort of gap is, this leaves the ending of v. 1 unexplained. What I believe to be the case is, it took a year for Saul to become king of Israel and what is about to be described occurs 2 years after he became king. So, despite what I have suggested, if we want to accept v. 1 at face value, as it stands in the Hebrew, without requiring that anything be added to it, then Jonathan's attack against the Philistines will have to occur about 2 years after Saul's ascension to the throne of Israel.

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[15] If my interpretation of v. 1 as having only one missing number. If the length of Saul's reign is also a missing number, then the events of this chapter could occur even 10 or 20 years later.

Vv. 2–4 possibly occur two years after the inauguration[16], and the v. 5 picks up possibly 10–20 years later. For reasons which I will go into when I exegete 1Sam. 14, I think that the division of the troops occurred two years after Saul's inauguration and that the events which follow occurred 15–20 years later, including the stationing of the troops. In between, I think that there is a rich history of many successful wars led by Saul which are not recorded. Jonathan, with this crack team of 1000 soldiers, will act on his own in a surprise attack against the Philistines (concerning which action, the exact series of events are not given to us). Regardless of the time frame, at this time, the Philistines are contained in the city of Geba with Saul north of them and Jonathan is south of them. Even though Saul's standing army is rather small, this move completely contains the Philistine troops in Geba. In the next verse, I will give you more information as to the geography of all this.

Let me present this in a more organized fashion; there are two possible time frames here.

The Time Line of 1Samuel 13	
A Short Time Line	**A Long Time Line**
Saul defeats the Ammonites and is inaugurated as king (1Sam. 11–12).	Saul defeats the Ammonites and is inaugurated as king (1Sam. 11–12).
	After Saul's defeat of Ammon and his inauguration, Saul spends several years at war with the enemies of Israel (1Sam. 14:47).
Within 2 years of his inauguration, Saul sets up a standing army of 3000, placing 1000 of them under Jonathan's control.	After these wars, Saul sets up a pattern which is followed for the next decade or so. He keeps a standing army of 3000. At some point in time, maybe several years later, 1000 of these men are assigned to Jonathan (someone else could have been an interim commander until Jonathan was old enough to take on this responsibility).
Jonathan attacks the Philistines and is successful.	10–15 years after Saul has this split standing army set up and functioning, and Jonathan is commander of the 1000, Jonathan successfully attacks the Philistines (either this insertion of time, or the time spent warring with other nations provides us a respectable period of time during which Jonathan becomes old enough to lead an army).
The Philistines respond militarily.	The Philistines respond militarily.
All the above occur within 2 to 2.5 years after Saul begins to reign.	1Sam. 13:1–4 and 1Sam. 14:47 all occur within 15 years of Saul's inauguration. The split standing army was in place within two years after that.

The only reason that I suggest any of this is, Saul begins his kingship as a young man. Jonathan may or may not be old enough at that time to command an army. However, whereas we look upon some at age 18 as being an adult, a boy shortly after entering puberty could be considered an adult. This would allow for Saul to be as young as 25 or so at the beginning of his reign (even slightly younger) with a 12 year old son. His son, at age 13 or 14, would be considered old enough to command a force of a 1000.

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[16] Keil and Delitzsch have this verse as occurring immediately after the inauguration; however, even that would reasonably allow for 2 years to have transpired. See Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 448.

With the longer time frame, many of these problems are solved. Saul can begin ruling Israel at a very young age. He can spend perhaps a decade destroying Israel's enemies (something which is briefly recorded in 1Sam. 14:47). Then, Jonathan can be put in charge of one division of Israel's standing army. This even allows for Jonathan to be born around the time Saul is inaugurated. .

As with the Geba vs. Gibeah controversy, I have flip-flopped on this issue of time as well. Even though the shorter time frame is reasonable and could be made to work, the longer time frame allows time for Saul to do what he is expected to do and it allows more than enough time for Jonathan to be born and to grow up.

Saul spends a great deal of time at war, as per 1Sam. 14:47, and we do not know when these wars took place. The Philistines are named fifth in this list of enemies that Saul defeated, which possibly suggests an order. We also may have a precedent set here as well. When faced with a military conflict, Saul garnered up his forces in Gilgal where Samuel offered sacrifices on his behalf. After any war, Saul would reduce the size of the army to 3000.

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I realize that I did not take a position here. There are other options as well. What I don't want is for you to get a specific idea that things just happened within such and such a time table, when the passage does not demand it. All this passage demands (accepting v. 1 as is) is, within 2 years of his inauguration, that Saul establish a split standing army (and even that is not a certainty). This passage does not really require Jonathan to be the commander of the smaller force immediately (although that scenario seems to be the most likely).

The reason I explore these options is, there are times that you develop some pre-conceived notion of what is going on in a passage, and you set up a time frame or a series of incidents in your mind, which the passage does not necessarily support. Then, when you come across something later which contradicts what is in your head (but not what is in Scripture), you become confused.

Now, actually, the armies of Saul and Jonathan are positioned well for an attack upon the Philistine camp. They were strategically in a good place. The Philistines are in Geba. Saul is north of them in Michmash and Jonathan is southwest in Gibeah. If we move northwest from Geba, there is a deep descent today known as the Wady-es-Suweinit. According to Edersheim,[17] there are two very steep rock-covered eminences, one to the southwest, towards Geba, and the other to the northwest, towards Michmash. Other wadys moving north and south, render these eminences quite abrupt and isolated (more on these in the next chapter). The Philistine army in Geba is actually in a difficult spot, since Saul and his 2000 men occupied Michmash and Mount Bethel to the northeast, north and northwest, threatening their communications through the Wady-es-Suweinit with Philistia, while Jonathan and his 1000 men were in Gibeah, southwest of Geba.

And so strikes Jonathan a garrison of Philistines which [was] in Geba and so hear [the] Philistines. And Saul blew in the horn in all the land to say, "Hear the Hebrews!"	1Samuel 13:3	**Later, Jonathan struck the garrison of Philistines which [was] in Geba and the Philistines heard [about it]. Then Saul blew the horn in all the land, saying, "Hebrews will hear this!"**

Soon thereafter, Jonathan struck down the garrison of Philistines which was located in Geba; through their intelligence sources, the Philistines heard about this. Saul responded by sending out a call for men by blowing a ram's horn through all the land, and then crying, "Listen up, Hebrews!"

Here is how others have handled this verse:

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[17] The bulk of this paragraph is paraphrased from Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 447.

Ancient texts:

Masoretic Text	And so strikes Jonathan a garrison of Philistines which [was] in Geba and so hear [the] Philistines. And Saul blew in the horn in all the land to say, "Hear the Hebrews!"
Peshitta	And Jonathan struck the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews and all Israel hear the news."
Septuagint	And Jonathan struck Nasib the Philistine that lived in the hill; and the Philistines hear of it, and Saul sounds the trumpet through all the land, saying, "The servants have despised [us]."

Significant differences:	The first difference is one of translation vs. transliteration. The second will require a more careful examination. The Latin and Hebrew are identical.

Thought-for-thought translations; paraphrases:

CEV	Jonathan led an attack on the Philistine army camp at Geba. The Philistine camp was destroyed, but the other Philistines heard what had happened. Then Saul told his messengers, "Go to every village in the country. Give a signal with the trumpet, and when the people come together, tell them what has happened."
NJB	Jonathan killed the Philistine governor stationed at Gibeah and the Philistines were informed that the Hebrews had risen in revolt. Saul had the trumpet sounded throughout the country.
NLT	Soon after this, Jonathan attacked and defeated the garrison of Philistines at Geba. The news spread quickly among the Philistines that Israel was in revolt, so Saul sounded the call to arms throughout Israel.
REB	Jonathan defeated the Philistine garrison in Geba, and the news spread among the Philistines that the Hebrews were in revolt. Saul sounded the trumpet all through the land;...

Mostly literal renderings (with some occasional paraphrasing):

Complete Jewish Bible	Y'honatan assassinated the governor of the P'lishtim in Geva. The P'lishtim heard of it; so Sha'ul had the *shofar* sounded throughout the land, saying, "Let the Hebrews hear!"
God's Word™	Jonathan defeated the Philistine troops at Geba, and the Philistines heard about it. With the sounding of the ram's horn throughout the land, Saul announced, "Listen, Hebrews!"
JPS (Tanakh)	Jonathan struck down the Philistine prefect in Geba; and the Philistines heard about it. Saul had the ram's horn sounded throughout the land, saying, "Let the Hebrews hear."

Literal, almost word-for-word, renderings:

NASB	And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of *it*. Then Saul blew the trumpet throughout the land, saying, "Let the Hebrews hear."
Young's Updated LT	And Jonathan smites the garrison of the Philistines which *is* in Geba, and the Philistines hear, and Saul hath blown with a trumpet through all the land, saying, "Let the Hebrews hear."

What is the gist of this verse? There are apparently garrisons of Philistines stationed throughout Israel (or, at least one garrison in Geba as well as one in Gibeah—1Sam. 10:5). Jonathan is stationed in Gibeah with 1000 men;

he attacks and destroys the Philistine garrison in nearby Geba (because of the similarity of the names *Geba, Gibeah* and *Gibeon,* we cannot be 100% certain that we are speaking of *Geba* right here).

Obviously, given the various translations, Jonathan struck the Philistines. However, when comparing these various renderings, it is not clear exactly which of them he struck, or whether it was an entire garrison or whether Jonathan assassinated their ambassador-leader in Israel (which will be discussed in the exegesis).

1Samuel 13:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ַו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat*	3rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
Yôwnâthân (יוֹנָתָן) [pronounced *yoh-naw-THAWN*]	transliterated *Jonathan*	masculine proper noun	Strong's #3129 (& #3083) BDB #220
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nᵉtsîyb (נְצִיב) [pronounced *nᵉTZEE^BV*]	*pillar, prefect, garrison, post, outpost*	masculine singular construct	Strong's #5333 BDB #662

If you will notice, the Septuagint, at this point, transliterates nᵉtsîyb instead of translating it. The REB suggests in a footnote that this could mean *governors;* however, the singular makes that less likely. Other translations suggest that Jonathan assassinated a Philistine governor here (which is possibly legitimate, as per the Hebrew). We'll discuss this further in the exegesis.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Pᵉlishᵉtîy (פְּלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
Gebaʿ (גֶּבַע) [pronounced *ĜEH^b-vahǵ*]	transliterated *Geba*	proper noun	Strong's #1387 BDB #148

The Greek at this point renders this *hill* instead. What this means is that it is very likely that the Greek translators saw the Hebrew word for *hill,* which is *Gibeah,* and rendered it *hill* rather than by the proper noun. So, instead of transliterating *Gibeah* (which is how most translators deal with proper nouns), they translated it instead.

Translation: Later, Jonathan struck the garrison of Philistines which was near Geba. Many interpret here that *Geba* should be *Gibeah* instead.[18] There are even some who consider them the same city. As is mentioned above, the Greek translation at this point is *hill,* which possibly means that the Greek translators came across the word *Gibeah* and rendered it *hill* rather than as a proper noun. Either Jonathan has taken out the garrison of Philistines which are in the city that he was assigned (which is reasonable); or that he struck the Philistines in nearby Geba. Geba and Gibeah are within 2–3 miles of one another, so taking 1000 men from one city to the other is not that big of a deal. Furthermore, had the Philistines gone from Geba to Gibeah, then they would have been the ones to strike Jonathan and not vice versa. Furthermore, if this is supposed to read *Gibeah,* then Jonathan was stationed in a city where there was a Philistine garrison (meaning that this garrison is the same one mentioned in 1Sam. 10:5), which is unlikely. Stationing Saul and Jonathan in cities above and below the Philistine camp makes sense (particularly because the geography of Geba now isolates the Philistines). Therefore, our passage is probably correct the way it reads, and all that has occurred is that the Philistine garrison moved from Gibeah (1Sam. 10:5) to Geba (1Sam. 13:3). Relocating a few thousand troops a distance of a few miles is not that big of a deal and should cause us no concern. That the Philistine moved and we are not told when they moved does not indicate that there is any sort of a contradiction, nor does it indicate that the reading of the Masoretic text is wrong. Furthermore, there is nothing which would prevent the Philistines from having several outposts established in Israel (which is probably the more likely scenario).

Now, had Jonathan been deployed in the same city as the Philistines (Gibeah), then this would have been seen as an act of aggression and would have provoked an immediate confrontation. Furthermore, if there is a Philistine outpost in Gibeah at this time, why would Jonathan go to Geba to strike the Philistines. Taking our passage as is simply means that Saul and Jonathan stationed their troops to contain the Philistines. It also suggests that the Philistines had an outpost in Gibeah which is no longer active; and that there present outpost (which may be one among several) is in Geba.

Geba is situated between Gibeah and Michmash. It is located just south of Michmash on the other side of a ravine, and Geba is northeast of Gibeah. Edersheim: *Geba...lay on a low conical eminence, on the western end of a ridge which shelves eastwards towards the Jordan. Passing from Geba northwards and westwards we come to a steep descent, leading into what now is called the Wady-es-Suweinit...On the opposite steep brow, right over against Geba, lies Michmash, at a distance of barely three miles in a north-westerly direction.*[19] It would make sense for Saul to place his crack divisions on both sides of the indigenous Philistines population for containment purposes. When we get to v. 13, we will cover **Geba, Gibeah and Gibeon** in much greater detail.

The strike force that Jonathan commands is close enough to the garrison of the Philistines to successfully attack them. The impression given is that Jonathan acts on his own here, and there is nothing said one way or the other about possible provocation. There is no indication that Jonathan did this in obedience to an order from his father; the inference that we can draw is that Jonathan acted impetuously and aggressively on his own. I do not say this in such a way as to denigrate what Jonathan does here. Given that he commands a significant portion of Israel's standing army, given the natural animosity between the Israelis and the Philistines, and given his youthful exuberance, this is completely within Jonathan's character to do this.

Some other translations suggest that this reads *And Jonathan struck down a governor of the Philistines who was in Geba*... The reaction of the Philistines would have been the same, whether Jonathan had assassinated a governor or taken out a garrison of Philistines. However, given Jonathan's later actions, I would suggest that Jonathan did more than assassinate one man. If he had 1000 men at his disposal, it seems that he would have set his sights higher than just taking out a particular Philistine leader.

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[18] The reason for this assertion is 1Sam. 10:5, where the Philistines are in Gibeah and not Geba. However, it is now 2 years and maybe even 20 years later. So for the Philistines to relocate to a nearby city is not out of the question. Nor is the idea that they have more than one outpost unthinkable.

[19] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 447.

1Samuel 13:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
shâma′ (שָׁמַע) [pronounced *shaw-MAHĠ*]	*to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, listen and take note of*	3rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
Pelisheᵗîy (פְּלִשְׁתֵּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814

Translation: ...and the Philistines heard [about this]. Obviously, there was a group of Philistines that lived within the borders of Israel, not unlike the situation which has existed in Israel since 1947 when Jews reclaimed their God-given land. The impression is not that Jonathan assassinated a local Philistine leader, but that he took out an entire garrison, one which has existed in that area for some time. Also, it is important to note that there was a Philistine intelligence system in place where, when this occurred, the Philistines knew about it immediately. Given their mutual animosity, the Philistines were aware that, at any time, their forces which were within Israel could be attacked and destroyed. Obviously, this was not expected; but it was not out of the question either. This is not unlike the situation today. The Jews at any time could go throughout their area and kill the Arabs who live there. The could send a detachment of troops to a foreign embassy and destroy it. This is unlikely, but that does not mean that it could not happen. The relationship between Israel and the Philistines was at least equally antagonistic and even more volatile than between Israel and neighboring Arab nations today.

A reasonable question is: what the hell is Jonathan doing? There has always been a careful balance of power in Israel, as there is even today. An all-out war changes things dramatically. Jonathan was aware of the strengths of the Philistines, but he was also aware that nowhere had God told Israel to back off from her enemies. The Philistines were Israel's enemies, they lived within Israel's borders, and they were heathen who did not worship of the God of Israel. Possibly, it would have been better to consult Samuel who would have then consulted God. However, even without conferring with his father, Jonathan is not out of line here.

1Samuel 13:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
tâqa′ (תָּקַע) [pronounced *taw-KAHĠ*]	*to fasten, to thrust, to clap, to give a blow, to give a blast*	3rd person masculine singular, Qal perfect	Strong's #8628 BDB #1075
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88

1Samuel 13:3c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
shôwphâr (שׁוֹפָר) [pronounced *shoh-FAWR*]	*horn, trumpet*	masculine singular noun with the definite article	Strong's #7782 BDB #1051
bᵉ (בְּ) [pronounced *bᵉ*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular noun with a definite article	Strong's #776 BDB #75
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	Qal infinitive construct	Strong's #559 BDB #55
shâmaʿ (שָׁמַע) [pronounced *shaw-MAHĠ*]	*to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, listen and take note of*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
In my version of the Septuagint, it reads *the servants have despised [us]*. Although I know the noun *servants* is there, I could not confirm the meaning of the verb. According to the REB and the NJB, another version of the LXX reads, *The Hebrews have rebelled*. The Dead Sea Scrolls are unreadable here, unfortunately. For this reason, and given the context, I would go with the simple Hebrew. The only thing that gives this rendering of the LXX credence is the fact that the noun *Hebrews* is generally used of the Jews by non-Jews (1Sam. 4:6, 9 13:19).			
ʿIbᵉrîym (עִבְרִים) [pronounced *ĝibᵉ-VREEM*]	*those from beyond; transliterated Hebrews, Eberites*	proper masculine plural gentis/noun with the definite article	Strong's #5680 BDB #720

Translation: And Saul blew in the horn in all the land, saying, "The Hebrews will hear [this]."[20] Saul essentially had to back his son at this point, as well as protect Israel. In Saul's own mind, his crack force of 3000 men would not be enough to fend off an invading horde of Philistines. Therefore, this is a call to the men of Israel to come together as soldiers again. It should be obvious that there was more to be said than, "Listen, Hebrews," which is all we find in this verse. The blowing of the horn was a call for Israel to gather with the strong likelihood of going to war (Judges 3:27 6:34).

In the next verse, we find out actually what was said after the blowing of the trumpet—there was more to this than Saul sending men out to blow the trumpet throughout the land.

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[20] For reasons that I don't quite understand, God's Word™ says that the meaning of the Hebrew for this sentence is uncertain (*God's Word™*, Word Publishing; Grand Rapids, Michigan; ©1995 by God's Word to the Nations Bible Society, p. 435). Whereas, I can understand disagreements as to the translation of the final two words, the first portion of this sentence seem to be fairly straightforward. The entire sentence is made up of fairly simple Hebrew words and grammar.

And all of Israel heard, to say, "Struck Saul a garrison of Philistines and also had become malodorous Israel in the Philistines." And so calling out the people after Saul the Gilgal.

1Samuel 13:4

(And all Israel heard). It was said: "Saul struck down a garrison of Philistines and therefore, Israel has become offensive to the Philistines." So the people were called out after Saul at Gilgal.

All of Israel heard this. This was announced to them as well: "Saul has defeated the garrison of the Philistines and Israel has become offensive to the Philistines because of that." Therefore, the people responded to this calling by assembling with Saul at Gilgal.

Here is how others have handled this verse:

Ancient texts:

Latin Vulgate	And all Israel heard this report: Saul hath smitten the garrison of the Philistines: and Israel took courage against the Philistines. And the people were called together after Saul to Galgal.
Masoretic Text	And all of Israel heard, to say, "Struck Saul a garrison of Philistines and also had become malodorous Israel in the Philistines." And so calling out the people after Saul the Gilgal.
Peshitta	[...and let all Israel hear the news,...] that Saul has struck the garrison of the Philistines and that Israel has prevailed over the Philistines. And the people were called together after Saul to Gilgal.
Septuagint	And all Israel heard said that Saul had struck Nasib the foreigner; now Israel had been put to shame before the Philistines; and the children of Israel went up after Saul in Galgala.

Significant differences:	The Hebrew word *garrison* could be transliterated *Namib,* which explains the difference between the MT and the LXX (however, *Philistines* is in the plural in the MT and *foreigner* is in the singular in the LXX). The middle verb is different in all 4 translations. And, thirdly, in the MT, the people are called to Gilgal; in the LXX, they go up to Gilgal. These differences are significant, but they affect not major doctrines and they do not affect the overall narrative.

Thought-for-thought translations; paraphrases:

CEV	The messengers then said to the people, of Israel, "Saul has destroyed the Philistine army camp at Geba. Now the Philistines really hate Israel, so every town and village must send men to join Saul's army at Gilgal."
NLT	He announced that the Philistine garrison at Geba had been destroyed, and he warned the people that the Philistines now hated the Israelites more than ever. So the entire Israelite army mobilized again and met Saul at Gilgal.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	(So all Israel listened) "I, Saul, have defeated the Philistine troops, and now Israel has become offensive [lit., *became malodorous to*] to the Philistines!" All the troops rallied behind Saul at Gilgal.
JPS (Tanakh)	When all Israel heard that Saul had struck down the Philistine prefect, and that Israel had incurred the wrath of the Philistines, all the people rallied to Saul at Gilgal.

Literal, almost word-for-word, renderings:

NASB	And all Israel heard the news that Saul had smitten the garrison of the Philistines, and also that Israel had become odious to the Philistines. The people were then summoned to Saul at Gilgal.
Young's Updated LT	And all Israel have heard, saying, "Saul has struck the garrison of the Philistines," and also, "Israel has been abhorred by the Philistines;" and the people are called after Saul to Gilgal.

What is the gist of this verse? Immediately, Jonathan's strike against the Philistines reverberates throughout Israel. Saul see to that by sending out a trumpeter and the announcement, "Saul struck down a garrison of Philistines and has therefore become malodorous to the Philistines." Then the people are called to Gilgal. Saul simply takes credit for this raid. Jonathan accepts this, because he, as his son, is under the authority of Saul, the commander-in-chief and king over all Israel; and therefore, his victories are Saul's victories. Saul, fully aware of the possible consequences, bolsters his forces in Gilgal by calling upon the men of Israel to join him there (actually, Saul is not really the subject here, so even Samuel could have summoned all of the people to Gilgal, based upon the events which transpired).

As should be obvious from these various translations, the key to understanding this verse will be where the quotation begins and ends.

1Samuel 13:4a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yisᵉrâˋêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
shâmaˊ (שָׁמַע) [pronounced *shaw-MAHĠ*]	*to listen, to hear, to listen intently, to listen and obey, listen and take note of*	3rd person plural, Qal perfect	Strong's #8085 BDB #1033

Translation: (And all Israel heard) I believe that God's Word™ most closely conveys what is going on. The representatives of Saul go throughout Israel (these could, by the way, be the representatives of Samuel as well), blowing the horns, and saying, "Hear [this], Hebrews!" The trumpet was used to convey certain messages, and this was the sort of trumpet blast to gather the people of Israel to the messenger with the trumpet. This verse indicates that all the Israelites heard this message (obviously, some would get the word second-hand). The repetition of *to say* in the next portion of this verse make it clear that what is said is continued thereafter.

This would be a three-fold message.

1Samuel 13:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	Qal infinitive construct	Strong's #559 BDB #55
nâkâh (נָכָה) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat*	3rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul*; it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nᵉtsîyb (נְצִיב) [pronounced *nᵉTZEEᴮV*]	*pillar, prefect, garrison, post, outpost*	masculine singular construct	Strong's #5333 BDB #662
Pᵉlishᵉtîy (פְּלִשְׁתֵּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814

Translation: And they said, "Saul has struck down the garrison of the Philistines." I had to take some liberties with the wording here. The phrase *to say* simply indicates that what the messengers have to say is being continued. Now, you may be wondering, "Didn't Jonathan strike this garrison? Is there a contradiction? Is Saul lying?" Well, Saul is taking credit for this victory, even though he really had nothing to do with it. The rationale behind this taking the credit would be as follows: Saul represents all Israel as commander-in-chief. He could simply direct his troops to do this or that and not even show up for the battle, and still those defeated would be said to be defeated by Saul. Jonathan, as his son and one of his commanding generals, represents Saul in battle. Also, since this is a message broadcast throughout Israel, everyone in Israel knows Saul and who he is. Perhaps half or fewer of them know Jonathan, his son. A call to come out and support their king is more likely to be heeded then a call to come out and support something that Saul's son did; in fact, such a call might even imply that what Jonathan did was unauthorized (which, at least by Saul, it probably was; however, Jonathan was acting within the commandments of God).

Like I said, that was the rationale for the messengers saying, "Saul has struck down the garrison of the Philistines." The message could have just as easily been, "Jonathan ben Saul has struck down the garrison of the Philistines."

One of the things that makes me grimace is when I read that an exegete points to a passage like this and attributes the differences between vv. 3 and 4 to different traditions which came down to us, and that they were placed side-by-side by some redactor at a much, much later date. Just because it is clear that Jonathan led the raid against the Philistine garrison in v. 3, and just because Saul seems to take credit for it in v. 4 does not necessarily mean that we have two separate traditions. There are three simple alternate explanations: (1) Jonathan, acting as an agent of Saul's (as he was a general in Saul's army) defeated this Philistine garrison. Because he was a general under Saul, this can be seen as a victory of Saul's. The fact that Jonathan did this apart from Saul's orders does not change anything. He still represents Saul and Israel's army. (2) Saul may have chosen to credit himself with

this victory because of name recognition. He is the great king who beat back the Ammonites; in order to gather Israel, he needs to be the one in front as the victor over the Philistines. Had Jonathan's name been a part of this message, the people of Israel would have been confused, as they identify Saul as their military savior.

> (3) McGee gives us a third option below: He is even less charitable toward Saul than I am. *Saul blew his own horn. He did not give his son credit for winning the battle. He called all of Israel together and gave a phony report. The army knew Saul's report was not true and so did the followers of Jonathan. Folks are beginning to suspect that there is a weakness in Saul's army and that it is his Achilles' heel. Is he humble? I said at the beginning that Saul had a case of false humility, and this fact is coming to light now.*[21]

In other words, Saul took credit for Jonathan's action simply because he could and because he was that kind of man. No doubt he will have a rationalization for taking credit (like #'s 1 and 2 above), just as he has a rationalization for Samuel later on in vv. 11–12. (4) It is possible that the entire message was "Jonathan ben Saul has struck down the garrison of Philistines" but we only got a portion of that message. Although this sort of explanation explains a lot in the gospels, I don't think that is what happened here.

Application: Some people completely fall to pieces over something like this. They orchestrate a successful project, and the head of their department, who had very little to do with anything in the first place, seems to take credit for the project. First of all, for a believer in Jesus Christ, there is no reason to ever worry about who is getting credit for what. This is not now, nor will it ever be, a true issue. What God recognizes is important; what man sees is unimportant. Some of the greatest spiritual giants might be people who log 2–3 hours a day in prayer, and these people may seem like nobody's to you in church. You've possibly never noticed them, or, having seen them, thought, "Hey, I really don't feel like socializing with them—they just don't seem like fun people." But their prayers might be running interference for the pastor, for your church and for you, whether you know them or not. Now, if your superior looks successful because of your work on a project and he gives you some credit, great; if he does not, then don't give it a second thought. God is in charge of promotions.

Application: Speaking of promotions, I felt denied for many years, due to a personality conflict with a superior (there are some people who just do not like me). But, when all is said and done, God made the choice. God placed me where He felt I should be placed. Now, does this mean you should not seek a higher position? Does this mean that you should not hope to ever be advanced in your field? Of course not. There is nothing wrong with ambition. However, the key is your priorities. If Bible doctrine is your priority in life, then everything else will fall into place. If moving up a level socially or economically is your priority, then regardless of what happens to you, you are going to be miserable.

Now, let's talk about the idea that there are two different historical accounts here woven together by some editor at a later date: when other great works of history are involved, most historians take them first at face value. Then, if there is no explanation for the text as written, then they look at alternate possibilities (exaggeration, for instance). Historians rarely look at old historical accounts and automatically assume that they were combined and smoothed out by some later editor, who also allowed his own imagination to fill in the gaps. However, there are many who do exactly that to Scripture. All the normal rules of historical interpretation are thrown out the window for some theologians when they examine Scripture. For a passage like this, you automatically look at the simplest explanations first before offering wild theories of two traditions combined by one redactor hundreds of years later.[22] This is lame. A convoluted explanation like this makes little sense, and yet some cling to it like they have really explained away an apparent contradiction (where no such contradiction even exists). Let me explain what is actually going on: Satan looks to discredit Scripture whenever possible; therefore, he will look to inspire man to come up with convoluted theories, which, at their root, suggest this or that passage is inaccurate. That is all that these weird theories are. No one reads Josephus and suggests, "Well, in this chapter, I think that maybe Josephus

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[21] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 70.

[22] Gnana Robinson is one of the many who approaches this from the most convoluted position. Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations;* International Theological Commentary; Eerdman's Publishing Co., Grand rapids,©1993; p. 72. Later, Robinson did suggest that a leader receives the commendation for what a subordinate has done (p. 74).

A and Josephus B wrote it, about 100 years and 300 years after the historical event took place; and then Josephus C, who was a devout Catholic, went back and put these two different traditions together and then sprinkled it with his own theology." If anyone suggested something like this at an ancient history symposium, most people would look and say, "So, what are you? An idiot?" Yet, when someone suggests the exact same approach to the Bible, this becomes the stuff of liberal theology courses, and nobody blinks an eye. Again, when interpreting a passage, keep it simple to begin with. The convoluted theories about this or that passage of Scripture which I have been exposed to in my readings would be absurd if applied to any other historical work. So, the next time you hear some theory which involves the interweaving of various traditions by a person far removed from the events, in order to explain a verse or two, step back and give it some thought.

Now, this does not mean that there are not a variety of historical sources for various books of the Bible. In 1Sam. 14, we will have a relatively detailed account of something that neither Saul, nor David, nor Samuel observed. Therefore, someone had to record the event or tell (for instance) Samuel about it. The Ark of God spent several months in Philistine territory—there are too many details in the Bible to assume that some Israelite wrote this from the top of their head. Someone had to observe these events and that someone was probably a Philistine who was saved because of what he observed. Samuel may have written the final draft, but Samuel did not observe any of what occurred. Do you see how these are reasonable and simple explanations? This is much different than saying 1Sam. 4–6 were observed by 3 different Philistines, whose accounts were verbally passed down for several hundred years, and then some priest wrote down these traditions and slipped in a little of his own theology as well? That would be a goofy explanation and reasonable only if all other simpler and more logical explanations had first been examined and rejected.

1Samuel 13:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	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
bâʾash (בָּאַשׁ) [pronounced *baw-AHSH*]	*to make oneself odious, to become odious, to cause to stink, to become malodorous*	3rd person masculine singular, Niphal perfect	Strong's #887 BDB #92

Although the ancient translations differ greatly when it comes to this verb, it is logical and it is found 16 times in Scripture, each time meaning roughly the same thing. We really have no reason to take any other reading over and above the MT at this point.

Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
bᵉ (בְ) [pronounced *bᵉh*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
Pᵉlishᵉtîy (פְּלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814

Translation: "Furthermore, Israel has made herself odious to the Philistines." The Niphal form of a verb can be passive; however, it can also refer to an action in a state of progress or development; therefore we often add in the

word *being.* It can express adjectival ideas and it can, in plural forms, stress the individual effect upon each member of the group. Here, because of what Jonathan has done, Israel has become odious to the Philistines. Jonathan's attack had this metaphorical effect upon each Philistine (i.e., the Israelites had became objects of the intense hostility of the Philistines). We find a similar usage of this word in Gen. 34:30 Ex. 5:21 2Sam. 10:6. In almost any televised interview with a non-Jewish middle eastern person, you can easily hear their intense hatred of the Jew. The Jew is odious to many of the arabs today.

This completes the quote of what was said; what follows is additional narrative.

1Samuel 13:4d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
tsâʿaq (צָעַק) [pronounced *tsaw-ĠAHK*]	*to cry, to cry out, to call, to summon*	3rd person masculine plural, Niphal imperfect	Strong's #6817 BDB #858
ʿam (עַם) [pronounced *ġahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʾachar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind*	preposition	Strong's #310 BDB #29
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
Gilᵉgâl (גִּלְגָּל) [pronounced *gilg-GAWL*]	*wheel, whirl, whirlwind;* it is transliterated *Gilgal*	masculine proper noun with the definite article	Strong's #1537 BDB #166

Translation: And so the people were summoned after Saul in Gilgal. This essentially gives us the manner in which the people were summoned to Saul. The messengers were sent out throughout the land. They would gather at the entrance of the various cities, blow the ram's horn, make the announcement; and tell the people to go to Gilgal (the entirety of each messenger's message is, of course, not given).

This is interesting that Saul is not said to be the initiator of this proclamation (although, we have no reason to assume that he did not issue this proclamation). There is a 3-fold message: Saul defeated a Philistine garrison, therefore the Israelites are odious to the Philistines, so all males are hereby summoned to follow Saul to Gilgal. Saul may have issued this proclamation and Samuel may have issued it—we simply aren't told.

Now, why did Saul choose Gilgal? Let me give you my theory: Gilgal was right next to the Jordan, across which was eastern Israel. It was a distinct possibility that Saul thought of retreating across the Jordan if necessary. Furthermore, his personal army was originally situated in Michmash, which is where the Philistines will gather (see v. 5). Saul would simply take his men and follow the Wady Suweinit down to the Jordan valley to Gilgal. It is also reasonable to assume that there was a pattern established—during times of a military crisis, Saul would gather Israel in Gilgal, Samuel would offer up a sacrifice (promising to be there within 7 days of the proclamation) and Israel would do whatever God chose for them to do at that point. This viewpoint suggests that 1Sam. 10:8 was not exactly a prophecy, but a pattern or a general policy which Samuel sets up: "You will go down before me to Gilgal and, listen, I will go down to you and offer up burnt offerings and sacrifice peace offerings. You will wait seven days until I come to you to show you what you will do."

There is also something which is unspoken here. Given the circumstances, Saul wanted all Israel to join him in Gilgal—this would include Jonathan. Jonathan did not remain with his troops in Geba, where he had attacked the Philistine outpost. Saul called for all to come to Gilgal. The idea was to regroup, wait for Samuel, and plan the next move. Also, Saul did not want Jonathan (this is what is left unspoken) out commanding 1000 men striking who knows where and pissing off who knows who. Nowhere in our narrative does Saul blame Jonathan for anything, and I believe that during this time period, he did not express any concern with what Jonathan did. However, with all the men in one place, Saul then assumes command over all of the troops. He does not actually relieve Jonathan of his duties; it is just assumed that Saul is in charge over all, since all Israel's army is in one place. What follows in the next chapter will make more sense. Jonathan and his armor bearer will go to the camp of the Philistines in Michmash. If Jonathan had his 1000 men, then it wold be more reasonable for him to move with some of these men. However, Saul will assume complete command, yet, at the same time, he does not officially remove Jonathan from his command. The psychology behind this explains several things: (1) why we never see a riff between Saul and his son Jonathan, although Jonathan's actions could easily have precipitated such a riff; and (2) why Jonathan approaches the Philistine camp in the next chapter with only his armor bearer.

Let's see if I can lay out an analogy here that might help. I, as a teacher, might split my class into groups and appoint a leader over each group. Partway into the activity, I may begin teaching again, although the students are still left in their groups. I have not officially removed the leaders from the group or rescinded their leadership position; I have simply taken back my authority. Therefore, at my command, the entire class could return to group work with their original group leaders. No one has lost face, no leadership positions were disturbed. I merely reassumed the complete authority which I had in the first place.

The Huge Philistine Force Causes the Bulk of Saul's Army to Desert

And Philistines were gathered to war with Israel—3000 chariots [the Hebrew reads *30,000*] and 6000 horsemen and people like the sand which [is] on a shore of the sea for multitude. And so they came up and so they encamp in Michmash east of Beth-aven.	1Samuel 13:5	**Then the Philistines were gathered to war with Israel—3000 chariots and 6000 horsemen and [their] soldiers [lit., *people*] [were] like the sand which [is] on the sea shore with respect to multitude. They came up and encamped in Michmash, [which is] east of Beth-aven.**

The Philistines then were summoned to war against Israel. There were 3000 chariots, 6000 horsemen and their infantry appeared to be as the sand of the sea shore in number. They came up into Israel and encamped in Michmash, which is east of Beth-aven.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And Philistines were gathered to war with Israel—30,000 chariots and 6000 horsemen and people like the sand which [is] on a shore of the sea for multitude. And so they came up and so they encamp in Michmash east of Beth-aven.
Peshitta	And the Philistines gathered themselves together to fight with Israel, 3000 chariots and 6000 horsemen, and people as the sand which is on the seashore in multitude. And the come up and encamp in Michmash, east of Beth-el.
Septuagint	And the Philistines gather together to war with Israel; and then come up against Israel 30,000 chariots, and 6000 horsemen, and people as the sand by the seashore for multitude; and they come up, and encamp in Michmas, opposite Bæth-oron southward.

Significant differences: Here is a very unusual thing: the Syriac reads 3000 (a reasonable number) and the Greek, Latin and Hebrew all read 30,000. Which Mishmash is, is in question as well. The Latin and Hebrew have it east of Beth-aven; the Syriac has it east of Eth-el, and the Greek has it north of Bæth-oron.

Thought-for-thought translations; paraphrases:

CEV   The Philistines called their army together to fight Israel. They had three thousand chariots, six thousand cavalry, and as many foot soldiers as there are grains of sand on the beach. They went to Michmash and set up camp there east of Beth-Aven.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   The Philistines assembled to fight against Israel. They had 30,000 chariots, 6,000 horsemen, and as many soldiers as the sand on the seashore. They camped at Michmash, east of Beth Aven.

JPS (Tanakh)   The Philistines, in turn, gathered to attack Israel; 30,000 chariots and 6,000 horsemen, and troops as numerous as the sands of the seashore. They marched up and encamped at Michmas, east of Beth-aven.

Literal, almost word-for-word, renderings:

NASB   Now the Philistines assembled to fight with Israel, 30,000 chariots and 6,000 horsemen, and people like the sand which is on the seashore in abundance; and they came up and camped in Michmash, east of Beth-aven.

Young's Updated LT   And the Philistines have been gathered to fight with Israel; thirty thousand chariots, and six thousand horsemen, and a people as the sand which *is* on the sea-shore for multitude; and they come up and encamp in Michmash, east of Beth-Aven.

What is the gist of this verse? The Philistines immediately put together a huge army of men and then encamp in nearby Michmash (Geba, Gibeon, Gibeah, Gilgal, and Michmash are all within the borders of Benjamin and are within 10 miles of one another—see the **Map of Michmash**).

1Samuel 13:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Pᵉlishᵉtîy (פְּלִשְׁתֵּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814
ʾâçaph (אָסֹף) [pronounced *aw-SAHF*]	*to be assembled, to be gathered, to assemble, to gather*	3ʳᵈ person plural, Niphal perfect	Strong's #622 BDB #62
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510

1Samuel 13:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâcham (לָחַם) [pronounced *law-KHAHM*]	*to fight to do battle, to war*	Niphal infinitive construct	Strong's #3898 BDB #535
ʿîm (עִם) [pronounced *ǵeem*]	*with, at, by, near*	preposition of nearness and vicinity	Strong's #5973 BDB #767
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
shᵉlôshîym (שְׁלֹשִׁים) [pronounced *shᵉlow-SHEEM*]	*thirty*	plural numeral	Strong's #7970 BDB #1026
ʾeleph (אֶלֶף) pronounced *EH-lef*]	*thousand, families, (500?); military units*	masculine singular noun	Strong's #505 (and #504) BDB #48

In the Hebrew, 30,000 = אֶלֶף שְׁלֹשִׁים; 3000 = אֶלֶף שְׁלֹשָׁה As you can see, the difference is simply the last couple letters in the first word (this is the word on the right, as Hebrew is read from right to left). So we should not be surprised if this is an error in the manuscripts which we have today. The Arabic, Syriac and some versions of the LXX read *3000*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
merᵉkâbâh (מֶרְכָּבָה) [pronounced *merᵉ-kawᵇ-VAW*]	*chariot, war chariot*	feminine singular noun	Strong's #4818 BDB #939
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
shishshâh (שִׁשָּׁה) [pronounced *shish-SHAW*]	*six*	feminine form of numeral	Strong's #8337 BDB #995
ʾălâphîym (אֲלָפִים) pronounced *uh-law-FEEM*]	*thousands, families, [military] units*	masculine plural noun	Strong's #505 (and #504) BDB #48
pârâsh (פָּרָשׁ) [pronounced *paw-RASH*]	*horseman*	masculine singular noun	Strong's #6571 BDB #832

Translation: So the Philistines were gathered to war with Israel—3000 chariots and 6000 horsemen;... Again, although I can buy into the 6000 horsemen, the number of chariots seems incredibly excessive (recall that Sisera in Judges 4 had 900 chariots), besides being way out of proportion (you expect fewer chariots than horsemen—2Sam. 10:18 1Kings 10:26 2Chron. 12:3). However, this is how it reads in the Greek and the Hebrew. Barnes proposes that this is a copyist's error for *three hundred,* and suggests comparing 1Chron. 18:4 with 2Sam. 8:4, where an obvious copyist error occurred.[23] If the number of chariots is correct for Sisera, we might expect the Philistines to bring in 3000 chariots. The Syriac, the Arabic and some of the Septuagint manuscripts

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[23] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 31. Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 449. Keil and Delitzsch put the number at 3000 or 1000.

are in agreement with what seems to be intuitively correct, and they have the number *3000* here.[24] If *3000* is the correct number, we are still out of proportion, but at least it is not unimaginable as *30,000* is.

In any case, what we have here is a huge mobile force against Israel, who will mostly be on foot.

1Samuel 13:5b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʿam (עַם) [pronounced *ģahm*]	*people*	masculine singular collective noun	Strong's #5971 BDB #766
kaph or kᵉ (כְ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
chôwl (חוֹל) [pronounced *kohl*]	*sand*	masculine singular noun with the definite article	Strong's #2344 BDB #297
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced *yawm*]	*sea, lake, river, seaward, west, westward*	masculine singular noun with the definite article	Strong's #3220 BDB #410
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
rôᵇv (רֹב) [pronounced *rohᵇv*]	*multitude, abundance, greatness*	masculine singular noun	Strong's #7230 BDB #913

Translation: ...and people [are] like the sand which [is] by the sea with reference to multitude. Even given the fact that we have a huge number of chariots and horsemen, there are an uncountable number of Philistine soldiers.

What we have in this phrase is a rarity for the book of Samuel; we have the word *sand* which occurs nowhere else. However, this phrase (or a similar phrase) is found several times previously in the Old Testament (see Gen. 22:17 Joshua 11:4). Therefore, even though it is unusual for Samuel, the author, to leave his normal vocabulary, this was an extraordinary situation, and Samuel takes the phrasing from books that he is familiar with.

1Samuel 13:5c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253

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[24] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 389.

1Samuel 13:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עָלָה) [pronounced ĝaw-LAWH]	*to go up, to ascend, to rise, to climb*	3rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
chânah (חָנָה) [pronounced khaw-NAW]	*to bivouac, to camp, to encamp in* [or, *against*], *to set up camp*	3rd person masculine plural, Qal imperfect	Strong's #2583 BDB #333
beᵉ (בְּ) [pronounced *bᵉeh*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
Mikᵉmas (מִכְמָשׂ) [pronounced *mikᵉ-MAHS*]	transliterated *Michmash*	masculine proper noun	Strong's #4363 BDB #485
qidᵉmâh (קִדְמָה) [pronounced *kidᵉ-MAW*]	*front, East, to the east of*	feminine singular construct	Strong's #6926 BDB #870
bêth ʿâwen (בֵּת אָוֶן) [pronounced *bayth-AW-wen* or *bayth-AW-ven*]	transliterated *Beth-aven;* it means *house of iniquity*	proper noun locality	Strong's #1007 BDB #110

Translation: Then they came up and they encamped in Michmash to the east of Beth-aven. We talked about Beth-aven back in Joshua 7:2, but let's review: first off, for whatever reason, ZPEB[25] suggests that Beth-aven is equivalent to Beth-el, and is simply a perversion of the meaning. *Beth-el* means *house of God* and *Beth-aven* means *house of iniquity*. However, it is clear that Bethel and Beth-aven are two separate cities from Joshua 7:2 18:12–13 (although they are near one another). They also suggest Beth-aven is the archaic name for *Ai,* for which we have no actual evidence. Furthermore, Ai and Beth-aven are mentioned together in Joshua 7:2 in such a way as to indicate that they are different cities.

Now, let's regroup: there is no reason to say that Beth-aven is another name for any city. It is mentioned in Joshua 7:2 as being near Jericho, Bethel, and Ai. It is a border city of Benjamin (on the northern border, between Benjamin and Ephraim), mentioned in Joshua 18:12, and, again, placed near Jericho and Bethel. All that is new in this passage is the introduction of the city of Michmash (also mentioned back in v. 2); and Beth-aven would be situated west of Michmash, which helps us to place Michmash on the map. The prophet Hosea mentions Beth-aven thrice (Hosea 4:15 5:8 10:5); however, there is nothing which helps us there with its history. It is suggested, however, that its use in Hosea is as a perversion and mockery of Bethel[26] and that actually Bethel is being referred to in that book (*Bethel* is mentioned by name in Hosea 10:15 12:4). Our only other mention of Beth-aven will be in 1Sam. 14:23, where the battle between the Israelites and the Philistines extends beyond Beth-aven.

In any case, all of these cities are fairly close to one another, in the territory of Benjamin. It is nice when we can identify them and make exact determinations as to their specific locations; but it is not a great loss when we cannot.

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[25] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 529. So does Robinson in Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations;* International Theological Commentary; Eerdman's Publishing Co., Grand rapids,©1993; p. 74.

[26] *The International Standard Bible Encyclopedia;* James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ® by Hendrickson Publishers; Vol. I; p. 443.

In this case, it would be nice to determine if this is Beth-aven or Beth-el—but there will not be a great loss of understanding by not knowing.

And a man of Israel saw [plural verb] **that an oppression to him for oppressed were the people; and so hid themselves the people in the caves and in the brambles and in the clefts and in the underground chambers and in the pits.**

1Samuel 13:6

And when the men of Israel saw that they were in trouble [lit, *oppression to him*]**, for the people were hard-pressed [harassed or oppressed]; therefore, the people hid themselves in caves, in overgrown vegetation, in the clefts (of cliffs), in underground chambers and in pits.**

When the men of Israel realized the severity of the situation (from the position of human viewpoint), they hid themselves in caves, in heavily forested areas, in the clefts of cliffs, in underground chambers and basements and in pits.

Here is how others have handled this verse:

Ancient texts:

Latin Vulgate	And when the men of Israel saw that they were straitened (for the people were distressed), they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits.
Masoretic Text	And a man of Israel saw [plural verb] that an oppression to him for oppressed were the people; and so hid themselves the people in the caves and in the brambles and in the clefts and in the underground chambers and in the pits.
Peshitta	And when the men of Israel saw them, they were afraid; so they hid themselves in caves and in holes and in rocks and in clefts and in pits.
Septuagint	And the men of Israel saw that they were in a strait so that they could not draw nigh, and the people hid themselves in caves, and sheepfolds, and rocks, and ditches, and pits.

Significant differences:	The second phrase as to what the men of Israel saw or felt is not completely clear. Obviously, they feel afraid, although that is not clear in some versions. The second place where they hide is uncertain—in some places, it is *brambles* or *thickets;* and in others, we have *holes* and *sheepfolds*.

Thought-for-thought translations; paraphrases:

CEV	The Israelite army realized that they were outnumbered and were going to lose the battle. Some of the Israelite men hid in caves or in clumps of bushes, and some ran to places where they could hide among large rocks. Others hid in tombs or in deep dry pits.
NLT	When the men of Israel saw the vast number of enemy troops, they lost their nerve entirely and tried to hide in caves, holes, rocks, tombs, and cisterns.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	When the Israelites saw they were in trouble because the army was hard-pressed, they hid in caves, in thorny thickets, among rocks, in pits, and in cisterns.
JPS (Tanakh)	When the men of Israel saw that they were in trouble—for the troops were hard pressed—the people hid in caves, among thorns, among rocks, in tunnels, and in cisterns. [the JPS footnotes that the meaning of the Hebrew is uncertain for this and v. 7]

Literal, almost word-for-word, renderings:

NASB   When the men of Israel saw that they were in a strait (for the people were hard-pressed), then the people hid themselves in caves, in thickets, in cliffs, in cellars, and in pits.

Young's Literal Translation   And the men of Israel have seen that they are distressed, that the people have been oppressed, and the people hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

What is the gist of this verse? Although apparently some Israelites did join Saul in Gilgal, when they considered their relative military strength, they began to desert and to hide anywhere that they could. Near the end of this chapter, we will see just how mismatched Israel and Philistia were.

From the translations, the general idea of this verse is clear. The New Living Translation, although a *thought-for-thought* translation, gives us the general idea—the Israelites realize how huge the Philistine army is, and they deserted their posts, hiding anywhere that they could find.

1Samuel 13:6a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced *eesh*]	*man, each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to see, to look; look, see, behold, view* (in the Qal imperative)	3rd person plural, Qal imperfect	Strong's #7200 BDB #906

Note the unusual construction; the subject of the verb is a masculine singular; but the verb is a plural. The next noun which is associated with the subject will be a masculine singular.

kîy (כִּי) [pronounced *kee*]	*for, that, because, when, at that time, which, what time*	explanatory conjunction	Strong's #3588 BDB #471
tsar (צַר) [pronounced *tsar*]	*an adversary, an enemy; narrow, tight* and therefore, *distress, affliction, intense distress* [caused by an adversary]	masculine singular noun	Strong's #6862 BDB #865

Owen lists this as a masculine singular noun, which matches the spelling of this word in his *Analytical Key*. *The Englishman's Hebrew Concordance of the Old Testament* lists this as the Qal perfect of the verb cognate of tsar.

Generally speaking, when *tsar* means *enemy, adversary,* it is found in poetry, in the plural, and without a definite article. When in prose, in the singular, and with a definite article, it usually means *distress, oppression, affliction.* Here, it is in prose, in the singular, but it lacks a definite article.

lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition with a 3rd person masculine singular suffix	No Strong's # BDB #510

1Samuel 13:6a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
This 3rd person masculine singular suffix either refers to Israel or to *each man of Israel* (which amounts to almost the same thing).			

Translation: And when the men of Israel saw that they were in trouble [lit, *oppression to him*],...   There are some obvious problems with the translation of this verse. First of all, *men of Israel* is actually *a man of Israel,* but it is associated with the plural noun *râ`âh*. *People* will take on a masculine singular verb in this phrase, but a masculine plural verb in the next. My point is, there is more here than meets the eye. The singular use of *man of Israel* does often refer the *men of Israel;* the emphasis is simply upon each man's personal reaction to the situation.

The soldiers of Saul are too far away from Mishmash to actually see the buildup of troops. However, Saul put out a directive to all Israel to meet him in Gilgal. I would assume when these various men travel to Gilgal, they also observe the build-up of the Philistine force and tell Saul's army about it. Another option is, Saul has intelligence forces out there who trade out and report to him daily or every other day as to the state of things in Michmash (and in that general area) and his reports indicate a great buildup of Philistine troops. Either one of these scenarios would explain how Saul's troops know what is going on 15–20 miles west of them.

1Samuel 13:6b			
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 conjunction	Strong's #3588 BDB #471
nâgas (נָגַשׂ) [pronounced *naw-GAS*	*to be pressed, harassed, to press or harass one another, to be harassed with toil, to be wearied out*	3rd person masculine singular, Niphal perfect	Strong's #5065 BDB #620
Unless I mention this, you would not realize that this is the same word used *to impel, to urge, to drive* a slave to work (Isa. 58:3). As a participle, it refers to the taskmasters of Egypt (Ex. 3:7). It also can mean *to urge a debtor [to pay]; to demand tribute* (Deut. 15:2–3). Thirdly, this means *to reign over, to rule* as a participle, it means *ruler, tyrant* (Isa. 3:12 14:2 60:17 Zech. 10:4).			
In the Niphal, this means *to be hard-pressed, to be oppressed* (1Sam. 13:6 14:24); as well as *to be treated harshly* (Isa. 53:7); and *to tyrannize one another* (Isa. 3:5). To be frank, I am not comfortable with this menagerie of meanings and will feel better when I am able to tie them together.			
ʿam (עַם) [pronounced *ǵahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...for the people were hard-pressed [harassed or oppressed];...   The verb found here is not what I would have expected. I would have expected to find a verb of fear or panic. I think the people find themselves in a very difficult situation. Saul is pressing them into service, but, at the same time, they seem to be waiting around Gilgal for a long time (a week). The Philistines could strike them at any time, and yet they have no encouragement from God, because Samuel is not there (possibly no encouragement from God is a factor). Furthermore, they feel hard-pressed by the Philistines striking various cities without these cities being defended.

What has happened is that the people have forgotten God, again. They look to Saul as their leader. He brings them together into battle; and then suddenly, they see the odds, and, from human viewpoint, they recognize that there is no way that they will defeat all these Philistines. They are just too great in number. Furthermore, they are just sitting there, for a week, which allows their fear to build. Therefore, the Israelites will panic and, if you will forgive the colloquialism, *head for the hills*.

Now, again, fear and panic are the motivating factors, so the verb, although it has some application here, does not seem to fit. For this reason, you see a variety of opinions in the ancient translations (as well as in the modern translations). The Peshitta actually uses the verb *to fear;* but I think they chose that verb for the same reasons which I have given—it just fits here. There are about 10 Hebrew verbs which can be translated *to fear, to be afraid;* but the one we find here is not one of them nor does it look anything like one of these other verbs (so we cannot blame this on a faulty manuscript). In fact, the verb found here is a verb associated with slaves being oppressed by their master; it is a verb for a slave being *urged* to work (and not in a nice way). I think the idea is, these soldiers were already enslaved in their minds. At best, at the outcome of this war, they saw themselves as slaves to the Philistines. They were already in subjection in their minds to the Philistines. It is in the next verse that we will have a verb which means *to be afraid, to be in fear*.

There is another interpretation which may be valid here: as the Philistines move into position in MIchmash, they harass and oppress the people of Israel that they come in contact with. If they need to have a barbecue, they stop at an Israeli ranch and take some of their livestock. If they want biscuits and olive oil with that, they take from an Israeli's farm. This is a very large influx of soldiers and when a few hundred soldiers step onto the land of an Israelite, even one with a large family, there is not much that family can do but willingly assent to whatever demands these soldiers make.

1Samuel 13:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
châbâʾ (חָבָא) [pronounced *khawᵇ-VAW*]	*to withdraw, to hide; to hide themselves* (in the plural Hithpael)	3rd person masculine plural, Hithpael imperfect	Strong's #2244 BDB #285
ʿam (עַם) [pronounced *ǵahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
mᵉʿârâh (מְעָרָה) [pronounced *mᵉ-ǵaw-RAW*]	*cave*	feminine plural noun with the definite article	Strong's #4631 BDB #792
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
chôwach (חוֹחַ) [pronounced *KHOH-ahkh*]	*a brier, a bramble, a hook, ring, fetter*	masculine plural noun with the definite article	Strong's #2336 & #2337 BDB #296

1Samuel 13:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
w^e (or v^e) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
çela´ (סֶלַע) [pronounced *SEH-lahǵ*]	*rock, cliff, jagged cliff, split, cleft, crag, stone*	masculine plural noun with the definite article	Strong's #5553 BDB #700
w^e (or v^e) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
ts^{e}rîyach (צְרִיחַ) [pronounced *tz^e-REE-akh*]	*underground chamber, excavation, stronghold, basement*	masculine plural noun with the definite article	Strong's #6877 BDB #863
w^e (or v^e) (וֹ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
bôwr (בּוֹר) [pronounced *bohr*]	*pit, cistern, well*	masculine plural noun with the definite article	Strong's #953 BDB #92

Owen says that this is a feminine plural noun, but I don't see any evidence of that.

Translation: ...therefore, the people hid themselves in caves, in overgrown vegetation, in the clefts (of cliffs), in underground chambers and in pits. Now, here is one area wherein these Israeli soldiers did not do a half-assed job. They hid themselves and they hid themselves well. Even to this day, the middle east is known for its thousands upon thousands of caves. With all our modern weaponry and with our orbital spy satellites, we (at the date of this writing), have been unable to locate Osama ben Laden in the caves in Afghanistan. So, if he and his small cadre of villains can hide from the United States for months, and we have spy satellites which can pinpoint almost any movement of soliders, I imagine that the Jewish soldiers would quite handily be able to successfully hide themselves from the Philistines in the caves of Palestine as well. The most difficult word in this list of hiding places is *chôwach,* as it can mean *briers, brambles, hooks, rings, fetters*. However, what ties these words together is that they attach themselves to one another. So, what we are talking about is the very thick, forested areas with large sections of briers and brambles. The third hiding place was where men hid when they could not be found is a cave. They would go to a mountainous area and hide in the crags or clefts of the cliffs.

The fourth hiding place were excavations or underground storage areas which had been previously built. No matter how cold or how warm it is, in most inhabited regions of the world, if you dig down into the ground, you can reach a fairly constant temperature for storage (around 65°). Mankind for thousands of years has built underground storage areas for storing food to prolong its life. The soldiers of Israel began to use these areas to hide out in. Some translations suggest that this could be a grave dug into the ground; although that is not out of the question, I would think that cellar is the probable meaning here.

The final hiding place listed was that of the pit, or well. Mankind discovered early on that one could dig down and eventually hit water. I own a well and I can tell you that, even though this well might be 150 feet deep, it is possible to tap out that water supply. The wells of the Hebrews are going to be much less deep and it is reasonable that many of them would run out of water. These dry wells were also excellent places to hide. We find a parallel situation back in the days of the judges when Midian oppressed Israel; the people of Israel hid themselves in a similar fashion (Judges 6:2).

And Hebrews crossed the Jordan [into] a land of Gad and Gilead. And Saul, still him in the Gilgal and all the people trembled after him.	1Samuel 13:7	**The Hebrews crossed the Jordan [into] the land of Gad and Gilead. Saul—he [was] still in Gilgal—and the people trembled [in fear] behind him.**

Some of the Hebrew soldiers crossed over the Jordan River into the lands of Gad and Gilead. Saul remained in Gilgal and the people who remained there with him trembled in fear.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And Hebrews crossed the Jordan [into] a land of Gad and Gilead. And Saul, still him in the Gilgal and all the people trembled after him.
Septuagint	And they that went over went over Jordan to the land of Gad and Galaad; and Saul was yet in Galgala, and all the people followed after him in amazement.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	Still others went to Gad and Gilead on the other side of the Jordan River. Saul stayed at Gilgal. His soldiers were shaking with fear,...
NLT	Some of them crossed the Jordan River and escaped into the land of Gad and Gilead Meanwhile, Saul stayed at Gilgal, and his men were trembling with fear.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Some Hebrews cross the Jordan River into the territory of Gad and Gilead. But Saul remained in Gilgal, and all the people who followed him trembled [in fear].
JPS (Tanakh)	Some Hebrews crossed the Jordan, [to] the territory of Gad and Gilead. Saul was still at Gilgal, and the rest of the people rallied to him in alarm. [JPS tells us that the meaning of the Hebrew of this verse is uncertain]

Literal, almost word-for-word, renderings:

NASB	Also *some* of the Hebrews crossed the Jordan into the land of Gad and Gilead. But as for Saul, he *was* still in Gilgal, and all the people followed him trembling.
Young's Updated LT	And Hebrews have passed over the Jordan to the land of Gad and Gilead; and Saul *is* yet in Gilgal, and all the people have trembled after him.

What is the gist of this verse? Some of the citizen-soldiers who were with Saul also began to cross over the Jordan into eastern Israel, hoping that the Philistines will not pursue them there. The people who remain with Saul are afraid and trembling.

1Samuel 13:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
´Ibᵉrîym (עִבְרִים) [pronounced *ǵiᵇᵉ-VREEM*]	*those from beyond;* transliterated *Hebrews, Eberites*	proper masculine plural gentis/noun with the definite article	Strong's #5680 BDB #720
´âbar (עָבַר) [pronounced *ǵawᵇ-VAHR*]	*to pass over, to pass through, to pass on, to pass, to go over*	3ʳᵈ person plural, Qal perfect	Strong's #5674 BDB #716

There is a paronomasia here that you might miss: *Hebrews pass over* is *ǵiᵇᵉ-VREEM ǵawᵇ-VROO* (we are no longer dealing with the vocabulary forms). The Hebrews appear to be so named as they *crossed over* the River to be in the Land of Promise. Whether this refers to the great Euphrates River or to the Jordan might be up for debate; however, in this verse, we find them crossing back over to the other side. There are exegetes who have problem with the use of the word *Hebrew* here and assume there must be some kind of mistake, as it is generally a word used by others nationalities to refer the Jews. However, here it is used to make a point: they became Hebrews by crossing over the river into the Land of Promise and then they crossed back, implying that they were no longer true Hebrews.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
´êth (אֵת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yârᵉdên (יַרְדֵּן) [pronounced *yarᵉ-DAYN*]	transliterated *Jordan*	proper noun (with the definite article)	Strong's #3383 BDB #434
´erets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular noun	Strong's #776 BDB #75
Gâd (גָד) [pronounced *gawd*]	*invader; troop; fortune;* transliterated *Gad*	masculine proper noun	Strong's #1410 BDB #151
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Gilᵉ´âd (גִּלְעָד) [pronounced *gil-ǴAWD*].	transliterated *Gilead*	Masculine proper noun	Strong's #1568 BDB #166

Translation: The Hebrews crossed the Jordan [into] the land of Gad and Gilead. If you will note the Hebrew, what we have here are a play on words. *Hebrew* is based upon the verb *to pass over, to cross over;* you will note that the primary consonants are the same (´BR). The original meaning of *Hebrew* was probably a reference to Abraham who *crossed over* the Euphrates in order to separate himself from the heathenism of his family. Also, there was the entire Hebrew tribe which left Egypt to go to the *other side* of the Jordan. That these men are now leaving what was properly the Land of Promise for the other side belies their own name, which is the point the author is making.

Quite obviously, since a large group of Hebrews were already hiding in the places listed at the end of v. 6, this is not that group, but another group that simply chose to move out of state.[27] The tribes of Reuben, Gad and half of Manasseh lived east of the Jordan (Num. 32).

Several translations, e.g., the CEV and the NLT, begin a new paragraph with v. 7b.

1Samuel 13:7b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʿôwd (עוֹד) [pronounced *ģohd*]	*still, yet, again, besides, in addition to, even yet*	adverb with a 3rd person masculine singular suffix	Strong's #5750 BDB #728
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, at, by, near*	a preposition of proximity	Strong's #none BDB #88
Gilᵉgâl (גִּל גָּל) [pronounced *gilg-GAWL*]	*wheel, whirl, whirlwind;* it is transliterated *Gilgal*	masculine proper noun with the definite article	Strong's #1537 BDB #166
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced *ģahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
chârad (חָרַד) [pronounced *chaw-rahd*]	*to tremble, to be terrified, to be frightened*	3rd person plural, Qal perfect	Strong's #2729 BDB #353
`achar (אַחַר) [pronounced *ah-KHAHR*]	*after, following, behind*	preposition with a 3rd person masculine singular suffix	Strong's #310 BDB #29

Translation: Saul—he [was] still in Gilgal—and the people trembled [in fear] behind him. Although it does not specifically say so, it sounds as though Saul was trembling in fear as well; and the people who were with him followed his example. It is unclear as to what the Israelites did. My educated guess is that spies were sent out to Michmash, and, once they had observed the huge number of Philistine soldiers, they came back crying and in great fear—not unlike the 10 of the first 12 spies who traversed the Land of Promise under Moses. When they laid out before the army of Israel what was going on, the army scattered to the four winds; either hiding or running until they were on the other side of the Jordan. Saul, the new leader and king, fresh from his great victory and realizing that he could detain 3000 soldiers to function as his personal force, suddenly faces a desperate situation. He was

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[27] Barnes has a footnote saying that the *Hebrews* of this verse are possibly to be distinguished from the *men of Israel* of the previous verse (*Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 31). The only way that they are to be distinguished is by the direction that they retreated in. Other than that, there is no reason to assume that these names are anything but 2 different names for the same people.

probably just warming up to this king thing. He could do a great deal in peace; and now, it appeared as though that he, as commander-in-chief of Israel's army, was going to die. So, yeah, he was trembling and the few who stayed with him were also trembling.

I read some commentaries that just make be grimace as I read them—one of those is Gnana Robinson's *Let Us Be Like the Nations*. Here he suggests a problem because in v. 2, Saul is in Michmash, but in this verse, he is still in Gilgal. Are you kidding me? In v. 2, Saul is in Michmash, and in v. 4, he summons the able-bodied Israelites to join him in Gilgal. That's how he got to Gilgal! Whenever there was a military crisis, Saul was to regroup in Gilgal and wait 7 days for Samuel. When the Philistines gather in Mishmash (which is an incredibly bold move), Saul is still in Gilgal. The word *still* is used because Saul moved around somewhat prior to this time. There is no mystery, there is no redaction of similar traditions, and there is no contradiction. Robinson is making something out of nothing.

When I read the ramblings of liberal theologians, I must admit to getting rather huffy. They find passages like this, where there is no real problem, no contraction of any sort, and then act as though the difference of location (or whatever other minor thing they observe) is some great contradiction, when it is not. Their purpose is to cast doubt upon the inspiration of the Scriptures—they may act as though they are searching for the kernel of truth, or some other bs, but their true interest is to make it sound as though we cannot take the Scriptures at face value. They try to make it sound as though we cannot simply accept this as the historical account of what took place. Let me see if I can deal with their *evidence* in another way: Saul's army is in Michmash in v. 2, in Gilgal in v. 4 and in caves (and other hiding places) in v. 5. I guess that makes 3 separate accounts, right? Of course not! Don't be an idiot! People do not move to one place and stand there forever. These people have feet. They are an army. Therefore, they are able to function as a unit and move from point A to point B. That is not a contradiction, that is not indicative of a different historical account, that is simple movement. You see? When I think about what some idiot scholar puts out, it makes me extremely huffy.

I have read in some commentaries that the location of *Gilgal* is in question. Actually, there is no question that this is the Gilgal in the Jordan valley as opposed to being Jiljilia. A list of reasons are found below.

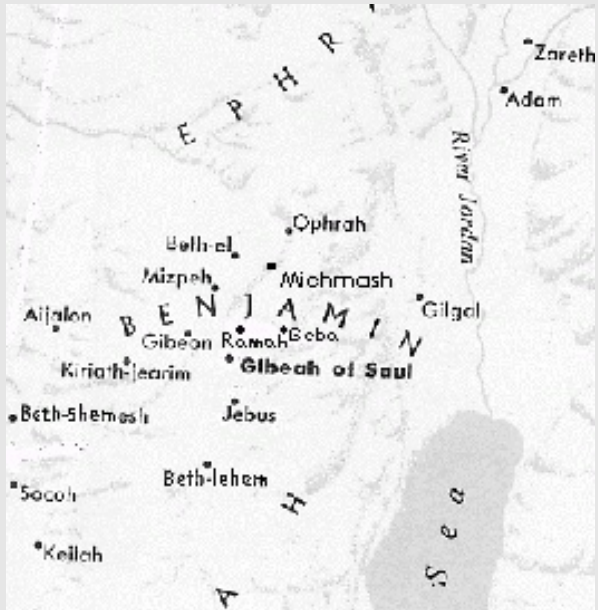## V. 7 Refers to Gilgal in the Jordan Valley and not to Jiljilia

1.   Because of the similarity of names, the modern Jiljilia is thought to be the location of Gilgal (or, more precisely, one of the *Gilgal's*).
2.   Jiljilia is located seven miles north of Bethel situated on high ground.
3.   Gilgal is close to where the Philistines are and would allow for Jonathan's approach from the south; Jiljilia is about 12 miles north of where the Philistines are, which is a considerable distance for foot soldiers.
4.   Many of Saul's soldiers escaped into Gad and Gilead; this is a reasonable direction for deserters to flee if they are located in Gilgal, as it is just across the Jordan River from Gad and Gilead. Deserters in Jiljilia would have gone further north into the territory of Manasseh or above.
5.   The Philistines will *go down* from Michmash to Gilgal (1Sam. 13:12). Since Gilgal is located in the Jordan valley, this is the correct direction for the Philistines to move.
6.   Samuel will *go up* from Gilgal (not necessarily to *Gibeah,* however) which also makes sense, if we are speaking of a city in the valley (1Sam. 13:15).
7.   Since the raiding parties which went out from the Philistine camp went north, east and west, we would expect Saul's army to be located south of MIchmash, which is where Gilgal is located. Jiljilia is north of MIchmash.
8.   The movement of the Philistine and Israeli troops in the next couple of chapters is consistent with Saul's initial location in the valley of the Jordan River. Saul will approach the Philistines from the south in the next chapter. If Saul and his troops were in Jiljilia, then they would have been north of Michmash and therefore, would have attacked the Philistines from the north.

It might help to note where everyone is located at this point in time:

Troop Locations	
Scripture	**Map**
1. Saul had been celebrated and publically inaugurated as king down in Gilgal (1Sam. 11:14–15). 2. He kept a standing army in peace time of 3000; he commanded 2000 of them in Michmash and Jonathan commanded the remaining troops in Gibeah (1Sam. 13:2). 3. Between them is Geba, where the Philistines had an outpost (1Sam. 13:3). 4. Saul reassembles his troops in Gilgal, summoning all Israel to join him (1Sam. 13:4). 5. Jonathan attacks this Philistine garrison, which precipitates an influx of Philistine soldiers to Mishmash, which Saul's army was previously (1Sam. 13:3, 5). 6. The soldiers under Saul were deserting his army in droves, moving eastward across the Jordan into Gad and Gilead (1Sam. 13:7). Other men hid wherever they could find a hiding place (1Sam. 13:6). 7. While all of this is taking place, Saul will wait nervously with his few remaining troops for 7 days in Gilgal.	

The map was taken from *The MacMillan Bible Atlas;* 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 71. Mishmash and Geba were added by me.

Saul Offers a Burnt Offering to God

And so waited [with confidence] seven of days to an appointed time which Samuel [had said] and did not come Samuel the Gilgal and so scattering the people from upon him [Saul].	1Samuel 13:8	**[Saul] waited [with confidence] [for] seven days to the appointed time that Samuel had set; however, Samuel did not come to the Gilgal and the people were scattering from attachment to him.**

Saul did wait for seven days for Samuel, as per the appointed time that Samuel had set; however, Samuel did not come to Gilgal and the people were simultaneously scattering away from him.

Here is how others have handled this verse:

Ancient texts:

Latin Vulgate   And he waited seven days, according to the appointment of Samuel, and Samuel came not to Galgal, and the people slipped away from him.

Masoretic Text	And so waited [with confidence] seven of days to an appointed time which Samuel [had said] and did not come Samuel the Gilgal and so scattering the people from upon him [Saul].
Peshitta	And he waited seven days, according to the set time appointed by Samuel, but Samuel did not come to Gilgal; and the people were deserting Saul.
Septuagint	And he continued seven days for the appointed testimony [or, *set time*], as Samuel told him and Samuel came not to Galgala, and his people were dispersed from him.

Significant differences:	The Greek has one additional verb and pronoun [*told him*] which appears necessary to the sense of this verse. Note that the Latin leaves out the relative pronoun found in the Hebrew text. This verse makes more sense with that relative pronoun left out (or with an additional verb added). None of these differences are significant.

Thought-for-thought translations; paraphrases:

CEV	...and they were starting to run off and leave him. Saul waited there seven days, just as Samuel had ordered him to do, but Samuel did not come.
NLT	Saul waited there seven days for Samuel, as Samuel had instructed him earlier, but Samuel still didn't come. Saul realized that his troops were rapidly slipping away.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He waited seven days, the time set by Samuel. But Samuel had not come to Gilgal, and the troops began to scatter.
JPS (Tanakh)	He waited seven days, the time that Samuel [had set]. But when Samuel failed to come to Gilgal, and the people began to scatter,...

Literal, almost word-for-word, renderings:

NASB	Now he waited seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him.
Young's Updated LT	And he waits seven days, according to the appointment with Samuel, and Samuel had not come to Gilgal, and the people are scattering from off him.

What is the gist of this verse? This actually takes us to the final prophesy made by Samuel to Saul (we do not necessarily have the record of *every* prophecy that Samuel gave to Saul on that morning that Saul was anointed king). Saul waits seven days, as he was told to do, and as Samuel prophesied, and begins to panic, noticing that with each hour, more and more men desert him.

1Samuel 13:8a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (ו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
yâchal (יָחַל) [pronounced *yaw-KHAHL*]	*to expect, to wait in [or, with] trust and confidence, to hope in, to trust in, to place confidence in*	3rd person masculine singular, Hiphil imperfect	Strong's #3176 BDB #403

1Samuel 13:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shibᵉʿâh (שִׁבְעָה) [pronounced *shiᵉv-GAW*]	*seven*	numeral feminine construct	Strong's #7651 BDB #987
yôwm (יוֹם) [pronounced *yohm*]	*days*	masculine plural noun	Strong's #3117 BDB #398
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition with a 3rd person masculine singular suffix	No Strong's # BDB #510
môwʿêd (מוֹעֵד) [pronounced *moh-ĢADE*]	*a specific time, a pre-determined time, an appointed time*	masculine singular noun with the definite article	Strong's #4150 BDB #417
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028

This phrase seems to stop suddenly; however, 3 early printed editions, the Septuagint and the Aramaic both add the word *said,* giving us ...with respect to the appointed time which Samuel had said [or, *designated*]... Apparently there are other codices with instead add the word *appointed.*[28] Bullinger tells us that this is probably an ellipsis, that we may infer the verb (*said* or *appointed*) from the noun *Samuel.* There must be a verb to go with this, and the way that this was said implies such a verb.[29]

Without the relative pronoun in the Hebrew, and if *the appointed time* was in the construct form, then the Hebrew would be a complete thought; however, it is the relative pronoun which requires that there be some verb affixed to Samuel.

Translation: So he waited [in expectation] seven days with regards to the appointed time that Samuel [had set]. Now, this could be a problem passage. They key is understanding the prophecy and understanding its fulfillment. The passage which is referred to is 1Sam. 10:2–8, which reads: "After your departure today from me, you will come upon two men near the tomb of Rachel in the territory of Benjamin at Zelzah and they will say to you, 'The donkeys that you went out to seek have been found and your father has therefore forsaken the matter of the donkeys and has become concerned about you two, saying, "What shall I do about my son?" ' And you will go from there and beyond until you come to an oak 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. And they will ask you concerning your welfare and they will give to you two [loaves] of bread and you will take from their hand. Afterwards, you will come to Gibeath of God where there [is] the garrison 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]. Then the Spirit of Yᵉhowah will fall upon [and penetrate] you so that you will prophesy [or, *speak divine viewpoint*] with them and you will be changed into another man. 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. **Then you will go down to Gilgal before me and, note, I am coming**

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[28] As per Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 300.

[29] *Figures of Speech Used in the Bible;* E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp 56–57.

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 what you will do."

If you recall my exegesis of this passage, my main point was that v. 7 closes out the prophetical portion of what Samuel said to Saul: "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." That completes the signs which Samuel predicted. And further recall that Saul pretty much doubted what Samuel told him then—that he had been chosen by God to be king over Israel. Therefore, Samuel gave Saul that long list of signs to substantiate God's selection of him; and Samuel concluded that list of signs in v. 7. There is no, *"Oh, yeah, I just remembered another sign, you're going to go down to Gilgal..."* You see, you have to read the entire context so that, when you come to v. 8, you do not mix it in with the signs in vv. 2–6.

I guess we should make a quick pit stop at one of the many false interpretations of this passage. Some maintain that 1Sam. 10:8 should be tied directly to our passage, 1Sam. 13:7, both prophetically and in time. That is, some believe that, if we were on a time line, we would go directly from 1Sam. 10 to 1Sam. 13. Let me give you a list of reasons why that is way stupid: (1) I have already shown that 1Sam. 10:8 was not a part of the prophecies in the previous vv. 2–6. (2) Even ignoring that, there is no reason that all of Samuel's prophecies had to fall within a very short time frame; a prophet typically prophesied that which was near, to give credence to his gift, and that which was far off in time, so that spiritual preparations could be made for the fulfillment. (3) Most importantly, however, is how lame such a time line would be. In 1Sam. 10, Saul is too taken aback to share with his family the news that he would become the new ruler of Israel. He has not been publically recognized as the new ruler of Israel. So how in hell is he going to suddenly organize an army of Israelites as *King* Saul in Gilgal as a man who is essentially unknown to Israel? That's just goofy.[30]

We need to begin with a good understanding of what 1Sam. 10:8 tells us. 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 what you will do." This is not a prophecy, per se, but a directive. The prophecies given by Samuel to Saul are over with, as per 1Sam. 10:7. Let me give you another reason why this does not *prophesy* our passage: in 1Sam. 10:8, Samuel says he will offer up burnt sacrifices and slaughter peace offerings; in 1Sam. 13:9, Saul does this instead. The prophecies of the prophets of God come to pass. What Samuel said did not come to pass. Again this is a directive, which apparently became a pattern of sorts.

Of course, we appear to have obedience to this directive of 1Sam. 10:8 obeyed in 1Sam. 11:15, which reads: So all the people went to Gilgal, and there they made Saul king before Jehovah in Gilgal. There they also offered sacrifices of peace offerings before Jehovah; and there Saul and all the men of Israel rejoiced greatly. In the next chapter (1Sam. 12), we have a great speech given by Samuel, which implies (1) he was obviously present at the convocation of Saul, and (2) he was the one to offer up the sacrifices to God. Even though nothing is said about seven days, that does not mean that Samuel's directive was not followed in that passage.

Now, to move on to our passage: what we find here in 1Sam. 13:8 is the magic word môwʿêd (מוֹעֵד) [pronounced *moh-ĢADE*], which means *a specific time, a pre-determined time, an appointed time*. This was the *predetermined time* with reference to Samuel. We also have the mention of *seven days*. I think this clearly points back to the directive of 1Sam. 10:8. Therefore, we must realize that there was something missing in what Samuel has said to Saul. Either it was clear to Saul that 1Sam. 10:8 set up a pattern—that is, when Samuel was needed for guidance, Saul was to go down to Gilgal and wait seven days. Or, at Saul's convocation, Samuel spoke to Saul privately and indicated that would be their pattern—when Saul needed guidance, he was to go down to Gilgal and wait seven days for Samuel. Why is this a reasonable hypothesis? Let's take it in points:

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[30] Keil and Delitzsch cover this argument in greater detail in Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 446.

1Sam. 10:8 is to be Understood as a Directive and not as a Prophecy

Hypothesis: Samuel has directed Saul that, during times of crisis, he is to go to Gilgal and to wait seven days for Samuel.

1. We are told here in 1Sam. 13:8 that Saul waits seven days, according to the *pre-determined* time.
2. In 1Sam. 10:8, Samuel tells Saul to go to Gilgal and wait seven days. In our passage, Saul does wait until the 7th day, but he gets antsy on that 7th day and acts impulsively.
3. In our passage, in v. 10, Samuel *will* arrive in Gilgal on the 7th day.
4. In 1Sam. 13:11, Saul alludes to the *pre-determined* time frame again.
5. Finally, as a kicker, Samuel will berate Saul in v. 13 for "...acting foolishly and **not keeping the commandment of Jehovah God**." So, this meeting in Gilgal and this pattern of behavior was more than a simple agreement between Saul and Samuel—this was the commandment of God that Saul was to obey.
6. Therefore, either in the context of 1Sam. 10:8, or at Gilgal during Saul's confirmation as king, Samuel indicated to Saul that this would be how Saul would deal with a crisis—he would go to Gilgal, wait seven days, and Samuel would come and first offer sacrifices, and then provide the guidance. 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 what you will do." Although in itself, 1Sam. 10:8 may not clearly tell us that this is to set up a typical practice; our context clearly tells us that both Saul and Samuel understood it as such.

Now, before we go further, let me offer you an additional hypothesis, one for which I have no proof. Let's say that Saul and Samuel had a predetermined signal—if Saul went to Gilgal, this would mean that Saul needed spiritual guidance or help and Samuel would have 7 days to get to him. 1Sam. 10:8 does not indicate that is their agreement, although it would not contradict such an agreement. But we have no text which would indicate that such a plan was in existence. However, the tenor of this verse and Saul's excuse to Samuel in v. 11 indicates that Saul fully expected to see Samuel within seven days, and that this was a predetermined timetable.

In the Hebrew, it is difficult to distinguish between a Qal imperfect and a Qal imperative. It sounds as though Samuel is instructing Saul as to what he should do (in 1Sam. 10:8). However, what appears to be the actual case is that Samuel is continuing to prophesy as to what Saul will do. We do not know how many additional prophesies were found between these verses. That is, Samuel may have prophesied to Saul for 10 minutes, giving him a great deal of information. However, all we find here are the first three prophesies and the final prophesy. The final prophesy given is that Saul will wait for Samuel for seven days for Samuel to come down to Gilgal and offer burnt offerings. Samuel will also tell Saul what to do at that time (and Saul will be in desperate need of guidance). However, Saul waits the seven days, he's in desperate straits, and there is no Samuel; so he goes ahead and tries to assume Samuel's responsibilities. Then, Samuel shows up. The deal is that we are dealing with something which was both an order and a prophecy. Saul was to wait on Samuel. He began to get nervous and he does what he was not supposed to do on that seventh day. Then Samuel shows up, on time, as he had promised.

Now, we do not know if there is more to this than what we read. Samuel made the prophesy of 1Sam. 10:8 at least 2 years previous to this verse and possibly as many as 15 years prior to this verse (recall our recent discussion on **the age of Saul and the length of his reign**). This is what we know, and there are some exegetes who say that these verses are not related; however, the only reason for taking that tact is that the first 3 prophesies found in 1Sam. 10 came to pass on that particular day, and this one comes to pass 2–15 years later. And, as I have explained, there is no reason to assume that these were the only 4 prophesies that Samuel gave to Saul. They were the only four which were recorded. These four prophesies take us from Saul beginning to take Samuel's anointing seriously to the point at which Saul failed as king of Israel. What is possibly missing is Saul finds himself in desperate straights, so, what does he do? He sends for Samuel. This is *not* recorded, but this is probably what happened. Saul is in Michmash, and he suddenly calls upon all the men of Israel to meet him in Gilgal. As he escorts his personal force to Gilgal, he also sends a messenger to Samuel, who then sends a message back to

Saul saying that he will be there in Gilgal in seven days. Now, this is not recorded in Scripture, but very likely what took place. Or, as I suggested before, Saul's movement to Gilgal was supposed to spark a response in Samuel (however, Samuel must know somehow that Saul is going to Gilgal). Now, why do we know that Saul would contact Samuel when he is in a jam? Easy—even after Samuel dies, Saul will still try to get in touch with him (1Sam. 28). In other words, in Saul's mind, he expects to hear from Samuel in 7 days according to Samuel's prophecy and according to a message sent between them (which message is not recorded in Scripture).

Obviously, I go into great detail about situations like this, and you may wonder why, as it does not tell you what you are supposed to do. Furthermore, you may read the Bible and still be uncertain as to what your course of action should be. God's Word is His Scripture. God does not always fill in all of the details. Furthermore, most of the issues which I have brought up with respect to this verse and 1Sam. 10 you have barely given a second thought to (if you read this on your own at some point in time). My point is, you need Bible doctrine in order to have spiritual guidance; you do not get Bible doctrine by reading the Bible for yourself; you get Bible doctrine through a good Bible teacher, your pastor-teacher. If you are going to a church and you feel as though you have no direction or guidance, then you are in the wrong church. When I was first saved, I worried about all kinds of things with regards to spiritual direction—I never knew if I should turn left at the next corner, head to point B in a roundabout way, or what. After a few years of solid Bible teaching, these issues faded as they are unimportant. Guidance and direction came with good Bible teaching, by a pastor-teacher filling in some of the details which I had not thought about before. Guidance and direction came from getting a good understanding of God's Word. By the way, you will never get a spiritual grip of things by listening to a pastor teacher once a week, even if you go twice on Sunday. I don't even see three times a week as being enough. You need Bible teaching, ideally, every single day (and more than a 15 minute devotional). You get that, and you are going to find out that spiritual direction becomes easy.

1Samuel 13:8b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	generally negates the word immediately following it; the absolute negation	Strong's #3808 BDB #518
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
Shᵉmûwʾêl (שְׁמוּאֵל) [pronounced *shᵉ-moo-ALE*]	which means *heard of El;* it is transliterated *Samuel*	proper masculine noun	Strong's #8050 BDB #1028
Gilᵉgâl (גִּלְגָּל) [pronounced *gilg-GAWL*]	*wheel, whirl, whirlwind;* it is transliterated *Gilgal*	masculine proper noun with the definite article	Strong's #1537 BDB #166
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
pûwts (פּוּץ) [pronounced *poots*]	*to be dispersed, scattered*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong's #6327 BDB #806
ʿam (עַם) [pronounced *ġahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

1Samuel 13:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִ) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's #4480 BDB #577*
ʿal (עַל) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with a 3rd person masculine singular suffix	Strong's #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to*

Translation: And Samuel did not come into Gilgal and the people were caused to scatter from him [Saul]. Saul did not have a lot to offer the people at this point. He had defeated an Ammonite force 2–15 years ago; but these were Philistines who were great warriors with the latest weapons technology (iron weapons and chariots—1Sam. 13:5, 19–22). There were a huge number of Philistines who showed up to war with the Israelites and their weapons were more formidable than Israel could contend with. All that these men would hear day after day is rumors about the increasing size of the Philistine force and of their raiding parties which would strike Israel with impunity (we will see this in 1Sam. 13:17–18). Saul was not a particularly religious man—recall that we studied this when Saul first met Samuel in 1Sam. 9; Saul's servant knew of Samuel and Saul apparently did not. Therefore, the people could not look to Saul for religious inspiration. So, for seven days, Saul and the men of Israel were in Gilgal and Saul had nothing to offer these men by way of realistic encouragement. Finally, Saul will give up waiting on Samuel and offer burnt offerings to God.

I am hoping that you can see the obvious application. We often take our first few victories with God's help in stride, as Saul did when he defeated Nahash the Ammonite. Everything went as God had planned for him. However, God just upped the ante here, but God also gave Saul more to hold onto. Samuel told Saul what would happen. Samuel told Saul that he would come to Saul on the seventh day and he would tell him what to do. All Saul had to do was to kick back for a few more hours and wait on God. It should be easy to grasp that all we need to do at times is to wait on God. He has helped us with this situation and that; He has guided us here; the idea is that, when faced with a bigger crisis, that we can turn to God as well; we can trust God for the big things and the little things. Saul did not appear to trust God for any of it.

And so says Saul, "Bring unto me the ascension [burnt] offering and the peace offerings." And so he causes to ascend the ascending offering.	1Samuel 13:9	**Finally, Saul said, "Bring the burnt offering and the peace offerings to me." Then he caused to ascend the burnt offering.**

Finally Saul commanded, "Bring the burnt offering and the peace offerings to me." Then he offered up the burnt offering.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text   And so says Saul, "Bring unto me the ascension [burnt] offering and the peace offerings." And so he causes to ascend the ascending offering.

Septuagint	And Saul said, "Bring here, that I may offer whole-burnt offerings and peace-offerings." and he offered the whole-burnt offering.

Significant differences:	Although there is some difference in the structure of the Greek as opposed to the Hebrew, the idea is essentially the same.

Thought-for-thought translations; paraphrases:

CEV	Finally, Saul commanded, "Bring me some animals, so we can offer sacrifices to please the LORD and ask for his help." Saul killed one of the animals,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Then Saul said, "Bring me the animals for the burnt offering and the fellowship offerings." So he sacrificed the burnt offering.
JPS (Tanakh)	Saul said, "Bring me the burnt offering and the sacrifice of well-being"; and he presented the burnt offering.

Literal, almost word-for-word, renderings:

NASB	So Saul said, "Bring to me the burnt offering and the peace offerings." And he offered the burnt offering.
Young's Updated LT	And Saul says, "Bring near unto me the burnt-offering and the peace-offerings." And he cause the burnt-offering to ascend.

What is the gist of this verse? Saul, at this time, probably out of fellowship due to extreme fear, views Jehovah-God as good luck more than the God of the Universe Who has sworn to protect Israel. Therefore, rather than wait on Samuel (which would be waiting upon God), Saul offers up offerings to God to appease God and to possibly give the people who were still with him some confidence in the matter. Napoleon did not necessarily subscribe to Catholic theology, but he valued it, as it gave him a predictable control over his population. Saul, facing ever dwindling protection, offers these sacrifices partially to placate God and partially to gain the confidence of the people.

1Samuel 13:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	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
nâgash (נָגַשׁ) [pronounced *naw-GASH*]	*to bring near, to bring hither, to be brought*	2nd person masculine plural, Hiphil imperative	Strong's #5066 BDB #620
ʾel (אֶל) [pronounced *el*]	*in, into, toward, preposition denoting direction (respect or deference may be implied) to, regarding, against*	preposition denoting direction (respect or deference may be implied) with 1st person singular suffix	Strong's #413 BDB #39

1Samuel 13:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʹôlâh (עֹלָ ה) [pronounced *ĝo-LAW*]	*burnt offering, ascending offering*	feminine singular noun with the definite article	Strong #5930 BDB #750
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
shelem (שֶׁ לֶ ם) [pronounced *SHEH-lem*]	*peace-offerings, sacrifice for alliance or friendship*	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: So Saul said, "Bring near to me the burnt offering and the peace offerings." Saul here is out of his depth. He has no direct contact with God. He is looking to placate God much the same way a heathen would placate their heathen god. He is looking to bribe God. Saul is also looking to inspire confidence in the men who are still with him. Men have been deserting him continually. Now, he has seen Samuel offer sacrifices before. It did not appear to be difficult. Therefore, Saul has determined to simply go ahead and offer up these animal sacrifices, with or without Samuel.

We have a reference to two types of sacrifices here—burnt offerings and peace offerings. The burnt offering represents the death of Jesus Christ for our sins, not that Saul would have known that. The peace offering represents two things (1) the resultant peace with God from the sacrifice of the burnt offering, because we were previously at enmity with Him. (2) Secondly, these are offerings for prosperity as a result of relationship with God. To me, the offering which would be apropos is the sin offering. There are men deserting left and right; Saul and his men are afraid. Why not a sin offering? The reason is that Saul is just doing whatever seems expedient. He doesn't know one sacrifice from another.

1Samuel 13:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʹâlâh (עָלָ ה) [pronounced *ĝaw-LAWH*]	*to go up, to ascend, to rise, to climb*	3rd person masculine plural, Hiphil imperfect	Strong's #5927 BDB #748
ʹôlâh (עֹלָ ה) [pronounced *ĝo-LAW*]	*burnt offering, ascending offering*	feminine singular noun with the definite article	Strong #5930 BDB #750

Translation: Then he caused to ascend the burnt offering. Saul had the burnt offerings delivered to him and he offered them up (or, *caused them to ascend*) in a semi-improvised ceremony. The Hiphil stem indicates that he probably had someone of the priesthood carry out his directives. As far as he was concerned, *how hard could it be?* He had seen Samuel perform these ceremonies time and time again and they did not appear to be that difficult to do. You simply gather up some animals, cut their throats, and then burn them on the altar.

Now, we have already discussed why Saul was wrong (and will do so in great detail in v. 11); one minor area to be dealt with is, *did Saul or someone he appointed offer up the sacrifices?* Apparently this is a point of disagreement among some theologians. The reason some think that Saul pressed someone else into service is that we find the Hiphil (the causative stem) in the morphology of both verbs. However, this would be the morphology whether Saul or someone he designated offered up the animals. A possibility which is offered is that Saul had

some priest prepare these animals and offer up the burnt offering. However, we have nothing in this context about the assemblage of any priests; and it appears much more likely that Saul did this suddenly. With each passing day, he became more and more afraid of what was going to happen. On the seventh day, he could stand it no longer—Samuel had not shown up so Saul acted impetuously on his own. In other words, the tenor of these events do not suggest that Saul sent out for a priest (which, in fact, would have been a reasonable idea, if he thought that Samuel truly would not show up on time). Saul simply saw himself as being in a fix; he needed to bolster the confidence of the people with him; and he had seen Samuel offer sacrifices before, so he just did what he saw Samuel did, without regard to what sacrifices he was offering. Samuel's rebuke will not concern any other person, so we may reasonably assume that there was no priest involved and if others had been ordered to bring and prepare the sacrifices, to build the altar and then to offer up the animals, all the responsibility was still upon Saul, who was acting outside of God's plan.

Now, you may know that King David will offer burnt offerings and peace offerings to God in 2Sam. 24:25 and you may wonder why this was okay for him, but not for Saul. In the context of 2Sam. 24:25, the prophet Gad had told David that he must personally offer these sacrifices; therefore, David is functioning within the plan of God. David is a shadow of the Christ-King to come; Saul was not a shadow of the Christ-King; therefore, it is appropriate for David to be associated with animal sacrifices whereas it is not appropriate for Saul to be associated with them. In several generations, we have a Christ figure presented, and *only one* Christ figure—at the time we are studying, this is Samuel (as we examined in great detail in 1Sam. 2). When David comes on the scene, he will become a Christ figure after he becomes king. In the past, Abraham and Moses were Christ figures as well. Therefore, they should be closely associated with animal sacrifices.[31] However, Saul was never given the directive to offer up animal sacrifices, so he is clearly outside God's plan. Furthermore, Saul does this in a panic, which means that he is filled with mental attitude sins. Nothing can turn out right when a person operates from a plethora of mental attitude sins.

King Solomon also offered up 1000 sacrifices to God, but his motivation was different—he loved Jehovah God (1Kings 3:3–4). No such motivation is ascribed to Saul. Saul was simply trying to bribe God and to manipulate those in his command.

Why Saul Should not have Offered up Animal Sacrifices

1. Saul had no authorization to offer up burnt offerings to God.
2. God had not told him by any prophet or priest to offer these offerings.
3. Saul was not in an officially designated area to offer these offerings (compare Deut. 12:5–14).
4. Samuel had already assured Saul that he was coming to advise him (1Sam. 10:8 13:8–11) and this was Samuel's duty—to offer up the animal sacrifices (1Sam. 3:8 7:9, 10, 17).
5. Saul is not a shadow of Jesus Christ; therefore, he should not be closely associated with the animal sacrifices.

What Saul needs to do, despite the fact that he is in a difficult situation, is to sit back and let God's plan work. He will not be able to kick-start God's plan on his own.

Application: One of the virtues which is developed by spiritual growth and by the filling of the Spirit is patience. When a person is saved, sometimes, they want to start doing great things for God. You are not going to go from being saved to a great ministry for God in a few weeks; often not in a few years. Let me give you an analogy: you have raised a young son right, and he loves his mother and on mother's day he is going to cook you breakfast.

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[31] Actually, to be accurate, Moses and Aaron together were Christ figures, a rarity in Israel's history to have two men who were shadows of Jesus Christ to come. Therefore, both Moses and Aaron were associated with animal sacrifices. Had Moses not asked that God bring Aaron on board as his mouthpiece, I think it is possible that we would have seen a Mosaic priesthood rather than an Aaronic priesthood. However, this is going far afield from our topic.

Now, let's say this son is 6 years old, how is that going to turn out? Breakfast made by a 6 year old may involve a call to the fire department and a visit by an insurance adjuster. He is too young; he does not have the training to use sharp knives, a stove or to do much else other than bring you a bowl of cereal and maybe a side of fruit. As the child grows, there will be a point in time when he can serve mom breakfast in bed and the food will be edible. It takes time. It takes growth. It takes training and maturity. If you are a young believer and you are raring to go and do great things for God, then focus this enthusiasm on His Word. Don't run out and try to do everything that you think is spiritually commendable. Spiritually, you do not have the brains of a chicken.

Application: Every believer has a spiritual gift or several spiritual gifts. As we are filled with the Spirit and grow in the knowledge of God's Word, we are better able to identify this gift and to use it appropriately. If my gift is that of a pastor teacher, then I do not necessarily need to handle money, lead a prayer group, visit the sick, etc. I should operate within the confines of my spiritual gift. I have a place on the team and that is where I should play. On a football team, the center does not get to suddenly carry the football. He does not pick up the football and start running; that is not his position. If you are a guard assigned to a particular running back position, then you do not grab the football and boot it over the goal posts. That is not your position. Saul has a narrowly defined role, both by Scripture and by Samuel, and this role did not involve offering up animal sacrifices. Whatever your spiritual gift is, that is the gift you should be nurturing and that is the gift which should function.

Now, please allow me a tangent: spiritual gifts are designed for the *team;* spiritual gifts are not given to you to build up you. But to each one is given the manifestation of the Spirit for the common good (I Cor. 12:7). So you also, since you are zealous for spiritual things, then seek to abound in [these things] for the edification of the church (I Cor. 14:12). Let all things be done for building up (or, *edification*) (I Cor. 14:26b). And He gave some Apostles, some prophets, and some evangelists, and some pastor-teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ (Eph. 4:11–12). To continue with Paul's analogy of I Cor. 12:12–26, each member of the body does not function for itself or by itself. The hand does not handle everything with respect to the maintenance of the hand; the eye does not do everything with regards to the maintenance and growth of the eye (see Eph. 4:16). The body works as a whole. When a church does not recognize that, or when individuals do not recognize that, then that church becomes weak. Now, this local church may bring in money and it may increase greatly in size, but it is weak and does not do God's work. Let me be more specific, when you speak in tongues, either at home by yourself, or in a church service when another dozen or so people are also speaking in tongues, are you building up the congregation? Is your spiritual gift functioning in such a way to help others within the local church? The great push of I Cor. 14 is the fact that when one spoke in a foreign dialect (the gift of *tongues*), what was happening is, when someone simply stood up and did that, it did not build up the congregation, because no one understood what was being said (I Cor. 14:6–11, 16, 19). This gift was only worthwhile if someone else stood up and translated what someone else said in a foreign dialect (I Cor. 14:13, 27–28). We have even a great distortion of that today with believers speaking in gibberish during a church service. This has no effect on the edification of the saints. Oh, well; back to the exegesis:

Samuel Chastises Saul for Offering this Burnt Sacrifice

And so he was as his finishing to offer the burnt offering and, behold, Samuel coming in. And so goes out Saul to meet him, to bless him.	1Samuel 13:10	**And it was as he finished offering the burnt offering that, observe, Samuel arrived. Then Saul went out to meet and to bless him.**

Just as Saul finished offering the burnt offering, Samuel came into the city. Therefore, Saul went out to meet him and to bless him.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And so he was as his finishing to offer the burnt offering and, behold, Samuel coming in. And so goes out Saul to meet him, to bless him.
Septuagint	And it came to pass when he had finished offering the whole-burnt-offering, that Samuel arrived, and Saul went out to meet him, *and* to bless him.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	...and just as he was placing it on the altar, Samuel arrived. Saul went out to welcome him.
NLT	Just as Saul was finishing with the burnt offering, Samuel arrived. Saul went out to meet and welcome him,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	As he finished sacrificing the burnt offering, Samuel came, and Saul went to greet him.
JPS (Tanakh)	He had just finished presenting the burnt offering when Samuel arrived; and Saul went out to meet him and welcome him.

Literal, almost word-for-word, renderings:

NASB	And it came about as soon as he finished offering the burnt offering, that behold, Samuel came; and Saul went out to meet him *and* to greet [lit., *bless*] him.
Young's Updated LT	And it comes to pass at his completing to cause the burnt-offering to ascend, that lo, Samuel has come and Saul goes out to meet him, to bless him;...

What is the gist of this verse? As soon as Saul had completed offering the final sacrifice, he was told that Samuel was arriving, on time, as expected. Saul apparently hears that Samuel is nearby and approaching, so he goes out to meet Samuel, both to greet and to bless him. Evidently, Saul is going to feel out the situation before Samuel actually walks into the city to offer sacrifices on behalf of the people of Israel. What is not said is that Saul is mentally formulating a long list of reasons which justify his actions.

1Samuel 13:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k^e (כְ) [pronounced *k^e*]	*like, as, according to; about, approximately;* combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*	preposition	No Strong's # BDB #453

1Samuel 13:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâlâh (כָּלָה) [pronounced *kaw-LAWH*]	*to complete, to finish, to accomplish, to be fulfilled; to be consumed, to be wasted, to be destroyed, to perish*	Piel infinitive construct affixed to the 3rd person masculine plural suffix	Strong's #3615 BDB #477
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition with a 3rd person masculine singular suffix	No Strong's # BDB #510
´âlâh (עָלָה) [pronounced *ǵaw-LAWH*]	*to go up, to ascend, to rise, to climb*	Hiphil infinitive construct	Strong's #5927 BDB #748
´ôlâh (עֹלָה) [pronounced *ǵo-LAW*]	*burnt offering, ascending offering*	feminine singular noun with the definite article	Strong #5930 BDB #750
w^e (or v^e) (וִ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
hinnêh (תֵּה) [pronounced *hin-NAY*]	*lo, behold,* or more freely, *observe, look here, look, listen, pay attention, get this, check this out*	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
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
bôw` (בוֹא) [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

Translation: And it was as he finished offering the burnt offering, and, observe, Samuel arriving. Samuel had promised that he would come to Saul in seven days, and he did. I guess you could say that God gave Saul just enough rope to hang himself with. God knew what was in the heart of Saul, and He gave Saul to opportunity to reveal this to everyone else.

Application: God has given us free will and He does not overrule all of our decisions (sometimes He does). In your life, you are going to be faced with a tremendous number of decisions and you will make a tremendous number of bad decisions. Simply recognize it, confess it, and move on. Get some more doctrine. Don't make the same mistake again. Some decisions are obviously more important than others. Who you marry? That is extremely important. This is one decision you do not want to screw up. You don't get to marry someone, and then turn around and blame God for allowing you to marry that bozo or that bitch. If you spend some time getting to know that soul of that person, their bozo-ness or their bitchiness is going to become clear, and you can act accordingly. And once you get married, you don't get to divorce based on the fact that you have made a huge mistake. God's plan is greater than your mistakes. Furthermore, we have the old adage, *two wrongs do not make a right*. Saul has made a horrible mistake here. He can either acknowledge it before Samuel or, he can make excuses and blame everyone else. This, by the way, is the key to Saul's complete failure as the king of Israel—he made a mistake, which we all do. He made an horrendous mistake, which we all do. What he needs to do is rebound and move forward in spiritual growth. He does not need to justify his mistakes to Samuel. Samuel won't buy into it nor will God.

1Samuel 13:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
yâtsâʾ (יָצָא) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come forth*	3rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition with a 3rd person masculine singular suffix	No Strong's # BDB #510
qârâʾ (קָרָא) [pronounced *kaw-RAW*]	*to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble*	Qal infinitive construct; 3rd person masculine singular suffix	Strong's #7122 & #7125 BDB #896
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition, 3rd person masculine singular suffix	No Strong's # BDB #510
bârakᵉ (בָּרַךְ) [pronounced *baw-RAHKᵉ*]	*to kneel down, to bend there knees,* and therefore *to bless, to make happy, to prosper*	Piel infinitive construct, 3rd person masculine singular suffix	Strong's #1288 BDB #138

Translation: Then Saul went out to meet him [and] to bless him. Saul, from this point on, will continue to screw up. God will give him an unequivocal order in 1Sam. 15:1, which he will disobey in 1Sam. 15:9, and again, we will see Saul traipsing out to meet Samuel, to bless him, when he knows that he has done wrong (1Sam. 15:13–19—just classify this under *Preview of Coming Attractions*).

As far as Saul is concerned, the calvary has arrived. It is not clear at this time whether he realizes the depth of the wrong that he has done, but he knows that he has done wrong. Samuel will make the profundity of his sin unbearably clear. Now, Saul definitely obviously knows that he has screwed up (this will come out in the context). Samuel had promised that he would be there within seven days, and he was. Samuel was the one to be in charge of offering sacrifices to God, and Saul usurped that responsibility. In the next couple verses, it is obvious that Saul, as he goes out to meet Samuel, is organizing his long list of excuses. There are some people that believe, if they can make up a list long enough, this will explain away anything. As a teacher, I deal with kids who do something that they know is absolutely wrong. They continue to talk to justify their actions, talking a mile a minute, putting together this long list of justifications. I have been sued before, and in the original complaint, there is a long list of infractions, both real and imagined, which are enumerated, with the hopes that one or two of them will emerge as reasonable enough to take to trial. I believe the saying is something like, *if you throw enough feces against the wall, something will stick*. However, that is a false saying (I don't want you to get any bad habits).

And so says Samuel, "What have you done?" And so says Saul, "When I saw that had scattered the people from upon me and you [even] you had not come to an appointment of the days, and Philistines were gathering [at] Michmash,...

1Samuel 13:11

Then Samuel said, "What have you done?" And Saul answered, "When I saw that the people were scattering from attachment to me and that you [especially you] had not come in the appointed days, and [that] the Philistines were gathering at Michmash,...

Then Samuel remarked, "What have you done?" And Saul answered him, "When I saw that the people were scattering away from me, and that you had not come within the specific period of time that you had told me to wait, and that the Philistines were gathering in Michmash to war against us,...

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And so says Samuel, "What have you done?" And so says Saul, "When I saw that had scattered the people from upon me and you [even] you had not come to an appointment of the days, and Philistines were gathering [at] Michmash,...
Septuagint	And Samuel said, "What have you done?" And Saul said, "Because I saw how the people were scattered from me, and you were not present as you purposed according to the set time of the days, and the Philistines were gathered to Machmas.
Significant differences:	No significant differences; the LXX appears to be slightly more wordy (which is not unusual when translating from one language to another).

Thought-for-thought translations; paraphrases:

CEV	"What have you done?" Samuel asked. Saul answered, "My soldiers were leaving in all directions, and you didn't come when you were supposed to. The Philistines were gathering at Michmash,...
NLT	...but Samuel said, "What is this you have done?" Saul replied, "I saw my men scattering from me, and you didn't arrive when you said you would, and the Philistines are at Micmash ready for battle.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Samuel asked, "What have you done?" Saul replied, "I saw the troops were scattering. You didn't come when you said you would, and the Philistines were assembling at Michmash.
JPS (Tanakh)	But Samuel said, "What have you done?" Saul replied, "I saw the people leaving me and scattering; you had not come at the appointed time, and the Philistines had gathered at Michmas.

Literal, almost word-for-word, renderings:

NASB	But Samuel said, "What have you done?" And Saul said, "Because I saw that the people were scattering from me, and that you did not come within the appointed days, and that the Philistines were assembling at Michmash,...
Young's Updated LT	And Samuel says, ""What have you done?" And Saul says, "Because I saw that the people were scattered from off me, and you had not comes at the appointment of the days, and the Philistines are gathered to Michmash,...

What is the gist of this verse? Either Saul confesses to have offered the animal sacrifices, or, when arriving at the altar, it is apparent that Saul took matters into his own hands. Saul quickly explains why he did what he did.

"The people were deserting me, it appeared that you were not going to come, and the Philistines are gathered en masse in nearby Michmash." The moment that he was told that Samuel was approaching, Saul began to mentally put together all of these excuses.

1Samuel 13:11a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	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
mâh (מַה) [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*	2nd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: Then Samuel said, "What have you done?" Saul had no spiritual standing to perform the spiritual tasks which he did. He simply took it upon himself to placate or to bribe God, as he felt Samuel had done in the past. Samuel recognizes that Saul is performing functions for which he has no authorization.

What follows is another example of a very sloppy verse separation. If any separation would be called for, it would be between v. 11a and vv. 11b–12. V. 11a is a complete quotation from Samuel; vv. 11b–12 is the answer which Saul gives—v. 11b is the protasis and v. 12 is the apodosis of his answer to Samuel.

1Samuel 13:11b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	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
kîy (כִּי) [pronounced *kee*]	*for, that, because, when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
râʾâh (רָאָה) [pronounced *raw-AWH*]	*to see, to look; look, see, behold, view* (in the Qal imperative)	1st person singular, Qal perfect	Strong's #7200 BDB #906

1Samuel 13:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּ) [pronounced *kee*]	*for, that, because, when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
nâphats (נָפַץ) [pronounced *naw-FATS*]	*to break, to smash into pieces; to scatter, to disperse; to disperse selves, to be scattered or dispersed*	3rd person masculine singular, Qal perfect	Strong's #5310 BDB #658 & 659
ʿam (עַם) [pronounced *ģahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's* #4480 BDB #577
ʿal (עַל) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity (with 1st person singular suffix)	Strong's #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to*

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʾattâh (אַתָּה) [pronounced *aht-TAW*]	*you*	2nd person masculine singular, personal pronoun	Strong's #859 BDB #61
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word immediately following it; the absolute negation	Strong's #3808 BDB #518
bôwʾ (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
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition with a 3rd person masculine singular suffix	No Strong's # BDB #510
môwʿêd (מוֹעֵד) [pronounced *moh-ĢADE*]	*a specific time, a pre-determined time, an appointed time*	masculine singular construct	Strong's #4150 BDB #417
yôwm (יוֹם) [pronounced *yohm*]	*days*	masculine plural noun with the definite article	Strong's #3117 BDB #398
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 13:11b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
P^elish^etîy (פְלִשְׁתֵּי) [pronounced p^e-lish-TEE]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814
ʾâçaph (אָסֶף) [pronounced aw-SAHF]	*to be assembled, to be gathered, to assemble, to gather*	masculine plural, Niphal participle	Strong's #622 BDB #62
Mik^emas (מִכְמָשׂ) [pronounced mik^e-MAHS]	transliterated *Michmash*	masculine proper noun	Strong's #4363 BDB #485

Translation: Then Saul replied, "When I saw that the people had scattered from me and you had not arrived with respect to the days appointed and the Philistines were gathering in Michmash,..." It's not really clear whether Saul had all of this on his mind to begin with or whether he started talking and the excuses just came pouring out (I think that Saul began to formulate his excuses the moment he heard that Samuel was approaching). The gist is that Saul is in a tight spot. He depended upon Samuel to come and do the spiritual stuff and Samuel did not appear when Saul expected him to (Samuel did appear on time; but Saul was too antsy to wait another hour).

There are several considerations for us to deal with. First, is this a fulfillment of 1Sam. 10:8? Let me remind you of the circumstances. Samuel has just told Saul that he is God's choice to rule over Israel as her first king. This flabbergasts Saul. Despite Samuel's reputation, such a pronouncement seems pretty amazing to Saul, so Samuel then gives Saul a list of events which will transpire in the near future, so that Saul can confirm Samuel's divinely-inspired knowledge. 1Sam. 10:2–6 constitute prophecies that will come to pass that confirm to Saul that God has chosen him to be king over Israel. V. 7 is clearly a conclusion to these prophecies: "And it will be when these signs come to you, do for yourself what the occasion requires, for God is with you." Then we have Samuel's final words to Saul (which is no longer part of the prophecy): "And you will go down before me to Gilgal and, listen, I will come down to you to offer burnt offerings and sacrifice peace offerings. You will wait seven days until I come to you and show you what you should do."

Before I excoriate Saul, let me make it clear that he was in dire straights. It was not as though you or I would have done a better job under these circumstances.

> Barnes writes: *Saul had come from Michmash to Gilgal, expecting to gather the force of the whole nation around him. Instead of that, the people fled, leaving him in the exposed plain with only 600 men...The Philistines occupied Michmash, and might at any moment pour down the valley upon Gilgal. Saul's situation was obviously one of extreme peril. [Even] a few hours' delay might prove fatal to him and his little army.*[32]

> Keil and Delitzsch were also sympathetic (up to a point): *If Saul's sin did not consist, as we have observed above, in his having interfered with the prerogatives of the priests by offering the sacrifice himself, but simply in the fact that he had transgressed the commandment of God as revealed to him by Samuel, to postpone the sacrifice until Samuel arrived, the punishment which the prophet announced that God would inflict upon him in consequence appears a very severe one, since Saul had not come to the resolution either frivolously or presumptuously, but had been impelled and almost forced to act as he did by the difficulties in which he was placed in consequence of the prophet delaying his coming. But*

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[32] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 31.

wherever, as in the present instance, there is a definite command given by the Lord, a man has no right to allow himself to be induced to transgress it, by fixing his attention upon the earthly circumstances in which he is placed. As Samuel had instructed Saul, as a direct command from Jehovah, to wait for his arrival before offering sacrifice, Saul might have trusted in the Lord that he would send His prophet at the right time and cause His command to be fulfilled, and ought not to have allowed his confidence to be shaken by the pressing danger of delay. The interval of seven days and the delay in Samuel's arrival were intended as a test of his faith, which he ought not to have lightly disregarded. Moreover, the matter in hand was the commencement of the war against the principal enemies of Israel, and Samuel was to tell him what he was to do (ch. 10:8). So that when Saul proceeded with the consecrating sacrifice for that very conflict, without the presence of Samuel, he showed clearly enough that he thought he could make war upon the enemies of his kingdom without the counsel and assistance of God. This was an act of rebellion against the sovereignty of Jehovah, for which the punishment announced was by no means too severe.

So, from the position of human viewpoint, Saul was in a very tight spot. He was in a hopeless situation and there was nothing that he could do to solve this problem. Now, here is the key: why appeal to God if you are not going to obey God? If Saul is in such a difficult spot from the standpoint of human viewpoint and he is therefore tempted to act outside the plan of God, then why not act outside the plan of God completely apart from God?

So, a reasonable question, which I have already answered in part: just what is the problem with Saul offering up a sacrifice? He is in a hopeless situation; why not call upon God himself for help? Is there something so wrong with that? Did not Gideon offer a sacrifice (see Judges 6:19–21)? Didn't David offer up animal sacrifices (2Sam. 24:25)? And Solomon too (1Kings 3:4)? So what is so wrong here with Saul's actions?

What Was Wrong with Saul Offering Up Sacrifices?

1. First of all, Gideon was authorized by an angel of God to offer sacrifices; no angel authorized Saul.
2. David was also authorized to offer up sacrifices in the instance named.
3. Solomon's motivation was completely different. He acted as he did based upon love for God; Saul did that which was expedient. Saul was using God to keep his men there; he was bribing God to give them victory or escape.
4. Samuel had specifically told Saul to wait for him to tell him what to do (1Sam. 10:8).
5. It is clear in Scripture that the priest and his family are the only ones who are to offer up sacrifices to God. "So you will appoint Aaron and his sons that they may keep their priesthood, but the layman who comes near will be put to death." (Num. 3:10; see also Num. 18:7 2Chron. 26:16–21).
6. God is careful about the shadows which He sets up. We approach God via a mediator. We approach God through Jesus Christ. It is His sacrifice, not ours, which gains us entry to God. Saul is not a shadow figure of Jesus Christ; Samuel is (see the exegesis of 1Sam. 2:36). Therefore, it is proper for Samuel to offer up a sacrifice; it is not proper for Saul to.
7. There were specific sacrifices which were shadows of specific things to come. Saul had no clue in this area. He had observed a lot of burnt offerings and peace offerings, so that's what he went with. There was no thought as to what they stood for. In fact, Saul himself had no clue as to what the animal sacrifices stood for or why they were offered. *God is God; He wants sacrifices from man—so here they are.* That is Saul's thinking.
8. Saul had a specific group of functions which he was to perform as king. Offering animals as sacrifices was not among those functions. Samuel both enumerated the guidelines for a king and wrote them down (1Sam. 8:9–10 10:25).
9. There are no shortcuts in the plan of God. There is no other savior besides our Lord Jesus Christ. We cannot go to God directly; we cannot go to Him via another savior, prophet or teacher.
10. Samuel, as a priest, was a shadow of Jesus Christ. His offering up an animal sacrifice illustrated Jesus Christ coming to this earth and dying for our sins. We have gone into great detail as to the parallels between Samuel and Jesus Christ (1Sam. 2). These parallels are applicable to Samuel, but not to Saul. Therefore, Samuel is the one to offer up sacrifices to God.
11. Saul cannot act as the go-between for Israel and God; he is not a shadow of our Lord-to-come. There are

What Was Wrong with Saul Offering Up Sacrifices?

no clear parallels between Saul and Jesus Christ.

Let's look at some specific items. When Saul said that the people were scattering away from him, we would expect the imperfect tense, as there were still some people with him in Gilgal. Obviously, he was not alone. However, to make a point to Samuel, he speaks as though all of the people *had* scattered from him. Hence the perfect tense. It is a little more dramatic and makes the situation appear more tense (and it was a very tense situation). Next, you will note the use of the 2nd person, singular pronoun—in the Hebrew, this is an unnecessary particle; however, it is used for emphasis; Saul is blaming Samuel in part for not arriving when he said he was going to arrive (and, again, Samuel did arrive within the time frame that he had promised; Saul only had to wait an additional hour).

Application: This is easy—there are times that we are to wait upon God. When we go ahead with our own plan and under our own speed, we often screw things up, as did Saul. Sometimes, all we needed to do was to wait an additional hour or so, and God would have taken care of the problem. As we will see, God will not require a large army to defeat the Philistines. Those who fell away, fell away for a reason. God wanted those soldiers to be gone. God wanted the situation to appear more hopeless. There was no human solution to Saul's situation. There was no human viewpoint way of getting out of the hopeless position that Saul was in. God was testing Saul and the people and they all failed.

More application: We, as men born into the world, are born into a hopeless situation. There is nothing that we can do to extricate ourselves from our sin. Being born men, we have Adam's imputed sin. Think of it in this way: there are some families who simply have a bad reputation. No matter who is born into that family, they will stand in the realm of this bad reputation. Everyone who looks at them will first see the name

> **If God has done the most for us at salvation; if God has taken us out of a completely hopeless status and has saved us; then what situation in life could be more hopeless than that?**

and the reputation which goes with that name. Next, we are born with an old sin nature. It is our nature to sin. As soon as we are able to distinguish between right and wrong, we will do that which is wrong. In recent times, much has gone into showing that homosexuals carry a gene which causes them to prefer those of their own gender. We are all born with a predilection to sin; for each of us, those areas of weakness vary considerably. So, yes, the Bible clearly states that homosexuality is a sin, and we can therefore expect that there will be those whose *natural inclination* is to engage in homosexual behavior. Similarly, there are those who have the natural inclination to be child molesters and I don't doubt that there will be shown, at some time in the future, a genetic preponderance to be sexually attracted to children. This does not make it right; having the natural inclination to do so does not make anything right. We are all born with the natural inclination to sin. It is in every cell of our being. That is being in a hopeless, helpless situation. Finally, because we have an old sin nature, we will eventually begin racking up thousands if not tens of thousands of personal sins. Imagine a criminal who has committed hundreds of crimes and suddenly he is discovered and clearly linked to all of his crimes. That's it. That's the end of the story. He is now guilty of those crimes and must pay the price for committing those crimes. Our personal sins stack up in the same way. Even if we committed but one personal sin, that is all that it would take to separate us from God. So here we are in a complete hopeless situation—we have Adam's imputed sin, we have our old sin natures, and we have tallied up thousands of personal sins. Any one of these three categories would separate us from God for all eternity. There is nothing more hopeless than the life that we are born into; and with each passing moment of our lives, we dig ourselves deeper and deeper into a hole. Our only extrication from our position is Jesus Christ, Who took upon Himself all of our personal sins. By believing in Him, we are placed in Him, and we no longer possess

Adam's imputed sin, but His imputed righteousness. And, when we die, we will have our old sin nature excised from our resurrection bodies and we will possess His nature. Now, here is the point that I am trying to make: if God has done the most for us at salvation; if God has taken us out of a completely hopeless status and has saved us; then what situation in life could be more hopeless than that? We are never worse off than we are between birth and the moment prior to our salvation. We are never in a more hopeless situation than we our as sinners separated from His grace. So if God can and does the greatest thing that He can do while we are in the worst situation that we could be in, then God can and will carry us through any situation that we face in life after salvation.

	1Samuel 13:12	
...and so I say, 'Now are coming down Philistines against me the Gilgal and faces of Y^ehowah I had not entreated' and so I restrain myself and so I cause to ascend the ascending-offering.		**...and I thought, 'The Philistines will now come down against me in Gilgal and I had not entreated the face of Y^ehowah;' therefore, I restrained myself [from taking military action] and I offered a burnt offering."**

...so I realized that the Philistines were ready to attack me in Gilgal and I had not asked for the grace of God to be with me, so I ceased all military action and I offered to Him this burnt offering."

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	...and so I say, 'Now are coming down Philistines against me the Gilgal and faces of Y^ehowah I had not entreated' and so I restrain myself and so I cause to ascend the ascending-offering.
Septuagint	Then I said, 'Now the Philistines will come down to me to Galgala, and I have not sought the face of the Lord;' so I forced myself and offered to burnt-offering."
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	...and I was worried that they would attack me here at Gilgal. I hadn't offered a sacrifice to ask for the LORD's help, so I forced myself to offer a sacrifice on the altar fire."
NLT	So I said, 'The Philistines are ready to march against us, and I haven't even asked for the LORD's help!' So I felt obliged to offer the burnt offering myself before you came."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	So I thought, 'Now, the Philistines will come against me at Gilgal, but I haven't sought the LORD's favor.' I felt pressured into sacrificing the burnt offering."
JPS (Tanakh)	I thought the Philistines would march down against me at Gilgal before I had entreated the LORD, so I forced myself to present the burnt offering." [the meaning of *forced myself* is uncertain in the Hebrew]

Literal, almost word-for-word, renderings:

NASB	Therefore I said, 'Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the LORD.' So I forced myself and offered the burnt offering."
Young's Updated LT	...and I say, 'Now do the Philistines come down unto me to Gilgal, and the face of Jehovah I have not appeased;' and I force myself, and cause the burnt-offering to ascend."

What is the gist of this verse? Saul continues with his litany of Excuses: the Philistines were about to come down to Gilgal and Saul realized that he had not appeased Jehovah-God; therefore, he felt compelled to offer a burnt offering to God, even though he realized that this was not the textbook approach.

One of the things that you will note as we begin to exegete this verse—this is all about Saul. In this verse and the previous verse, apart from partially blaming Samuel for this condition, Saul uses the 1st person singular suffix twice and 1st person singular verbs five times. Saul is the king of Israel and is responsible for Israel's protection and future—however, first and foremost in Saul's mind is Saul.

1Samuel 13:12a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (ו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	1st person singular, Qal imperfect	Strong's #559 BDB #55
ʿattâh (עַתָּה) [pronounced *ģaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	3rd person masculine plural, Qal imperfect	Strong's #3381 BDB #432
Pᵉlishᵉtîy (פְלִשׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814
ʾel (אֶל) [pronounced *el*]	*in, into, toward, directional preposition to, regarding, against*	directional preposition (respect or deference may be implied) (with 1st person singular suffix)	Strong's #413 BDB #39
Gilᵉgâl (גִּלגָּל) [pronounced *gilg-GAWL*]	*wheel, whirl, whirlwind;* it is transliterated *Gilgal*	masculine proper noun with the definite article	Strong's #1537 BDB #166

Translation: "So I said, 'Now, the Philistines are coming down against me at Gilgal..." It is with this phrase that we get a better notion as to what Saul is thinking. First of all, he communicates to Samuel that this is what he said (or thought to himself). Then he tells Samuel that the Philistines were coming down against him personally. He doesn't even say that the Philistines were coming down to do battle against Israel. They were coming down against Saul.

1Samuel 13:12b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (ו) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 13:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced *paw-NEEM*	*face, faces*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y*ᵉ*howah*	proper noun	Strong's #3069 BDB #217
lô (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word immediately following it; the absolute negation	Strong's #3808 BDB #518
châlâh (חָלָה) [pronounced *chaw-LAW*]	*to mollify, to appease, to entreat the favor of*	1ˢᵗ person singular, Piel perfect	Strong's #2470 BDB #318

Translation: '...and I had not entreated the face of Jehovah;'... Saul realizes that he is in desperate straights and he has not made any attempt to gain God's favor. Saul's solution to all that he faced is in the next line:

1Samuel 13:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾâphaq (אָפַק) [pronounced *aw-FAHK*]	*to hold onself back, to restrain oneself*	1ˢᵗ person singular, Hithpael imperfect	Strong's #662 BDB #67

This is a difficult word to translate here; notice the different ways that ʾâphaq is dealt with:

God's Word™   " I **felt pressured into** sacrificing the burnt offering."
NAB   "So **in my anxiety** I offered up the holocaust."
NJB   'So **I felt obliged** to make the burnt offering myself.'
NRSV   "...so **I forced myself**, and offered the burnt offering."
REB   '...so **I felt compelled** to make the whole-offering myself.'
TEV   "So **I felt I had to** offer a sacrifice."

You will see that I will give this a different but more accurate twist below in my translation of this verse.

wa or va (ו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced *ǵaw-LAWH*]	*to go up, to ascend, to rise, to climb*	1ˢᵗ person singular, Hiphil imperfect	Strong's #5927 BDB #748
ʿôlâh (עֹלָה) [pronounced *ǵo-LAW*]	*burnt offering, ascending offering*	feminine singular noun with the definite article	Strong #5930 BDB #750

Translation: "Therefore, I restrained myself [from taking any military action] and I caused to ascend the burnt offering." The attempt here is to sound extremely holy. Saul was commander-in-chief over the troops of Israel and one would expect him to gather the men of Israel and attack the Philistines. However, Saul tells Samuel that he exercised restraint and appealed first to God concerning this situation. Saul's audience is a priest-prophet, so Saul wants to appeal to him specifically. "I kept myself from immediately engaging the military and I communed with God first." This is what he is saying to Samuel. What actually had occurred is this: Saul was offering burnt offerings to God for good luck. Do you recall the Israelites in 1Sam. 4 grabbing up the Ark of God and taking it into battle against the Philistines? The idea was that this Ark would provide them good luck. Saul had done the same thing here.

On the surface, it appears as that Saul is making a good argument to Samuel.

Saul's Argument to Samuel
1. Saul's citizen-army was rapidly deserting him.
2. Samuel had not come to Gilgal when he said he would (this is what Saul thought by the way; Samuel did show up in time).
3. The Philistines were assembling their troops in Michmash, which is in central Israel.
4. The Philistines would certainly attack Saul, and he could expect the attack any day, if not any hour, as he is in Gilgal, which is very close to Michmash.
5. Saul had not properly communed with Jehovah their God to obtain His blessing and guidance.

Saul's Only Reasonable Course of Action
Saul could not perform any military maneuvers, whether to retreat or to fight or to do anything else. Saul only had one possible option under these circumstances (that is, in his own mind): to offer a burnt offering to God.

Saul is not a stupid man. Do you recognize how artful his argument is? He tells Samuel the five things which are running through his mind. Do you recognize the fallacy of the argument? It is all based upon one false premise: that Samuel did not show up to guide him. I have been in court and observed a lawyer going quickly past that one false premise. Then argument upon argument is piled upon that one false premise. If you allow the premise, or even if you do not recognize that the argument is built upon a false premise, then the remainder of the argument appears to be valid. If you investigate the premise and it is found faulty, then you cannot build upon it. Saul could give 100 reasons why he was forced to do what he did; however, if these reasons are all based upon the premise that Samuel did not show up when he was supposed to, then these reasons are not sound.

> God's plan, as R. B. Thieme, Jr. has pointed out many times in the past, is a protocol plan, a plan with long-established codes which determine precedence as well as precisely correct procedure.[33] *"Protocol" refers to a rigid, long established code and procedure, prescribing complete deference to superior rank and authority, followed by strict adherence to due order and precedence, coupled with precisely correct procedure*.[34]

Saul was quite simply not following God's protocol plan, and God's protocol plan set up shadow parallels that we could see at a later date, to see that God's plan is real and extends backward to the beginning of time.

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[33] Interestingly enough, I found this quote here: **http://www.mala.bc.ca/~soules/shepard/protocols.htm**

[34] Although this is something Bob said a million times, I found it here: **http://www.countrybiblechurch.us/FortyThings.htm**

And so says Samuel unto Saul, "You have been foolish [and] you have not kept a commandment of Yᵉhowah your Elohim which He commanded you, for now has established Yᵉhowah your kingdom regarding Israel unto perpetuity.

1Samuel 13:13

Then Samuel said to Saul, "You have acted foolishly for you have not kept the commandment of Yᵉhowah your God which He commanded you; for by now Yᵉhowah would have established your dynasty over Israel forever.

Then Samuel said to Saul, "You have behaved foolishly and you have not obeyed the prohibitions which Jehovah your God commanded you to keep. Had you done so, Jehovah would have established your dynasty over Israel forever."

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And so says Samuel unto Saul, "You have been foolish [and] you have not kept a commandment of Yᵉhowah your Elohim which He commanded you, for now has established Yᵉhowah your kingdom regarding Israel unto perpetuity.
Septuagint	And Samuel said to Saul, "You have done foolishly; for you have not kept my command, which the Lord commanded you, as now the Lord would have confirmed your kingdom over Israel forever.
Significant differences:	No significant differences; there is a personal pronoun added in the LXX which is not found in the Hebrew.

Thought-for-thought translations; paraphrases:

CEV	"That was stupid!" Samuel said. "You didn't obey the LORD your God. If you had obeyed him, someone from your family would always have been king of Israel.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	"You did a foolish thing," Samuel told Saul. "You didn't follow the command of the LORD your God. [If you had,] the LORD would have established your kingdom over Israel permanently.
JPS (Tanakh)	Samuel answered Saul, "You acted foolishly in not keeping the commandments that the LORD your God laid upon you! Otherwise, the LORD would have established your dynasty over Israel forever.

Literal, almost word-for-word, renderings:

NASB	And Samuel said to Saul, "You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel forever.
Young's Updated LT	And Samuel says to Saul, "You have been foolish; you have not kept the command of Jehovah your God, which He commanded you, for now had Jehovah established you kingdom over Israel unto the age;...

What is the gist of this verse? Samuel does not buy any of Saul's excuses. He tells Saul that he is stupid because he expected that he could gain the favor of God by disobeying the mandate which God had given him. For that reason, Saul's line would not be the line of kings established over Israel.

1Samuel 13:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	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*]	*in, into, toward, unto, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
çâkal (סָכַל) [pronounced *saw-KAHL*]	*to be foolish, to be a fool, to show oneself to be foolish; to act wickedly*	2nd person masculine singular, Niphal perfect	Strong's #5528 BDB #698

Translation: Then Samuel said to Saul, "You have been foolish!" This is one of the few times that I actually prefer the CEV's version: "That was stupid!" They call a spade a spade. *Foolish* sounds too much like Saul made a minor error in judgment. His mistake is much greater than that.

1Samuel 13:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
The Masoretic text lacks the wâw conjunction; however, we do find it in 3 early printed editions as well as in the Vulgate; the Septuagint and Syriac codices have *because*.[35]			
lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word immediately following it; the absolute negation	Strong's #3808 BDB #518
shâmar (שָׁמַר) [pronounced *shaw-MAR*]	*to keep, to guard, to watch, to preserve*	2nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
ʾêth (אֵת) [pronounced *ayth*]	*generally untranslated*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

[35] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 300. That a word is missing now and again from the Hebrew is often apparent. Before I knew that this word was found in other manuscripts, I placed an em dash here, as it seemed as though something should be here.

1Samuel 13:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mitsᵉvâh (מִצְוָה) [pronounced *mitsᵉ-VAH*]	*prohibition, commandment, precept, that which is forbidden, constraint, proscription, countermand*	feminine singular construct	Strong's #4687 BDB #846
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3069 BDB #217
ʾĕlôhîym (אֱלֹהִי מ) [pronounced *el-o-HEEM*]	*Gods* or *God;* transliterated *Elohim*	masculine plural noun with a 2ⁿᵈ person masculine singular suffix	Strong's #430 BDB #43
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוֶה) [pronounced *tsaw-VAW*]	*to commission, to mandate, to lay charge upon, to give charge to, charge, command, order*	3ʳᵈ person masculine singular, Piel perfect (with 2ⁿᵈ person masculine singular suffix)	Strong's #6680 BDB #845

Translation: "You have not guarded the prohibition of Jehovah your God which He commanded you." What Samuel told Saul to do was to wait on him for seven days in Gilgal and he would offer up animal sacrifices and then tell Saul what to do (1Sam. 10:8). Samuel is God's representative here on earth. Saul offers up animal sacrifices to placate God and to gain God's favor; however, in doing so, he disobeys God's Word to him through Samuel. God knew what Saul faced. God was cognizant of all the circumstances and the desperate straights that Saul was in. None of this caught God by surprise. When you see how the Philistines are defeated, it will be obvious that all of Saul's army could have deserted him. You cannot simultaneously disobey God and expect God to bless you because of your act of disobedience. Now, you may think, *this is Saul's first act of disobedience and he is under a lot of pressure; cut him a little slack!* Saul knew exactly what he was supposed to do. The problem was that Saul did not really trust God, and it was not in his nature to follow God's Word. We will run into another situation in 1Sam. 15 where Saul will again expressly disobey the Word of God, and this time there will be a lot less pressure.

Application: How many men and women have gotten married, even though everyone they know had warned them against getting married, including those with great spiritual discernment, and yet, they go ahead and get married anyway, asking God through prayer to bless their marriage? You need to give some thought to the second greatest decision that you will make in your life. Have you as a believer sued another believer and then prayed to God for a good settlement? You're not supposed to be suing another believer in the first place. Have you as a believer been unjustly sued by another believer? Then you need to either meet before your church elders to settle to matter or settle the case via a mediator to keep it out of court. It does not matter that you are right and the other person is wrong. It is simply this: you cannot sin and then turn around and ask God to bless you and your sin.

1Samuel 13:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (פֿ) [pronounced *kee*]	*for, that, because, when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
ʿattâh (עַתָּה) [pronounced *ģaht-TAWH*]	*now, at this time, already*	adverb of time	Strong's #6258 BDB #773
Together, they mean *for in this case, for then;* and after a protasis, *surely then, indeed*.			
kûwn (כּוּן) [pronounced *koon*]	*to erect (to stand up perpendicular), to establish, to prepare, to be stabilized*	3rd person masculine singular, Hiphil perfect	Strong's #3559 BDB #465
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3069 BDB #217
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mamᵉlâkâh (מַמְלָכָה) [pronounced *mahmᵉ-law-kaw*]	*kingdom, sovereignty, dominion, reign, dynasty;* used to refer to both the royal dignity and to the country of a king	feminine singular noun (with 2nd person masculine singular suffix)	Strong's #4467 BDB #575
ʾel (אֶל) [pronounced *el*]	*in, into, toward, unto, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
ʿad (עַד) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
ʿôwlâm (עוֹלָם) [pronounced *ģo-LAWM*]	*long duration, perpetuity, antiquity, futurity*	masculine singular noun	Strong's #5769 BDB #761
Together, they mean *and from everlasting to everlasting*, *from eternity past to eternity future* or *from antiquity to everlasting, forever*.			

Translation: "...for now Jehovah would have established your kingdom regarding Israel from everlasting to everlasting." Understand that Samuel is not talking about Saul ruling over Israel forever; he is speaking of Saul's progeny ruling over Israel from then until the coming of Messiah, Who would have been in Saul's line. All Saul had to do was to follow the guidelines which Samuel set down for him, which were fairly simple. However, he did not obey God, he overstepped his boundaries, and this signaled the end of Saul's dynasty.

What I think of when I examine this verse is what Jacob said to Reuben. Reuben was his firstborn and was, by virtue of being the firstborn, given a double portion, as well as additional privileges and responsibilities. However, Reuben had shown himself not to be a leader, not to be the one to responsibly lead his family, but one who will take

the easy way out. He is the politician with some values, but he is willing to abandon these values if another opinion seems to be the most expedient. Do you recall when Joseph's ten older brothers placed Joseph in a pit with the intention of selling him as a slave to some traders? Reuben knew this was wrong and, regardless of how he felt about Joseph, he knew that the proper thing to do was to put his foot down as the eldest and say that this would not be done. However, Reuben was afraid of his younger brothers and did not want to suffer the consequences that Joseph was suffering. Therefore, Reuben kept his mouth shut. He did the expedient thing. His plan was to return to Joseph later and let Joseph out of this pit. Because of this unwillingness to stand by his convictions, Jacob pronounced that Reuben had the personal convictions of water (water takes the form of whatever receptacle it is poured into), and Jacob told him that the rights and privileges of the firstborn would not be his (see Gen. 37 and 49). It was Reuben's tribe which could have been the great tribe of Israel, but he showed no willingness to stand behind his convictions.

A very reasonable question which Robert P. Gordon asks is, *why does Saul entire line get cut off here, whereas David's line was never cut off because of his sins?* At no time does Saul take responsibility for his actions. Prior to Samuel's arrival, Saul knew that he had screwed up. What did he do? He obviously put together a lengthy justification for his actions. He did not throw himself at God's mercy, acknowledging that he disobeyed God. After Samuel calls Saul on his disobedience, Saul does not throw himself upon the mercy of God. He does not ask forgiveness. He does not indicate that he recognizes that he was wrong. There are two types of criminals: the true criminal is saddened and repentant because he was *caught;* someone who is not a true criminal is saddened and repentant because of what he has *done*. Saul is not upset over what he has done; he is upset because Samuel has called him on it.

What you may not recognize here is the fine line between foreknowledge and free will which is herein presented. God has already promised the rulership of Israel to the line of Judah (Gen. 49:10). So where does Samuel get off telling Saul that his dynasty would not be perpetuated because of his sins against God? It is simple: God knew of Saul's unfaithfulness in eternity past; therefore, when the kingdom leadership was promised to the line of Judah (which would culminate in the True King, Jesus Christ). However, Saul is a free moral agent. He was allowed to act out his life in accordance with his own free will. The kingdom of Israel would not be taken from him unless he disobeyed God, which he did on several occasions (and without any recorded repentance in this passage). Saul had to disobey God in time to lose the kingdom; God knowing that Saul would disobey Him, was able to promise the kingdom to Judah back in Gen. 49:10 (through Jacob). That Saul would so disappoint God was known in eternity past. However, God allowed him to exercise his free will in time and that the judgment of his line was based upon Saul's actions and decisions in time.[36]

And now your kingdom will not stand; has sought out Yᵉhowah for Himself a man like His mind; and so commissions Yᵉhowah him for a prince over His people because you have not kept that which has commissioned you Yᵉhowah." 1Samuel 13:14 **But now your dynasty will not be established [for] Yᵉhowah has sought for Himself a man after His [own] heart. Therefore, Yᵉhowah has commissioned him to [be] a prince over His people because you have not kept that which Yᵉhowah commissioned you."**

However, your dynasty will not endure because Jehovah has sought for a man whose heart is true. Therefore, Jehovah chose a man to be prince over His people because you have not obeyed the laws which Jehovah has set up over you."

Here is how others have handled this verse:

Ancient texts:

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[36] There are other explanations which are given to reconcile Samuel's pronouncement in vv. 13–14 and Jacob's prediction in Gen. 49:10, and most of them are given in *Hard Sayings of the Bible;* Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; pp. 204–206.

Masoretic Text	And now your kingdom will not stand; has sought out Yᵉhowah for Himself a man like His mind; and so commissions Yᵉhowah him for a prince over His people because you have not kept that which has commissioned you Yᵉhowah."
Septuagint	But now your kingdom will not stand to you, and the Lord will seek for Himself a man after his own heart; and the Lord will appoint him to be a ruler over His people, because you have not kept all that the Lord commanded you."

Significant differences: Apart from a short prepositional phrase (*to you*), there are no real differences between the Greek and the Hebrew.

Thought-for-thought translations; paraphrases:

CEV	But no, you disobeyed, and so the LORD won't choose anyone else from your family to be king. In fact, he has already chosen the one he wants to be the next leader of his people."
NLT	But now your dynasty must end, for the LORD has sought out a man after his own heart. the LORD has already chosen him to be king over his people, for you have not obeyed the LORD's command."

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	But now your dynasty will not endure. The LORD will seek out a man after His own heart, and the LORD will appoint him ruler over His people, because you did not abide by what the LORD had commanded you."

Literal, almost word-for-word, renderings:

NASB	"But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you."
Young's Updated LT	...and, now, your kingdom does not stand, Jehovah has sought for Himself a man according to His own heart, and Jehovah charges him for leader over His people, for you have not kept that which Jehovah commanded you."

What is the gist of this verse? Samuel continues to speak to Saul, telling him that Jehovah desires a man after His Own heart. It is implied that such a man had been found, and that Saul's dynasty would be supplanted by the dynasty of this other man (David, who is not named herein).

<table>
<tr><th colspan="4" style="text-align:center">1Samuel 13:14a</th></tr>
<tr><th>Hebrew/Pronunciation</th><th>Common English Meanings</th><th>Notes/Morphology</th><th>BDB and Strong's Numbers</th></tr>
<tr>
<td>wᵉ (or vᵉ) (וְ) [pronounced *weh*]</td>
<td>*and*</td>
<td>simple wâw conjunction</td>
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<td>*kingdom, sovereignty, dominion, reign, dynasty;* used to refer to both the royal dignity and to the country of a king</td>
<td>feminine singular noun (with 2ⁿᵈ person masculine singular suffix)</td>
<td>Strong's #4467 BDB #575</td>
</tr>
</table>

1Samuel 13:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô ֹ (לוֹא or ל ֹא) [pronounced *low*]	*not, no*	negates the word immediately following it; the absolute negation	Strong's #3808 BDB #518
qûwm (קוּם) [pronounced *koom*]	*to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow*	3rd person feminine singular, Qal imperfect	Strong's #6965 BDB #877

Translation: "And now, your dynasty will not be established [or, *will not stand*]." In the traditional order of things, the line of a king would continue in perpetuity until some faction or group removes that line or supercedes that line. God was superceding the line of Saul. Saul had a great son, Jonathan. Jonathan would have been an outstanding king over Israel. One of the most amazing things in Scripture is Jonathan's love and loyalty toward David, even though they both could have been seen as potential kings, and therefore rivals for the throne of Israel.

> At this point, you might pose the question, *Given the urgency of the situation, why didn't Samuel get to Saul earlier?* Edersheim answers: *[Samuel's] delay seems to have been intentional, quite as much as that of our blessed Lord, after He had heard of the sickness of Lazarus, and when He knew of his death (John 11:6, 14, 15). But if intentional, its object can only have been to test the character of Saul's kingdom. Upon this, of course, the permanency of that kingdom would depend. We have already seen that Saul represented the kind of monarchy which Israel wished to have established. Saul's going down to Gilgal to offer sacrifices, and yet not offering them properly; his unwillingness to enter on the campaign without having entreated the face of Jehovah, and yet offending Him by disobedience; his waiting so long, and not long enough; his trust in the help of Jehovah, and yet his distrust when his followers left him; hiss evident belief in the absolute efficacy of sacrifices as an outward ordinance irrespective of the inward sacrifice of heart and will—are all exactly representative of the religious state of Israel.*[37]

What we have is a monarch who, although petitioned for and accepted by the people, was not wholly committed to God, and was willing to cut corners, despite the fact that God had shown a willingness to guide him. Samuel's near-lateness allowed Saul's soul to reveal his lack of faith in Jehovah of the armies, the result of which would be that the dynasty of Saul would be given to another, one whose actions would act as a shadow of the good things to come, namely the true King of Israel, Jesus Christ.

1Samuel 13:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (בָּקַשׁ) [pronounced *baw-KAHSH*]	*to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence*	3rd person masculine singular, Piel perfect	Strong's #1245 BDB #134
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3069 BDB #217

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[37] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 450.

1Samuel 13:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition with a 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced *eesh*]	*man, each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
kaph or kᵉ (כְ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
lêᵇvaᵇv (לֵ בַ ב) [pronounced *layᵇ-VᴮAHV*]	*mind, inner man, inner being, heart*	masculine singular noun with a 3ʳᵈ person masculine plural suffix	Strong's #3824 BDB #523

Translation: "Jehovah has sought with reference to Himself a man like His own heart." We have an interesting use of tenses in this and the previous phrase. When Samuel speaks of the dynasty of Saul as not being established, it is in the imperfect tense, indicating that, as he spoke, there still was a dynasty in force; however, that would change. However, with regards to seeking another man with the right heart, this was an accomplished matter (perfect tense), even though David, Saul's successor, has never been mentioned and even though Samuel apparently does not know who David is. The idea is that God has made provision for this problem in eternity past. I.e., the problem is ongoing, but God solve this problem already, in eternity past (which is the time that God solved all of our problems).

The phrase *after His own heart* or *like His own heart* is a reference to David's positive volition toward God and God's plan. David trusted God and, when he made a mistake, he confessed it to God, recognizing the wrongness in what he had done. Saul does not have the same drive to obey God, nor does he seem to recognize the wrongness of his actions which are against God's will.

1Samuel 13:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
tsâvâh (צָוָה) [pronounced *tsaw-VAW*]	*to commission, to mandate, to lay charge upon, to give charge to, charge, command, order*	3ʳᵈ person masculine singular, Piel imperfect, 3ʳᵈ person masculine singular suffix	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	*transliterated variously as Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3069 BDB #217
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition with a 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510

1Samuel 13:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgîyd (נָגִד) [pronounced *naw-GEED*]	*prince, crown-prince, leader, ruler, noble*	masculine singular noun	Strong's #5057 BDB #617
ʿal (עַל) [pronounced *ĝahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
ʿam (עַם) [pronounced *ĝahm*]	*people*	masculine singular collective noun (with the 3rd person masculine singular suffix)	Strong's #5971 BDB #766
kîy (פִּ) [pronounced *kee*]	*for, that, because, when, at that time, which, what time*	conjunction; preposition	Strong's #3588 BDB #471
lôʾ or lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word immediately following it; the absolute negation	Strong's #3808 BDB #518
shâmar (שָמַר) [pronounced *shaw-MAR*	*to keep, to guard, to watch, to preserve*	2nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
ʾêth (אֶת) [pronounced *ayth*]	*together, they mean how, that which, what, whatever; whom, whomever*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (אֲשֶר) [pronounced *ash-ER*]		relative pronoun	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced *tsaw-VAW*]	*to commission, to mandate, to lay charge upon, to give charge to, charge, command, order*	3rd person masculine singular, Piel perfect, 2nd person masculine singular suffix	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3069 BDB #217

Translation: "Therefore, Yᵉhowah has commissioned him a prince over His people because you did not guard that which Yᵉhowah commissioned you." There is somewhat of a play on words here; although one which does not suggest the playfulness that some plays on words do. We have a repeat of the verb tsâvâh, both as 3rd person masculine singular, Piel verbs. The first is in the imperfect, with a 3rd person masculine singular suffix, indicating that the man that God has commissioned has not yet taken charge; the second time the verb is used, it is in the perfect tense with a 2nd person masculine singular suffix, which is a reference to Saul, who simply did not do what God commissioned him to do. Again, you may think that this is too harsh. Saul was under way too much pressure and making the sort of mistake that he made should not end his dynasty. I need to make several points here: (1) the higher up you are in the realm of authority, the more you need to depend upon God and God's will. (2) The greater your authority, the more important your obedience to God's will. Recall how Moses, simply because he hit the rock to gain water rather than simply spoke to the rock, was not allowed to set foot in the Land of Promise (Num. 20:2–13). (3) Finally, and most importantly, Saul revealed what was truly in his heart—a heart which God could see. So, when given a very simple command in 1Sam. 15—a command that could be obeyed without being under much pressure—Saul will disobey God once again, because it was not in his nature to obey God.

Furthermore, you will notice that there are no words of repentance. Saul does not tell Samuel, "Yes, you are right—I disobeyed God; I chose not to trust Him." He says nothing of the kind. He does not beg God's forgiveness; he does not ask Saul to offer up a sacrifice for his sin. So God's assessment of Saul's sin and His punishment of same is appropriate. However, we will note that Samuel continued to pray on behalf of Samuel (see 1Sam. 15:11).

Now Samuel, on the other hand, was not aware at this time who would take Saul's place; nor did he know when this would all come to pass. However, God knew, and God would lead Samuel to anoint David after Saul disobeys God once again (1Sam. 16:1). I have quoted one verse from the book of Acts; now let me quote it with the following verse: "And then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe fo Benjamin, for forty years. And after He had removed him, He raised up David to be their king, concerning whom He also testified and said, 'I have found David the son of Jesse, a man after My heart, who will do all My will.'" (Acts 13:21–22 1Sam. 13:14b). "I have exalted one chosen from the people. I have found David, My servant; with My holy oil, I have anointed him with whom My hand will be established; My arm will also strengthen him." (Psalm 89:19b–21).

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What is remarkable is the similarities between this and God's message to Eli. Recall that Eli's sons defamed the offerings to God and were an embarrassment to him and to God. Because Eli was unable to control his sons, God removed his line of priests. A man of God came and spoke to Eli, just as Samuel came and spoke to Saul. I will place the two passages side-by-side:

God's Message to Saul and to Eli	
To Saul (1Samuel 13:13b–14)	**To Eli (1Samuel 2:30b, 35)**
"You have acted foolishly—you have not kept the commandment of Yᵉhowah your God which He commanded you; for by now Yᵉhowah would have established your dynasty over Israel forever. But now your dynasty will not be established [for] Yᵉhowah has sought for Himself a man after His [own] heart. Therefore, Yᵉhowah has commissioned him to [be] a prince over His people because you have not kept that which Yᵉhowah commissioned you."	Thus, [this] declaration of Yᵉhowah: '[Eli's sons are] a profanity to Me, for those who honor Me, I will honor and those who despise Me, I will despise. And I have caused to raise up for Myself a faithful priest; he will do as that which [is] in My heart and in My soul. And I have built for him a sure house and he [He] will go in and out before My Anointed [anointed] all the days.'

The reason that these two passages are so similar is that the One Whom God would raise up, as the High Priest of Israel and the King of Israel would be the King of Kings, Jesus Christ. So these are prophecies which look into the near future and into the far future. Saul would be replaced by David and David's lineage; Eli would be replaced by Samuel, and then by the line of Eleazar (Eli was from the line of Ithamar; both were sons of Aaron). Ultimately, both lines would culminate in the True High Priest and the King of Kings, Christ Jesus our Savior (Jesus in His humanity was actually a descendant of David; He was a spiritual descendant of the priestly line of Samuel, who was outside the priestly familial succession).

God's judgment against Saul may seem somewhat harsh—he simply jumped the gun and offered sacrifices to God about an hour too soon. He had a sudden lapse of faith—well, don't we all? Here's the deal: Saul was in the highest position of authority. Israel's history would be written around him. God used the history of Israel to foreshadow the True King of Israel to come, Christ Jesus. Saul revealed a chink in his armor here which was not just a lapse, but was to prove to be his modus operandi. Again and again, Saul would disobey God, in this minor point or that minor point, and these acts of disobedience would cause Israel problems for years to come. Furthermore, Saul will show a distinct lack of leadership judgment; in the next chapter, he will make a vow, the end result of which will be that the Philistines are not beaten as much as they could have been, which will eventually

result in the death of Saul and his sons. I want you to notice what does not happen—God does not immediately take the kingdom from Saul. Saul is allowed to rule another 10–20 years after this incident (possibly even longer; an accurate time frame is difficult to put together); however, his behavior will become increasingly erratic and his judgment further and further from kingly. Upon hearing this pronouncement of Samuel, Saul could have, at any time, begged God's forgiveness. He could have confessed his sins. He could have changed his mind about the person upon whom he depended. But he did not, and, for that reason, the kingdom will be taken from him.

> As Edersheim writes: *However different their circumstances, Saul was as unfit for the inheritance of the kingdom, with the promises which this implied and the typical meaning it bore, as Esau had been for the inheritance of the first-born, with all that it conveyed in the present, in the near, and in the distant future.*[38]

Application: We are not always given this great test upon which the fate of the world depends. Our tests may seem to be rather innocuous at the time. With Adam, it was a simple prohibition not to eat from the fruit of one tree. His act of disobedience, which may seem to have been a minor thing, plunged the world into sin. If we were to compare the moral character of Jacob and Esau, Esau would clearly appear to be superior. However, despite his actions, Jacob was motivated by the passing on of the promises of God to him, and several of his actions indicated that predisposition. However, with Esau, he was willing to trade his birthright for a bowl of Chili (he was hungry). Here, Saul needed only to wait another hour, and God would have taken care of things, resulting in Saul being hailed as the hero of the day once again. However, he could not wait one hour. His trust in God and in Samuel was eaten away, and his subsequent actions revealed this to be his consistent nature rather than an aberration. So, how are you tested? Often in the little things. You have a job and with that job comes many responsibilities; you must attempt to fulfill those responsibilities to the best of your ability, including those which seem insignificant. You might have a family, and you have responsibilities to that family, which includes important and seemingly unimportant acts of faithfulness. Always bear in mind that God tests you in the little things as often as He does in the big things.

Saul Organizes and Moves His Troops While the Philistine Army Strikes Israel at Will

And so rises up Samuel and so he goes up from Gilgal; and the remnant of the people went after Saul to meet behind after the people of their army, approaching from Gilgal [to] Gibeah of Benjamin. And so numbers Saul the people those present with him about 600 a man.	1Samuel 13:15	**Then Samuel arose and he went up from Gilgal. The remnant of the people went after Saul to meet behind the men of their war approaching from Gilgal to Gibeah [Geba?] of Benjamin. Saul then numbered the people present with him [and there were] about 600 men.**

Samuel then arose and left Gilgal. Those who remained with Saul went with him from Gilgal to Gibeah of Benjamin to meet up with the men of war [Jonathan's men]. When Saul took role, he found that there were only 600 men who remained with them.

Here is how others have handled this verse:

Ancient texts:

Latin Vulgate	And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa, in the hill of Benjamin. And Saul numbered the people, that were found with him, about six hundred men.

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[38] Alfred Edersheim, *Bible History Old Testament;* ©1995 by Hendrickson Publishers, Inc.; p. 451.

Masoretic Text	And so rises up Samuel and so he goes up from Gilgal; [to] Gibeah of Benjamin. And so numbers Saul the people those present with him about 600 a man.
Peshitta	And Samuel arose and went up from Gilgal to Ramtha of Benjamin. And Saul numbered the people who were present with him, about 600 men.
Septuagint	And Samuel arose, and departed from Galgala, and the remnant of the people went after Saul to meet after the men of war, when they had come out of Galgala to Gabaa of Benjamin. And Saul numbered the people that were found with him, about six hundred men.

| Significant differences: | At this point, we have some serious textual problems. According to the Hebrew, Samuel arises and goes from Gilgal to Gibeah; afterwards, Saul numbers his men to find that he only has 600 men. In the Greek, Samuel departs Gilgal, with a destination that is not named. The remaining people go with Saul to Gibea, which is far south of where the Philistines are encamped (Michmash)—the cities of Ramah and Geba are between them. Saul numbers his men to find that there are 600. I must admit that I am not completely sure where the Latin has Saul and Samuel going—probably to Gibeah, but possibly to Geba, and they both go there. Finally, the Peshitta leaves out the additional phrase found in the Latin and Greek and has Samuel going to Ramtha (probably Ramah). This is as big of a mess as one would ever expect to find. |

Thought-for-thought translations; paraphrases:

CEV	Then Samuel left Gilgal. Part of Saul's army had not deserted him, and he led them to Gibeah in Benjamin to join his other troops. Then he counted them and found that he still had six hundred men.
NAB	Then Samuel set out from Gilgal and went his own way; but the rest of the people went up after Saul to meet the soldiers, going from Gilgal to Gibeah of Benjamin. Saul then numbered the soldiers he had with him, who were about six hundred.
NJB	Samuel then got up and left Gilgal to continue his journey. Those people remaining followed Saul as he went to join the warriors, and went from Gilgal to Geba of Benjamin. Saul reviewed the force that was with him; there were about six hundred men.
NLT	Samuel then left Gilgal and went on his way, but the rest of the troops went with Saul to meet the army. They went up from Gilgal to Gibeah in the land of Benjamin. [As in the Greek version; Hebrew reads *Samuel left Gilgal and went to Gibeah in the land of Benjamin*] When Saul counted the men who were still with him, he found only six hundred left!
REB	Without more ado Samuel left Gilgal and went on the way. The rest of the people followed Saul, as he moved from Gilgal towards the enemy. At Gibeah of Benjamin he mustered his followers; they were about six hundred men.

Mostly literal renderings (with some occasional paraphrasing):

| *God's Word™* | Samuel left Gilgal. The rest of the people followed Saul to meet the soldiers. They went from Gilgal to Gibeah in Benjamin, where Saul counted the troops who were still with him—about 600 men. |
| JPS (Tanakh) | Samuel arose and went up from Gilgal [Septuagint reads here, "Samuel rose and left Gilgal and went his way. The rest of the people followed Saul to meet the soldiers, and they went from Gilgal."] to Gibeah of Benjamin. Saul numbered the troops who remained with him—about 600 strong. |

Literal, almost word-for-word, renderings:

The Emphasized Bible	And Samuel arose and ascended from Gilgal and went his way,—but ‖the rest of the people‖ ascended after Saul to meet the army and came in from Gilgal unto Gibeah of Benjamin. And Saul numbered the people who were found with him, about six hundred men. [I have inserted the footnoted portion]
NASB	Then Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people who were present with him, about six hundred men.
NKJV	Then Samuel arose and went up from Gilgal and the rest of the people went up after Saul to meet the people who fought against them, going from Gilgal to Gibeah in the hill of Benjamin. And Saul numbered the people present with him, about six hundred men. [I have included the LXX and Vulgate text of the margin notes with the verse—a problem which I see is that we find the translation and transliteration of *Gibeah* (which means *hill*), where we should find just one or the other; my guess is that this is an error of the margin notes].
Young's Updated LT	And Samuel rises and goes up from Gilgal to Gibeah of Benjamin; and Saul inspects the people who are found with him, about six hundred men,...

What is the gist of this verse? Samuel then leaves Gilgal and Saul assembles his remaining troops and marches them to Gibeah. Saul numbers his men, and there are only 600 who remain. Recall that Saul had 2000 men to begin with and he assembled additional troops from Israel in Gilgal (v. 4); Jonathan originally had 1000 men with him. It appears as though this is all who remain both to him and Jonathan.

There is a great deal of difference between the Greek and the Hebrew text in this passage (and the other ancient texts as well). The biggest difference is, in the Hebrew, Samuel leaves Gilgal and goes to Gibeah of Benjamin; and in the Greek, Samuel leaves Gilgal, but his destination is not given; Saul leaves Gilgal and goes to Gibeah. In the next verse, it is clear that Saul and his men are in Geba of Benjamin, in both the Greek and the Hebrew (which is immediately to the south of Michmash). The error appears to be with the Hebrew, which will be further explained below:

1Samuel 13:15a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced *koom*]	*to stand, to rise up, to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow*	3rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
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
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עָלָה) [pronounced *ǧaw-LAWH*]	*to go up, to ascend, to rise, to climb*	1st person singular, Hiphil imperfect	Strong's #5927 BDB #748

1Samuel 13:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *min*]	*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than*	preposition of separation	*Strong's #4480* BDB #577
Gilᵉgâl (גִּל גָּל) [pronounced *gilg-GAWL*]	*wheel, whirl, whirlwind;* it is transliterated *Gilgal*	masculine proper noun with the definite article	Strong's #1537 BDB #166

Translation: Then Samuel arose and he went up from Gilgal... Samuel is done here. He had come, as promised, to offer up sacrifices and to give Saul guidance; Saul precluded him from these functions. So, Samuel chews Saul out and now he leaves.

The Greek inserts: ...and the remnant of the people went after Saul to meet after the men of war, when they had come out of Galgala [Gilgal]... What appears to have happened is that, when the scribe looked up at Gilgal in the old text, to begin writing, he looked at the second instance of Gilgal. This is a common scribal error. None of my sources mention the Dead Sea Scrolls in relationship to this verse because chapter 13 is unreadable in the scrolls.[39] In my opinion, the strongest argument for the insertion of this text is that it is found in the Vulgate (the Vulgate Old Testament was translated into Latin from the Hebrew text available to Jerome at that time; however, there is no reason to assume that the text had not become corrupt after the Septuagint was translated and before the Vulgate was translated). However, the Vulgate does not agree completely with the Greek.

There are some scholars who reject this reading as *secondary and harmonistic*.[40]

Because of some of the problems in the Greek text, I felt that I had better give you the original Greek as well:

1Samuel 13:15a Text 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
anistêmi (ἀνίστημι) [pronounced *ahn-ISS-tay-mee*]	*to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out*	3ʳᵈ person singular, aorist active indicative	Strong's #450
Samouêl (Σαμουήλ,ὁ) [pronounced *sahm-oo-ALE*]	*his name is of God* and is transliterated *Samuel*	indeclinable proper noun; masculine	Strong's #4545

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[39] I should mention, out of respect, that Keil and Delitzsch strongly disagree with the addition of this text, claiming that this was an attempt of the Greeks to smooth out the text by simply adding additional information. Their arguments against this addition can be found in Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, pp. 451–452.

[40] Robert Gordon, *I & I1Samuel A Commentary;* Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 343. This simply means that the text was added later with the intention of making the best sense of the context.

1Samuel 13:15a Text 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
aperchomai (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-mai*]	*to go away, to depart, to go away from; to go [on one's way]*	3rd person singular, Aorist active indicative	Strong's #565
ek (ἐκ) [pronounced *ehk*]	*out of, out from, from, of*	preposition	Strong's #1537
Galgalôn (Γαλγάλων) [pronounced *gahl-GAHL-ohn*]	transliterated *Galgalon*	indeclinable proper noun	Strong's #none

Translation: And Samuel arose and departed from Galgal... At this point, the text is precisely what we find in the Hebrew.

1Samuel 13:15b Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced *ICE*]	*to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of*	directional preposition	Strong's #1519
hodos (ὁδός, οῦ, ἡ) [pronounced *ho-DOSS*]	*a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]*	feminine singular noun; accusative case	Strong's #3598
autou (αὐτοῦ) [pronounced *ow-TOO*]	*his, of him; for him, to him*	3rd person masculine singular pronoun; genitive/ ablative case	Strong's #846

Translation: ...to his way. In the Septuagint, we simply indicate that Samuel has gone on his own way, without specifically saying where he went. We might speculate Ramah; however, Samuel is out of the picture at this point. We leave Saul and Jonathan and their army in Gilgal.

1Samuel 13:15c Additional Text 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
τό	*the*	neuter singular definite article; nominative case	Strong's #3588
kataleimma (κατάλειμμα, ατος, τό) [pronounced *kah-TAH-leem-mah*]	*remnant, remains, that which remains, remainder; a few*	neuter singular noun; nominative case	Strong's #2640

1Samuel 13:15c Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced *tu*]	*of the; from the, [away, out] from the; from the source of; by the; than the*	masculine singular definite article, genitive/ablative 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; genitive/ablative case	Strong's #2992
anabainô (ἀναβείνω) [pronounced *ahn-ahb-EI-noh*]	*ascend, to go up; to rise, to mount, to be borne up, to spring up*	3rd person singular, aorist active indicative	Strong's #305
opisô (ὀπίσω) [pronounced *ohp-ISS-oh*]	*behind, back; after, afterwards*	adverb	Strong's #3694
Saoul (Σαούλ) [pronounced *sah-OOL*]	*desired* and is transliterated *Saul*	indeclinable masculine proper noun	Strong's #4549
eis (εἰς) [pronounced *ICE*]	*to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of*	directional preposition	Strong's #1519
apantêsis (ἀπάντησις, εως, ἡ) [pronounced *ahp-AHN-tay-sis*]	*a [friendly] encounter, a meet;* with εἰς: *to meet*	feminine singular noun; accusative case	Strong's #529

Translation: And the remnant of the people went up after Saul to meet...   There are 600 men left in Saul's army; Saul orders them to move out. It is interesting that Saul has just been chewed out, he has failed spiritually, but he has to do something. So, he leads his people away. What we would expect here is to find who Saul is going to meet—we would expect a direct object here, but we don't have one exactly. In the next portion of the Greek, we have an adverb. This gives us three possibilities (1) this repeated adverb does not belong here, which is what the Latin does—the Latin translates this word-for-word in agreement with the Greek, but leaves the next adverb out; (2) there is more missing text, which even the translators of the Septuagint did not have access to, so they simply translated what they had; (3) the text is correct as found, and there is no requirement for a direct object, as we will have a phrase, which includes this adverb, which is the direct object. Even though we have the phrase *to meet* four times in the New Testament (Matt. 25:1, 6 Acts 28:15 1Thess. 4:17) with a direct object following this phrase each of those times, that does not mean that the Greek disallows all other usages. I will assume that the Greek is accurate at this point and translate accordingly. However, notice that even with the inclusion of the Greek text, we still have some texual difficulties.

1Samuel 13:15d Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
opisô (ὀπίσω) [pronounced *ohp-ISS-oh*]	*behind, back; after, afterwards*	adverb	Strong's #3694

1Samuel 13:15d Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced *tu*]	*of the; from the, [away, out] from the; from the source of; by the; than the*	masculine singular definite article, genitive/ablative 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; genitive/ablative case	Strong's #2992
tou (τοῦ) [pronounced *tu*]	*of the; from the, [away, out] from the; from the source of; by the; than the*	masculine singular definite article, genitive/ablative case	Strong's #3588
polemistos (πολεμιστος) [pronounced *pohl-eh-mees-toss*]	*war, strife, conflict, battle, fight; army* [I am guessing at the meanings here]	masculine singular noun; genitive/ablative case	Strong's #none (possibly equivalent to Strong's #4171)
αὐτῶν	*their, theirs; of them; from them*	3rd person masculine plural, ablative/genitive case	Strong's #846

Translation: ...behind the people of their army... This is actually, literally: ...behind of the people of their army...   The army of the Philistines was going out in three directions (which will be covered in v. 17). Saul now has a relatively small army. So he moves his army in behind the Philistines, which means he would station himself in a place where they are not going. The implication is, he is close to the Philistine outpost. It is at this point we have another problem—that problem being, where did Saul take his small army?   We will cover that problem below in 1Sam. 13:15e:

1Samuel 13:15e Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παραγίνομαι) [pronounced *pah-ahg-EEN-ohm-ai*]	*to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of*	Genitive plural, Aorist middle participle	Strong's #3854
ek (ἐκ) [pronounced *ehk*]	*out of, out from, from, of*	preposition	Strong's #1537
Galgalôn (Γαλγάλων) [pronounced *gahl-GAHL-ohn*]	transliterated *Galgalon*	indeclinable proper noun	Strong's #none
eis (εἰς) [pronounced *ICE*]	*to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of*	directional preposition	Strong's #1519
Gabaa (Γαβαά) [pronounced *gah-bah-AH*]	and is transliterated *Gabaa* and is equivalent to *Gibeah*	indeclinable proper noun	Strong's #none

1Samuel 13:15e Additional Text from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number

At this point, we would have expected to find *Geba;* in the Greek, that is *Gabæ*. We would expect this because Saul is said to be staying in *Geba of Benjamin* in the next verse in the Hebrew (in the Greek verse, it still reads *Gibeah*. However, as we will see, this is a problem with these two cities; they do not match up consistently from the Hebrew to the Greek (or to the Latin).

| Beniamin (Βενιαμίν, ὁ) [pronounced *behn-ee-ahm-IHN*] | *son of my right hand, son of good fortune* and is transliterated *Benjamin* | indeclinable proper noun; masculine | Strong's #958 |

It is with the word *Benjamin* that we fully integrate with the Hebrew text again. There is an additional sentence in the Greek at this point, but it is identical to the Hebrew, so there is no reason to exegete it.

Translation: ...approaching from Gilgal to Gibeah [Geba?], Benjamin. Houston, we now have a problem. We know that Saul left Gilgal, but exactly where did he go? We've seen a **map** of this area back in **v. 2**, and if Saul went to Gibeah, then there are actually two cities in between his army and the Philistine army (Ramah and Geba). If he is in Geba, then he is due south of the enemy army. Sometimes, these cities are confounded in Scripture. Therefore, before we go any further, we need to examine the **Doctrine of Gibeah, Gibeon and Geba** (the summary found below is *not* the entire doctrine).

It has suddenly occurred to me that some may not spend time examining a doctrine which I allude to. Also, sometimes, these doctrines are quite long at times, as I try to cover everything. Therefore, what I will begin doing is, even though I will have a doctrine out there somewhere which goes into great deal on whatever subject is named; I will also put in a summary of that doctrine at the end of the doctrine as well as into the exegesis itself.

A Summary of Gibeah, Geba and Gibeon

1. These are clearly different cities, as we see them differentiated in Joshua 18:24–25, 28 and Judges 20:33.
2. Since the problem we are dealing with is a difference between the Hebrew and the Greek, we should note which transliteration matches with which:
    a. Hebrew: Gibeah; construct *Gibeath;* Greek: *Gabaa*.
    b. Hebrew: *Gibeon;* Greek: *Gabaon*.
    c. Hebrew: *Geba;* Greek: *Gabæ* .
3. Unfortunately, there is no clear correspondence between the Hebrew, the Greek and the Latin with regards to *Geba* and *Gibeah*.
    a. We cannot go to the Greek or Latin texts to verify or substantiate that we find one city rather than the other in this or that passage.
    b. What we are used to is our KJV (or whatever version you use) which has gone through and has consistently matched up particular names. Therefore, you will not find *Bill* in one passage and *William* in another. *Gibeah* is always found written in that way, even though half of the time it actually reads *Gibeath* (which is the construct state of *Gibeah*). The proper name *Joshua* has at least two spellings in the Hebrew; however, every time we come across his name in our English Bibles, it is spelled exactly the same way. Now, this does not mean that there is a hidden *Joshua* in Scripture that only I know about; there are simply two different ways of spelling his name and your English Bible fixed that so that you would not have a brain freeze when coming across the alternate spelling.
4. There are at least two *Gibeah's,* one in Judah and one in Benjamin (the latter being called *Gibeah of Saul* among other things).
5. The three cities that we are focused on (excluding Gibeah of Judah) are all found near each other and in the territory of Benjamin in central Israel, west of the Jordan River.
6. These thee cities form a triangle, with Gibeah being the lowest point, north of Jerusalem; and Gibeon above and to the west with Geba above and to the east.

A Summary of Gibeah, Geba and Gibeon

7.   All three cities have the same root.
8.   Most of the time, these cities match their counterparts in the Greek Septuagint.
9.   Gibeon:
     a.   This is the city of the men who made a treaty with Joshua by deceiving him.
     b.   There is more Scripture with this city named than the other two; and there is a group of people who are not Jews who are associated with Gibeon.
10. Geba:
     a.   During the time of Saul, Jonathan commanded a standing army in Gibeah and used them to strike a Philistine garrison in nearby Geba (1Sam. 13:2–3).
     b.   Many years later, King Josiah, king of Judah, the southern kingdom, defiled the idolatrous high places from Geba (northern Judah) to Beersheba (southern Judah). This tells us that Judah took in Benjamin as its territory and, for the southern kings, this replaced the saying *from Dan to Beersheba,* which was used for all Israel. 2Kings 23:8
11. Gibeah (*Gibeath* is the construct state of *Gibeah*):
     a.   This particular city has several designations: Gibeah of Saul (1Sam. 11:4 Isa. 10:29), Gibeah of Benjamin (1Sam. 13:2, 15 14:16), Gibeah of the sons of Benjamin (2Sam. 23:29), and Gibeah of God (1Sam. 10:5).
     b.   Gibeah is the city where all of the homosexual rapists lived, which rapists received the full support of the rest of the city (possibly out of fear). Judges 19
     c.   Since this word also means *hill* and there is no way to distinguish which usage is meant except by context, we sometimes find one where we should find the othe1Sam. 10 is an example of this.
     d.   This is the city of Saul, Israel's first capital city, if you will, under the early monarchy.
     e.   Saul's many failures with be associated with Gibeah (primarily because that is his home, and not because there is some kind of bad luck associated with this city):
          i.   When Saul panics over the Philistines being encamped in Mishmash, he goes to Gilgal and eventually offers up sacrifices to God in desperation rather than wait for Samuel. After Samuel arrives and chews him out, Samuel returns with his men to Gibeah. 1Sam. 13
          ii.   The next time that Gibeah is mentioned, Saul and Samuel are both in Gilgal and Saul is out of step in obeying the directives of God (he was supposed to have killed off all the Amalekites, but he allowed their leader, Agag, to live (along with their cattle). When Samuel tells Saul had badly he just screwed up, Saul calls for Agag, kills him, and then returns to Gibeah (his home) while Samuel returns to Ramah (his home). 1Sam. 15
          iii. Saul is mentioned as living in Gibeah immediately prior to his having the priests of Nob slaughtered (2Sam. 22:6ff).
12. Even though Gibeath is the construct of Gibeah, *Gibeath* also means *the hill of*. So there are many times when we find *Gibeath of this or that* which have nothing to do with Gibeah. Some passages include: *Gibeath-ha-araloth,* which means *hill of foreskins* (Joshua 5:3); *Gibeath Phinehas* (Joshua 24:33) which should be rendered *hill of Phinehas; Gibeath hammoreh* (Judges 7:1) means *hill of trembling,* and is occasionally rendered *hill of Moreh; Gibeah ha-Elohim* (1Sam. 10:5, 10), which means *hill of God,* but is a reference to *Gibeah of Saul*. There are several others as well.
13. As one would expect, these names are so similar that there are passages where one is confounded with the other—some examples of this would be: Judges 20:10, 31, 33 1Sam. 13:3, 16 2Sam. 5:25 and 1Chron. 14:16. A fuller explanation is found with the doctrine itself.

By including the shortened version, you will not be bogged down with excessive details and you will not need to leave this document in order to get additional details.

1Samuel 13:15f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
You will observe that the Greek, at this point, has *Gibeah of Benjamin* and the Hebrew has *Geba of Benjamin*.			
Gib^eʿâh (גִּבְעַה) [pronounced *gi^bv^e-ĞAW*]	*hill;* this same word is transliterated *Gibeah*	feminine singular noun construct	Strong's #1389 BDB #148
Bin^eyâmîyn (בְּנְיָמִין) [pronounced *bin-yaw-MEEN*]	transliterated *Benjamin,* it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Translation: ...Gibeah of Benjamin. At this point, the Greek and the Hebrew are almost in agreement again. There is the problem that we would expect to find *Geba* here instead of *Gibeah;* that is, if we allow the text from the LXX to stand. Otherwise, we simply have Samuel going from Gilgal to Gibeah and Saul will end up in Geba (v. 16). We would prefer to keep the insertion of the LXX, but that would still leave us with the problem that we should find *Geba* right here.

Given these factors, we should discuss...

Should 1Samuel 13:15 Include the Text from the Septuagint?

Text	Arguments
With the text from the LXX: Then Samuel arose and he went up from Gilgal. The remnant of the people went after Saul to meet behind the men of their war approaching from Gilgal to Gibeah [Geba?] of Benjamin. Saul then numbered the people present with him [and there were] about 600 men.	1. This is obviously a fuller text, which fills in some gaps. Samuel simply leaves Gilgal and Saul and the remant leave Gilgal and go to Gibeah. 2. One problem is, Saul and his army are in Gibeah in this verse and in Geba in the next. While this can simply indicate unrecorded troop movement, it still does not hold everything together perfectly. 3. The Hebrew text does read *Gibeah* where the Hebrew and the Greek begin to agree again; however, as we have found, there is no consistency in the Greek words which correspond to *Geba* and *Gibeah*. 4. Also, in support of this verse is, we find similar text in the Latin Vulgate.
Without the text from the LXX: Then Samuel arose and he went up from Gilgal to Gibeah of Benjamin. Saul then numbered the people present with him [and there were] about 600 men.	1. Surprisingly enough, this text, as it stands, actually introduces no problems. 2. Even though we would expect Samuel, in his semi-retirement, to head to Ramah; there is no reason why he cannot go to Gibeah. 3. The same problem as we have earlier, that Saul's army moves, but there is no historical record of it, occurs here and in the LXX version of this verse.

I personally believe that the LXX text belongs there, as it seems unlikely that any translator would add this much text just to smooth things out, keeping the LXX does not leave us without problems. So, I would like to keep this insertion and make that final reference to *Geba of Benjamin* instead of to *Gibeah of Benjamin*. However, I cannot do that with 100% confidence.

In any case, this does not mean that there is a contradiction here or that we need to throw up our hands and cry. We have a minor textual problem which does not affect any Christian doctrine. We are simply unsure as to Saul's exact troop movement. In any case, he will end up in the same place: Geba.

The sort of mistake (if that is what we have here—the omission of a sentence) is a common copyist error. He reads and then writes the word *Gilgal;* then he looks back at the text to continue writing, and his eyes go to the next occurrence of *Gilgal,* hence leaving out the intervening text. This particular type of error is so well-established that there is a name attached to it: *homoeoteleuton*.

At this point, there is no more that Samuel can do. Saul usurped his prerogatives so Samuel simply informs Saul that his dynasty would not last, and then he leaves.

In Gilgal, there were apparently some civilians observing all of this go down. There were also the soldiers that Saul appointed. They go from Gilgal to Gibeah. *Why* is better explained in a map.

The Troop Movement

1. Originally, the Philistines are stationed in Gibeah (1Sam. 10:5).

2. At some point in time, they either move their troops north to Geba or they have an additional outpost in Geba (1Sam. 13:3).
3. Saul gathers his troops to war against Ammon (1Sam. 11:7) and then is inaugurated in Gilgal (1Sam. 11:14–15).
4. In between wars, Saul keeps a standing army of 3000, 2000 of which stay with him in Mlchmash and Ephraim and another 1000 which stay with Jonathan in Gibeah (1Sam. 13:2). The purpose of such a move, obviously, is to contain the Philistines, who would then be in between the standing army of Saul and Jonathan.
5. Jonathan then strikes the Philistine force in Geba, resulting a massive influx of Philistine soldiers into Israel.
6. Saul attempts to gather an army in Gilgal, but ends up with fewer troops than his standing army because of a high desertion rate (1Sam. 13:7–14). I should mention that even some of the deserters will go over to the Philistine side (1Sam. 14:21).
7. The Philistines will regroup in Michmash, with a large influx of soldiers (1Sam. 13:5).
8. Saul and his army will first go from Gilgal to Gibeah and then north to Geba (1Sam. 13:15–16—there are noted problems in the text with the cities of Geba and Gibeah), moving closer to the Philistine encampment. This brings us up to date.
9. As discussed in great detail previously, it is possible that Saul takes his army directly from Gilgal to Geba.
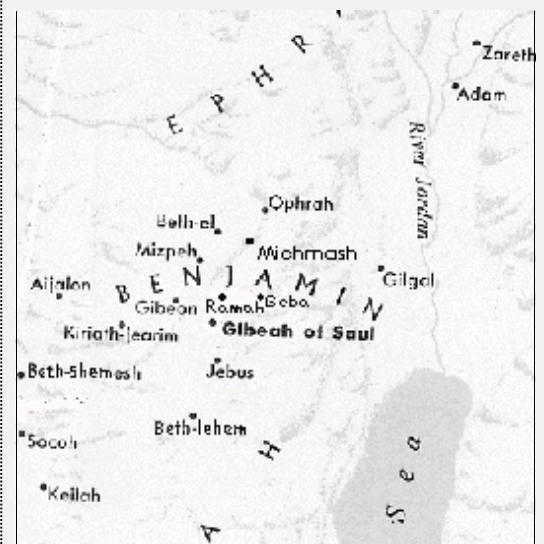
Scanned and edited from *The MacMillan Bible Atlas;* 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 71. Michmash and Geba were added by me.

Now, you may wonder why, with 600 men, does Saul seemingly advance toward a much larger and stronger Philistine force. In Gilgal, Saul stands with a very small force of men whose backs would be to the Jordan River and the Dead Sea. It would be easy for the Philistines to corner and destroy them. Saul moves the men so that their backs are to hundreds of square miles of Judea. This also gives him time to think and to determine his next move.

Finally, notice the change in notation. Gibeah was once called *Gibeah of Saul;* however, since Saul's incredible mistake of assuming Samuel's responsibilities, Gibeah is now called *Gibeah of Benjamin*.

1Samuel 13:15g			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (ו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
pâqad (פָּקַד) [pronounced *paw-KAHD*]	*to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit, to charge to the care of, to fall upon, to attack*	3rd person masculine singular, Qal imperfect	Strong's #6485 BDB #823
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עַם) [pronounced *ğahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*those acquired, those found, those present*	masculine plural, Niphal participle	Strong's #4672 BDB #592
ʿîm (עִם) [pronounced *ğeem*]	*with, at, by, near*	preposition of nearness and vicinity (and a 3rd person masculine singular suffix)	Strong's #5973 BDB #767
kaph or kᵉ (כְּ) [pronounced *kᵉ*]	*like, as, according to; about, approximately*	preposition	No Strong's # BDB #453
shêsh (שֵׁש) [pronounced *shaysh*]	*six*	masculine form of numeral	Strong's #8337 BDB #995
mêʾâh (מֵאָה) [pronounced *may-AW*]	*one hundred*	feminine plural numeral	Strong's #3967 BDB #547
ʾîysh (אִיש) [pronounced *eesh*]	*man, each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35

Translation: Then Saul numbered the people; those present with him [were] about 600 men.[41] Recall that Saul began with 2000 men and 1000 were assigned to Jonathan. However, in a war against the Philistines, these men viewed themselves as sacrifices, which is reasonable under human viewpoint.

It is not completely clear where Jonathan is at this time. Generally speaking, he would be commanding a small personal force of 1000 (which primarily acted as body guards and as police) in Gibeah. However, since this crisis with the Philistines occurred, it is unclear as to where Jonathan would be. He begins in Gibeah, and then he strikes a Philistine garrison in Geba, which is just slightly north of him. The Philistines begin moving in heavy forces into Michmash, and Saul calls for all able-bodied men to meet him in Gilgal, which is east of all this action. My first guess would be that Jonathan went east to Gilgal with his 1000 men. My second guess is that, after defeating the Philistine outpost in Geba, he moved back south to Gibeah, after leaving some of his forces in Geba. However, now we may reasonably suppose that now, both Saul and Jonathan are in Gibeah (or, Geba). Whether Jonathan had gone to Gilgal first and then returned to Gibeah is not clear (although, this is what I would have assumed). In any case, at this point there are only 600 men with Saul and Jonathan in Gibeah.

And Saul and Jonathan his son and the people the present [ones] with them are dwelling in Geba [possibly, *Gibeah*] Benjamin and Philistines have encamped in Michmash.	1Samuel 13:16	**Saul, Jonathan his son, and the people, the ones present with them, are staying in Geba [possibly *Gibeah?*] of Benjamin while the Philistines have encamped in Michmash.**

Saul, Jonathan his son and their troops plotted their next move from Gibeah of Benjamin while the Philistines remained in Michmash.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And Saul and Jonathan his son and the people the present [ones] with them are dwelling in Geba Benjamin and Philistines have encamped in Michmash.
Septuagint	And Saul and Jonathan his son, and the people that were found with them, halted in Gabaa of Benjamin; and they wept; and the Philistines had encamped in Machmas.
Significant differences:	The primary difference between these verses is where Saul and Jonathan are.

Thought-for-thought translations; paraphrases:

CEV	Saul, Jonathan, and their army set up camp at Geba in Benjamin. The Philistine army was camped at Michmash.
NAB	Saul, his son Jonathan, and the soldiers they had with them were now occupying Geba of Benjamin, and the Philistines were encamped at Michmash.
NLT	Saul and Jonathan and the troops with them were staying at Geba, near Gibeah, in the land of Benjamin. The Philistines set up their camp at Michmash.
REB	Saul, his son Jonathan, and their men took up their quarters in Gibeah of Benjamin, while the Philistines were encamped in Michmash. [The REB footnotes that this is in agreement with the Aramaic].

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[41] Gnana Robinson points out that the text flows smoothly from v. 7 directly to v. 15b, which is true. He also points out that the meeting between Saul and Samuel ends abruptly, which it does. This, however, does not mean that their meeting was interpolated into this text (which it may have been). Robinson was looking for Saul to exhibit great repentance. It is possible that Samuel never gave him the chance to do so; it is possible that Saul did not think to express regret (he was fixated on justifying what he did). Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations;* International Theological Commentary; Eerdman's Publishing Co., Grand rapids,©1993; pp. 72–73.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	Saul and his son Jonathan, and the troops who remained with them, stayed in Geba of Benjamin, while the Philistines were encamped at Michmas.
NIV	Saul and his son Jonathan and the men with them were staying in Gibeah [footnote: Two Hebrew manuscripts; most Hebrew manuscripts *Geba,* a variant of *Gibeah*] in Benjamin, while the Philistines camped at Micmash.

Literal, almost word-for-word, renderings:

NASB	Now Saul and his son Jonathan and the people who were present with them were staying in Geba of Benjamin while the Philistines camped at Michmash.
Young's Literal Translation	...and Saul, and Jonathan his son, and the people who are found with them, are abiding in Gibeah of Benjamin, and the Philistines have encamped in Michmash.

What is the gist of this verse? Saul, Jonathan and their small army plot their next move in Geba (the actual location is slightly problematic; it reads *Geba* in most Hebrew manuscripts and both cities, Geba and Gibeah, are very close together). The Philistines remain in Michmash.

1Samuel 13:16a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Shâˀûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Yôwnâthân (יוֹנָתָן) [pronounced *yoh-naw-THAWN*]	transliterated *Jonathan*	masculine proper noun	Strong's #3129 (& #3083) BDB #220
bên (בֵּן) [pronounced *bane*	*son, descendant*	masculine singular noun with 3rd person masculine singular suffix	Strong's #1121 BDB #119
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ˁam (עַם) [pronounced *ġahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
mâtsâˀ (מָצָא) [pronounced *maw-TSAW*]	*the acquiring, the found, the present*	Niphal participle with a definite article	Strong's #4672 BDB #592
ˁîm (עִם) [pronounced *ġeem*]	*with, at, by, near*	preposition of nearness and vicinity (and a 3rd person masculine plural suffix)	Strong's #5973 BDB #767

1Samuel 13:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced *yaw-SHAH^{B}V*]	*inhabiting, dwelling in, the inhabitants of, the ones dwelling in*	masculine plural, Qal active participle	Strong's #3427 BDB #442
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, before, with*	a preposition of proximity	Strong's #none BDB #88
Geba´ (גֶּבַע) [pronounced *ĠEH^b-vahġ*]	transliterated *Geba*	proper noun	Strong's #1387 BDB #148

As you may have noticed, there are several translations which have *Gibeah* here rather than *Geba*. Although most Hebrew manuscripts have *Geba* here, two have *Gibeah* and the Septuagint has *Gibeah* (actually, *Gabaa*). An extended discussion of this will follow.

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

At this point, we find *and they wept* in the Septuagint. No other translation includes this phrase, so I left it out as well, assuming that it is not found in the Dead Sea Scrolls.

Translation: And Saul and Jonathan and the people the present [ones] with them—those staying in Geba of Benjamin. This simply tells us that the men who were with Saul and Jonathan all gathered together in Geba (which is possibly a reference to Gibeah). Some even claim that Geba and Gibeah are identical, although this theory is not adhered to by all. As you can see in the NLT, Geba is distinguished from Gibeah (Saul and Jonathan and the troops with them were staying at Geba, near Gibeah, in the land of Benjamin—however, *Gibeah* is not found in the original text). The Macmillan Bible Atlas also has these as nearby but different cities.[42]

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

As a result of this study, we have found that Geba is between Gibeah and Michmash. It is possible that these men first went to Gibeah (v. 15) and then went two miles northeast to Geba. The cities are very close together and a small army of 600 can move quickly. The other option is that this is a typo, and it should have read *Gibeah* (which has the same root as *Geba*) in this verse. In the Hebrew, this reads *Gibeah* in v. 15 and *Geba* in v. 16. In the Greek, we find *Gabaa* (*Gibeah*) in both this and the previous verse.[43] The modern translations appear to be split on this. In either case, we do not really have a problem. In fact, let's just take a moment and see how the other translations treat several issues of these two verses:

How Do the Modern Translations Differ on 1Samuel 13:15–16?

The Translation	V. 15: Samuel goes to; Saul goes to...*	V. 16: Saul, Jonathan and the people encamp in...	Is the Septuagint addition to v. 15 ignored, footnoted or included?
The Amplified Bible	Gibeah, —	Gibeah of Benjamin	ignored

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[42] See *The MacMillan Bible Atlas;* 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 70.

[43] It is not impossible that they changed the text to make vv. 15 and 16 consistent.

How Do the Modern Translations Differ on 1Samuel 13:15–16?

The Translation	V. 15: Samuel goes to; Saul goes to...*	V. 16: Saul, Jonathan and the people encamp in...	Is the Septuagint addition to v. 15 ignored, footnoted or included?
Complete Jewish Bible	Giv'at-Binyamin, —	Giv'at-Binyamin	ignored
CEV	—, Gibeah	Geba in Benjamin	included
The Emphasized Bible	Gibeah, —	Geba of Benjamin (which Rotherham says is *probably the same as Gebeah*	excluded but footnoted
God's Word™	—, Gibeah	Geba in Benjamin	included
JPS	Gibeah (which is footnoted *Sometimes called Geba*), —	Gibeath -benjamin (1917version); Geba of Benjamin (1985)	excluded but footnoted
KJV	Gibeah, —	Gibeah of Benjamin	ignored
NAB	—, Gibeah	Geba of Benjamin	included
NASB	Gibeah, —	Geba of Benjamin	ignored!
NEB	—, Gibeah	Gibeah of Benjamin (footnote: *So Targ.; Heb.* Geba)	included (the Hebrew is more or less footnoted
NIV	Gibeah, —	Gibeah (footnote: Two Hebrew manuscripts; most Hebrew manuscripts *Geba,* a variant of *Gibeah*)	excluded but footnoted
NJB	—, Geba	Geba of benjamin	included
NKJV	Gibeah, —	Gibeah in Benjamin (footnote: Heb. *Geba*)	excluded but footnoted
NLT	—, Gibeah	Geba near Gibeah in the land of Benjamin	included (the Hebrew is footnoted)
NRSV	—, Gibeah	Geba of Benjamin	included (the Hebrew is footnoted)
REB	—, Gibeah	Gibeah of Benjamin	included (the Hebrew is footnoted)
Septuagint	—, Gabaa	Gabaa (i.e., *Gibeah*) of Benjamin	included
TEV	—, Gibeah	Geba in the territory of Benjamin	included (the Hebrew is footnoted)

How Do the Modern Translations Differ on 1Samuel 13:15–16?

The Translation	V. 15: Samuel goes to; Saul goes to...*	V. 16: Saul, Jonathan and the people encamp in...	Is the Septuagint addition to v. 15 ignored, footnoted or included?
Young's Literal Translation	Gibeah, —	Gibeah of Benjamin	ignored

As you see, there is no consistency in this passage. In most cases, knowing what I do about the translations, I still probably could not have accurately predicted all three categories for more than 2 translations. However, let us not run from drawing some conclusions. The additional text found in the Septuagint certainly belongs in the English, as the copyist error that excluded it is quite common. In the Hebrew, *Gibeah* is certainly the first city and *Geba* the second (with the exception of 2 Hebrew manuscripts, apparently). I think we may accurately conclude that we do not know where Samuel went, but that Saul certainly took his troops to Gibeah to number them. Then, showing great bravery, Saul probably then took these men north to Geba with the intention of going to war with them (this would indicate great bravery on the part of Saul and these men). That some manuscripts and targums read *Gibeah* in v. 16 is possibly the copyist or translator making an executive decision and writing *Gibeah* instead of *Geba* in order to maintain some continuity between the two verses (which is not really necessary; however, it takes a fair amount of studying to come to that conclusion). Furthermore, we have found many instances of obvious textual errors which were maintained over hundreds of years, indicating that copyists would rarely if ever make changes like these.

Modern translators, for the most part, are simply attempting to maintain some consistency between the two verses. If v. 15 is translated in such a way that Saul is not said to go anywhere, then it is a coin toss as to how v. 16 should read (the MT reads *Geba*). However, if the Septuagint is taken as accurate, then Saul first went to Gibeah. However, again, it is a coin toss as to whether we have Saul remaining in Gibeah or moving northward to Geba. In any case, Saul will be back to the outskirts of Gibeah in 1Sam. 14:2.

*No matter what the case, either Samuel's or Saul's destination is ignored. So, in the translations where the additional text of the Greek is ignored, it is Samuel who goes from Gilgal to whatever city is named. However, in those cases, we are not told that Saul goes anywhere in v. 15, which, of course, eliminates any consistency problems, real or imagined.

Since I lean toward the additional material found in the Septuagint in the previous verse, to me, this makes more sense for Saul and Jonathan to be in Gibeah rather than Geba. However, anytime you choose a secondary reading over a primary one, you should have several reasons, which I have.

Why is Gibeah the More Likely City to be Found in V. 16?

1. The verb used, yâshab (יָשַׁב) [pronounced *yaw-SHAH[B]V*] (*inhabiting, dwelling*) more naturally follows v. 15 if the city is Gibeah. Otherwise, we would have a verb like *went up, departed to* or something like that. However, *inhabiting* or *dwelling* means that they got there in the first place, which information is given us in v. 15.

2. Secondly, Saul is on the outskirts of Gibeah when we next hear where he is in 1Sam. 14:2. If we take this city as being *Geba,* then Saul would have left Gibeah in v. 15 for Geba (moving closer to the Philistines), and then he would have moved back to Gibeah by 14:2. Not only is that a lot of moving about, but none of it (the actual movement) is documented. In both 1Sam. 13:16 and 14:2, Saul is *staying* or *remaining* or *dwelling* in the city named. If he goes up to Gibeah in v. 15, then we would expect to find later references to *staying* to be in *Gibeah*. If Saul is going from Gibeah to Geba and then back to Gibeah, then this seems like the antithesis of *staying* in Gebeah.

3. Finally, we more often find the phrase *Gibeah of Benjamin* than we do *Geba of Benjamin*. However, let me caveat that by saying that we find *Gibeah* in Scripture much more often than we find *Geba*.

I must admit that I have flip-flopped several times on this issue.

Obviously, I make a big deal of these things. There is no contradiction or serious problem for either reading. However, my intent here is to render the text as accurately as possible, and when I differ from the Masoretic text, then I believe I should state the reasons, even if the matter is only moderately significant.

There are two things that I am making a statement about here, which is going to send me off on a tangent, but, what the heck. (1) There are so many people who accuse the church (often the Catholic church) or other religious types of getting into the Bible and making significant changes in order to suit their religion. In the Old Testament, we have hundreds of manuscripts from many different eras and in several languages to compare. There are some differences. This particular difference probably bored you a long time ago. However, when we look at the most trivial differences (and these are often very trivial differences) and compare all of the evidence, it should be clear that someone did not come along and manage to change the predecessors of these hundreds of manuscripts in order to propagate some particular spiritual viewpoint. We just have too many divergent sources to think that such a thing happened. When there are differences, they are often trivial and, quite frankly, spark little interest in most readers. Even though there are diverse theologies which claim to be centered in Scripture (or, to have some basis in Scripture), none of these theologies stand their ground based on textual criticism (e.g., here, there is not some great disagreement between Protestants and Catholics as to whether we find *Geba* or *Gibeah* here nor are their significant doctrines which hang in the balance). We don't find significant differences in text which support this or that theological viewpoint. In fact, in the few times the text is messed with in contemporary times (e.g. in the *New World Translation* or Moffatt's translation), there are usually just a few passages which are changed in order to conform to their doctrines. However, we have enough translations and scholarship so that, unless a person chooses to wear blinders, they are not caught up with such problems. Furthermore, in order to really make some widespread changes, one has to go to great lengths to do so.   I love using the illustration of a liberal theologian who believed that Jesus was just a good man who was teaching how to live right. In order to get this view across, he and his followers had to eliminate or change 80% of the New Testament in order to show that the Bible supported their view. Hell, if I make changes to 80% of the New Testament, I could pretty much support any weird doctrine that popped into my little brain. But back to the original point: we have too many manuscripts of too great a variety to accuse any religious group of making wholesale changes in order to support this or that doctrine. If all I had to work with, with regards to the Old Testament, is the Jewish Tanakh, that would be fine with me. It is a great translation, even though it is made by Jews who (I assume) do not believe that Jesus Christ is the Messiah. Now, when it comes to the New Testament, we have 24,000 ancient manuscripts and manuscript portions, as well as having 95% of the New Testament preserved in the writings of our church fathers. In the realm of ancient literature, this sheer amount is unheard of. The agreement of these New Testament manuscripts is far greater than the agreement that we have for Shakespear's plays, written 1700 years later and after the invention of printing. And yet, there are some who think some huge organization, like the Catholic church, came into existence and made wholesale changes in the New Testament in order to further their doctrines. That is pure fantasy and, in many cases, wishful thinking.

Secondly, my study of this particular difference took hours. Everything is documented. The idea is, if you are using this material to teach from, it will take you a maximum of 20 minutes to read through and decipher all of this, and come to the same conclusion. Or, you can simply go to my conclusion and use that—something which takes only a minute.

1Samuel 13:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Pᵉlishᵉtîy (פְלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814
chânah (חָנָה) [pronounced *khaw-NAW*]	*to bivouac, to camp, to encamp in* [or *against*], *to set up camp*	3ʳᵈ person masculine plural, Qal perfect	Strong's #2583 BDB #333
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of*	a preposition of proximity	Strong's #none BDB #88
Mikᵉmas (מִכְמָשׂ) [pronounced *mikᵉ-MAHS*]	transliterated *Michmash*	masculine proper noun	Strong's #4363 BDB #485

Translation: And the Philistines encamped in Michmash. The Philistines have not moved. There is a certain psychological strategy in that. They outnumber the army of Israel; therefore, they remain where they are, determining their next move, letting Israel sweat out the situation.

And so came out the destroyer from a camp of Philistines three heads:...   1Samuel 13:17a   **Then the demolishing force went out from the camp of the Philistines in three companies [lit., *heads*]:...**

Then three raiding parties were sent out from the Philistine camp:...

Here is how others have handled this verse:

Ancient texts:

Latin Vulgate   And there went out of the camp of the Philistines three companies to plunder...
Masoretic Text   And so came out the destroyer from a camp of Philistines three heads:...
Septuagint   And men came forth to destroy out of the land of the Philistines in three companies:...

Significant differences: In the LXX, we have men coming out to destroy out of the land of the Philistines. In the MT, these men are called *destroyers* and they come from the *camp* of the Philistines. These are actually fairly significant differences. The Syriac and the Latin are almost identical, and closer to the MT than to the LXX (which is what we would expect).

Thought-for-thought translations; paraphrases:

CEV   Each day they sent out patrols to attack and rob villages and then destroy them.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   Raiding parties left the Philistine camp in three columns.

| JPS (Tanakh) | The raiders came out of the Philistine camp in three columns:,... |

Literal, almost word-for-word, renderings:

| NASB | And the raiders [lit., *destroyers*] came from the camp of the Philistines in three companies [lit., *heads*]:... |
| *Young's Updated LT* | And the destroyer goes out from the camp of the Philistines—three detachments;... |

What is the gist of this verse? As you know, some military maneuvers when done in another country, are often done for the *benefit* of that country or some nearby country. It helps to train the troops, it keeps them from becoming lethargic or apprehensive. What the Philistines did was to send out three detachments to terrorize established areas in Israel.

<table>
<tr><th colspan="4" align="center">1Samuel 13:17a</th></tr>
<tr><th>Hebrew/Pronunciation</th><th>Common English Meanings</th><th>Notes/Morphology</th><th>BDB and Strong's Numbers</th></tr>
<tr><td>wa or va (וֹ) [pronounced *wah*]</td><td>*and so, then*</td><td>wâw consecutive</td><td>No Strong's # BDB #253</td></tr>
<tr><td>yâtsâˀ (יָצָא) [pronounced *yaw-TZAWH*]</td><td>*to go out, to come out, to come forth*</td><td>3rd person masculine singular, Qal imperfect</td><td>Strong's #3318 BDB #422</td></tr>
<tr><td>shâchath (שָׁחַת) [pronounced *shaw-KHAHTH*]</td><td>*to cause one to go to ruin, to spoil, to ruin, to corrupt, to destroy*</td><td>Hiphil participle with the definite article</td><td>Strong's #7843 BDB #1007</td></tr>
<tr><td>min (מִ) [pronounced *min*]</td><td>*from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than, greater than*</td><td>preposition of separation</td><td>*Strong's* #4480 BDB #577</td></tr>
<tr><td>machăneh (מַחֲנֵה) [pronounced *mah-khuh-NEH*]</td><td>*camp, encampment; the courts [of Jehovah]; the heavenly host*</td><td>masculine singular construct</td><td>Strong's #4264 BDB #334</td></tr>
<tr><td>Peˡlishˡtîy (פְּלִשְׁתִּי) [pronounced *p^e-lish-TEE*]</td><td>transliterated *Philistines*</td><td>gentilic adjective (acts like a proper noun), masculine plural with the definite article</td><td>Strong's #6430 BDB #814</td></tr>
<tr><td>sheˡlôwshâh (שְׁלוֹשָׁה) [pronounced *shiloh-SHAW*]</td><td>*a three, a trio, a triad, a threesome*</td><td>feminine numeral</td><td>Strong's #7969 BDB #1025</td></tr>
<tr><td>rôˀsh (רֹאשׁ) [pronounced *roshe*]</td><td>*heads, tops, chiefs, fronts*</td><td>masculine plural noun</td><td>Strong's #7218 BDB #910</td></tr>
</table>

Translation: Then the destroyer went out from the camp of the Philistines in three companies: It is very likely that the Philistines had an intelligence network and that they waited for the Jews to stabilize. This was not so much for the Jews to regroup and gain their strength back, but more for them to become more and more distraught, thus causing others to possibly desert. Once the Jews had gotten to a point where they might be ready to fight, the Philistines engaged in some strategic military movements.

What we have in this verse is, the Philistine camp in Michmash then moved out in three companies in three different directions (to be covered in the next verse). Because the verses are divided up poorly (not much of a surprise), either vv. 17–18 should be one verse or v. 17b should be placed with v. 18 (which is what I did).

The head one turns toward a road of Ophrah toward a land of Shual and head one turns toward a road of Beth-horon and head one turns toward a road of the border, the [one] looking down upon a valley of the hyenas [or, *Zeboim*] the wilderness-ward.

1Samuel 13:17b–18

One company turned toward the road of Ophrah toward the land of Shual, one company turned toward the road to Beth-horon and one company turned toward the road along the border [which] looks down on the valley of hyenas [or, *Zeboim*] toward the wilderness.

The Philistines sent out a 3 pronged attack upon the nearby Israelite cities. One patrol went north along the road to Ophrah; another patrol went west along the road to Beth-horon, and a third patrol went east along the northern border road of Benjamin which overlooks the valley of hyenas leading out to the wilderness.

Here is how others have handled this verse:

Ancient texts:

Latin Vulgate	One company went towards the way of Ephra to the land of Saul; and another went by the way of Bethoron, and the third turned to the way of the border, above the valley of Seboim towards the desert. This is actually v. 17b–18 in the Latin.
Masoretic Text	The head one turns toward a road of Ophrah toward a land of Shual and head one turns toward a road of Beth-horon and head one turns toward a road of the border, the [one] looking down upon a valley of the hyenas [or, *Zeboim*] the wilderness-ward.
Septuagint	...one company turning by the way of Gophera toward the land of Sogal, and another company turning the way of Bæthoron, and another company turning by the way of Gabae that turns aside to Gai of Sabim.
Significant differences:	There appears to be problems with whether certain words should be translated or transliterated, which accounts for most of the differences between the Greek and Hebrew.

Thought-for-thought translations; paraphrases:

CEV	One patrol would go north along the road to Ophrah in the region of Shual. Another patrol would go west along the road to Beth-Horon. A third patrol would go east toward the desert on the road to the ridge that overlooks Zeboim Valley.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	One column turned onto the road to Ophrah to the region of Shual. Another column turned onto the road to Beth Horon. And one turned onto the road toward the region that overlooks the valley of Zeboim and the desert.
JPS (Tanakh)	...One column headed for the Ophrah road that leads to the district of Shual, another column headed for the Beth-horon road, and the third column headed for the border road that overlooks the valley of Zeboim toward the desert.

Literal, almost word-for-word, renderings:

NASB	...one company [lit., head] turned toward [lit., *toward the direction of*] Ophrah, to the land of Shual, and another company [lit., *head*] turned toward Beth-horon, and

another company [lit., head] turned toward [lit., the *direction of*] the border which overlooks the valley of Zeboim toward the wilderness.

Young's Updated LT   ...the one detachment turns to the way of Ophrah, to the land of Shual; and the one detachment turns the way of Beth-Horon; and the one detachment turns the way of the border which is looking on the valley of the Zeboim, toward the wilderness.

What is the gist of this verse? The Philistine patrols headed north, east and west. Saul and his puny force was due south of them. The Philistine army, in this way, separated Saul from northern Israel, and kept those in the nearby cities from joining Saul. Furthermore, this was strategic; the Philistines did not want to go to war with Saul in the south, and suddenly be flanked by Israeli troops from the east, west or north.

1Samuel 13:17b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
rôʾsh (רֹאשׁ) [pronounced *rohsh*]	*head, top, chief, front*	masculine singular noun with the definite article	Strong's #7218 BDB #910
ʾechâd (אֶחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only;* but it can also mean a *composite unity*	numeral	Strong's #259 BDB #25
pânâh (פָּנָה) [pronounced *paw-NAWH*]	*to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to*	3rd person masculine singular, Qal imperfect	Strong's #6437 BDB #815
ʾel (אֶל) [pronounced *el*]	*in, into, toward, unto, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
derekᵉ (דֶּרֶךְ) [pronounced *DEH-rekᵉ*]	*way, distance, road, journey, manner, course*	masculine singular construct	Strong's #1870 BDB #202
ʿophᵉrâh (עָפְרָה) [pronounced *gohph-RAW*]	transliterated *Ophrah*	proper noun, locale	Strong's #6084 BDB #780
ʾel (אֶל) [pronounced *el*]	*in, into, toward, unto, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular noun	Strong's #776 BDB #75
Shûwʿâl (שׁוּעָל) [pronounced *shoo-ĢAWL*]	it means *foxes* or *jackals*; and is transliterated *Shual*	proper noun locale	Strong's #7777 BDB #1043

Translation: One company turned toward the way of Ophrah in the land of Shual. Ophrah was first listed as one of the Benjamite cities northeast of Jerusalem in Joshua 18:23. We would reasonably guess that Ophrah is north of Michmash (which is where the Philistines are) because Saul is south of them and the other two targets are east and west of Michmash.

1Samuel 13:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
rôʾsh (רֹאשׁ) [pronounced *roshe*]	*head, top, chief, front*	masculine singular noun with the definite article	Strong's #7218 BDB #910
ʾechâd (אֶחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only;* but it can also mean a *composite unity*	numeral	Strong's #259 BDB #25
pânâh (פָּנָה) [pronounced *paw-NAWH*]	*to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #6437 BDB #815
derekᵉ (דֶּרֶךְ) [pronounced *DEH-rekᵉ*]	*way, distance, road, journey, manner, course*	masculine singular construct	Strong's #1870 BDB #202
Bêyth-hôwrôwn (חוֹרוֹן בֵּית) [pronounced *bayth-hoh-ROHN*]	*house of caves,* transliterated *Beth-horon*	Proper noun locale	Strong's #1032 (& #358) BDB #111

Translation: ...and one head turns toward a road of Beth-horon,... Beth-horon is due west of Michmash, in Ephraim (Joshua 16:3), near the border of Ephraim, Dan and Benjamin. We will cover Beth-horon in greater detail in 2Chron. 8:5. It appears to be roughly 10 miles east of Michmash, which indicates that the Philistines had no fear of splitting up their forces.

1Samuel 13:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
rôʾsh (רֹאשׁ) [pronounced *roshe*]	*head, top, chief, front*	masculine singular noun with the definite article	Strong's #7218 BDB #910
ʾechâd (אֶחָד) [pronounced *eh-KHAWD*]	*one, first, certain, only;* but it can also mean a *composite unity*	numeral	Strong's #259 BDB #25
pânâh (פָּנָה) [pronounced *paw-NAWH*]	*to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to*	3ʳᵈ person masculine singular, Qal imperfect	Strong's #6437 BDB #815
derekᵉ (דֶּרֶךְ) [pronounced *DEH-rekᵉ*]	*way, distance, road, journey, manner, course*	masculine singular construct	Strong's #1870 BDB #202

1Samuel 13:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gᵉbvûl (גְּבוּל) [pronounced *gᵉb-VOOL*]	*border, boundary, territory*	masculine singular noun with the definite article	Strong's #1366 BDB #147
shâqaph (שָׁקַף) [pronounced *shaw-KAHF*]	*to look out and down, to overhang*	Niphal participle with the definite article	Strong's #8259 BDB #1054
´al (עַל) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
gayᵉˀ (גִּיא) [pronounced *gahᵉee*], which	*valley*	masculine singular construct	Strong's #1516 BDB #161
tsᵉbôˊîym (צְבֹעִים) [pronounced *tzᵉ-voh-ĠEEM*]	which possibly means *hyenas* (according to BDB) and is transliterated *Zeboim*)	proper noun locale with the definite article	Strong's #6650 BDB #840
midᵉbâr (מִדְבָּר) [pronounced *midᵉ-BAWR*]	*wilderness, unpopulated wilderness, desert wilderness*	masculine singular noun with directional hê with the definite article	Strong's #4057 BDB #184

Translation: ...and one head turns toward the road of the border, the looking down upon a valley of the Zeboim toward the wilderness. Both BDB and Gesenius say that tsᵉbôˊîym means *hyenas*. With all of the descriptors given here, one would suppose that giving this place a proper name   would have precluded all the additional discussion. There is a Zeboiim mentioned earlier in Scripture (Gen. 10:19 14:2, 8, 10 Deut. 29:23 Hosea 11:8). Both its spelling in the Hebrew and its location is different. Zeboiim was a city located on the southern end of the Dead Sea in what was later to be territory which belonged to Judah. The Zeboim of this verse was southeast of Michmash. Although it is not given as a city here, it will be after the exile (Neh. 11:34, where it is said to be inhabited by Benjamites) and it has been before, as it is mentioned in the Amarna Letter 274 as Şabuma. Its name has been preserved in the name Wadi Abu Daba', which means *Valley of the Father of Hyenas*.[44]

Now, it is not the actual valley of Zeboim (or, *the valley of the hyenas*) that the Philistines are raiding, but they are traveling down the border road of Benjamin toward the east. This road overlooks a valley which leads to an unpopulated wilderness area. Apparently, they would raid whatever villages were along the way. There does not appear to be much in that direction. Naaran is in Ephraim near the border to the north; Jericho (or its ashes) would be along this way to the south) and this road would eventually lead to Gilgal. The most reasonable hypothesis would be that there were some small scattered villages along the way. The Philistines had not really traveled further east, so they did not necessarily know how little lay in that direction. Since the exiles repopulated the city of Zeboim of Benjamin in Neh. 11:34, we may reasonably assume that there was a small village with that name in Benjamin. However, the implication is that these Philistines raided everything which was along this road to the east. No doubt, the original orders were, "Alpha company, go west; Bravo company, go north; and Charley company, go east. You mission is to search out and destroy all nearby Israelite cities and villages." Since Saul was south of them with a small army fearing his impending doom, the Philistines struck north, east and west with impunity.

The intention of the Philistines was not to engage Israel in an all-out war. Otherwise, they would have gone south and attacked Saul head on. They apparently had intelligence sources which confirmed the smallness of Saul's army. One might even call these military maneuvers except that they carried with them real objectives—to attack

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[44] This information was taken from *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, pp. 1039–1040.

the cities and towns around them and to demoralize the Israeli population. These raids unnerved Israel's population, and served, in part, to discourage Saul's army and Israel's population from supporting him. After all, if the Philistines could strike various cities and villages of Israel with impunity, even though Saul's army was a few miles away, then Saul was obviously a weak, feeble leader. Finally, the simplest reason for these raids is this: there are a huge number of Philistine soldiers bivouacked in Michmash. They have to eat. What better way to keep them in shape and to feed them, than to have the soldiers raid nearby cities, towns and villages.

There is one more thing that the Philistines were doing here—they were humiliating Saul. Saul would not attack them directly, so their acting with impunity was a complete insult to him. For them to act in this way, with Saul and his army so close, was a complete affront. Has a police man ever given you a ticket and you tear it up and scatter the pieces while he is there watching you? Of course, you would find your butt in jail, more than likely. However, this is what the Philistines were doing on a national scale. They defied Saul to do anything about it. Saul was inconsequential in their eyes, and ineffective in the eyes of his country.

The Israelites Lack Iron Weapons Which the Philistines Have

McGee: *The battle is about to begin. We will see here the real danger of disarmament. There are people today who are trying to disarm America. They think that if you destroy all of the ammunition somehow or other war will be eliminated. Others believe that if a gun law is passed and honest people are disarmed, this will stop the crooks. You cannot disarm the crooks, friend. All you do is lay honest people open to violation by the unlawful ones. This is idealistic, foolish thinking.*[45]

And a graver is not found in all a land of Israel for said Philistines, "Lest make the Hebrews sword and spear."	1Samuel 13:19	**And no blacksmith was found in all the land of Israel, for the Philistines said, "So that the Hebrews do not manufacture swords and spears."**

There was no blacksmith to be found in all of Israel, for the Philistines had so decreed, so that Israel could not manufacture swords and spears."

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And a graver is not found in all a land of Israel for said Philistines, "Lest make the Hebrews sword and spear."
Septuagint	And there was not found a smith in all the land of Israel, for the Philistines said, "Lest the Hebrews make themselves sword or spear."

Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	The Philistines would not allow any Israelites to learn how to make iron tools. "If we allowed that," they said, "those worthless Israelites would make swords and spears."
NLT	There were no blacksmiths in the land of Israel in those days. The Philistines wouldn't allow them for fear they would make swords and spears for the Hebrews.

Mostly literal renderings (with some occasional paraphrasing):

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[45] J. Vernon McGee; *I & II Samuel;* Thru the Bible Books; ®El Camino Press, 1976, La Verne, CA; p. 72.

God's Word™	No blacksmith could be found in the entire land of Israel. In this way the Philistines kept the Hebrews from making swords and spears.
JPS (Tanakh)	No smith was to be found in all the land of Israel, for the Philistines were afraid that the Hebrews would make swords or spears.

Literal, almost word-for-word, renderings:

NASB	Now no blacksmith could be found in all the land of Israel, for the Philistines said, "Lest the Hebrews make sword or spears [lit., *sword or spear*]."
Young's Literal Translation	And an artificer is not found in all the land of Israel, for the Philistines said, "Lest the Hebrews make sword or spear;"...

What is the gist of this verse? There was an additional advantage which the Philistines had over Israel. They had iron weapons and the Israelis did not. My theory is that the Philistines did not share the technology with Israel, but did trade them agrarian tools which had to be maintained by Philistine blacksmiths.

1Samuel 13:19a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
chârâsh (חָרָשׁ) [pronounced *khaw-RAWSH*]	*graver, engraver, artificer, metal worker, blacksmith*	masculine singular noun	BDB #360 Strong's #2796
lô (לוֹא or לֹא) [pronounced *low*]	*not, no*	generally negates the word immediately following; the absolute negation	Strong's #3808 BDB #518
mâtsâ (מָצָא) [pronounced *maw-TSAW*]	*to acquire, to be found, to be present, to exist*	3ʳᵈ person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾerets (אֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land*	feminine singular noun	Strong's #776 BDB #75
Some codices have *boundaries* rather than *land*.[46]			
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975

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[46] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 301.

Translation: And there was not found a blacksmith in all of the land of Israel... When a country develops a new technology of war, obviously they can choose to do what they want with that technology. In times past, the United States has sold a lot of our weapons technology to other countries for cash and political favors. There are other countries which we choose not to allow to have specific weapons of destruction. The Philistines had discovered iron and this was a weapons technology which was far more advanced than weapons of bronze which had nowhere near the same strength and durability. The Philistines lived side-by-side the Israelis. No doubt, there was some trading and general commerce which took place. However, the Philistines determined that the one technology that they would not sell is iron weapons. It appears as the control the Philistines exerted was to keep the Israelites from having blacksmiths. It appears in this context that the Israelites had some iron implements, but they lacked blacksmiths for keeping these implements sharp—they had to go to Philistia for that. If a country does not have a specific technology, then it does not need those whose vocation is centered in that technology. Interestingly enough, Israel had contact in the past with certain groups who used iron (Deut. 3:11 Joshua 17:16–18), but they apparently did not completely procure this technology. Or, if they had, the infiltration of the Philistines was strong enough to keep them from building iron weapons and to keep Israelites from becoming blacksmiths.

In Deut. 3:11, iron is used for a bed; in Joshua 17, iron is used by the Canaanites for chariots (building up this sort of an army prior to the time of Saul would have seemed impossible to do in a country with no central government). Victor Matthews suggests that the Israelites no doubt captured iron weapons and possibly even used them for a time, but without the knowledge of metallurgy to sharpen or repair these weapons, they no doubt fell into disuse. Furthermore, this lack of technical knowledge would mean that the Israelites did not forge new weapons from the raw materials of the worn out weapons. We even have one instance where the Israelites captured a huge number of chariots, but then burned them with fire (as directed by God—Joshua 11:9). We may scoff at this, but God showed Israel again and again that their power was in Him, and not in their weapons. "No weapon formed against you will prosper; and every tongue that accuses you in judgment, you will condemn. This is the heritage of the servants of Yᵉhowah and their vindication is from Me," declares Yᵉhowah (Isa. 54:17).

Another option was, Israel had iron tools that they traded for, but they did not have the technology to smelt iron—and the Philistines saw to it that Israel did not get this technology. There is no indication as to how many farmers in Israel had iron tools, and the enforcement of this lack of technology would have been from the Philistine outposts. Also, if the Jews did not have the technology to smelt iron, then they would not have blacksmiths.

In any case, the Philistines had iron weaponry and the Israelites did not, making the army of the Philistines even a greater threat. Apparently, the Philistines were able to enforce this sort of a ban on weapons in Israel. We know that the Philistines set up garrisons within central Israel (1Sam. 13:3) and they bordered Israel on the west. We do not know exactly who developed these kinds of weapons first in civilization, as much of civilization at this time is east of Israel. I picture the Philistines as possibly bringing these things in by sea—but, who knows, maybe they developed the technology themselves? Israel may not have had the finances for iron weaponry and having a standing army was a recent thing for them (1Sam. 13:1).

According to the world book encyclopedia, ancients used iron weapons as early as 4000 B.C. They used the iron found in meteorites to make tools and weapons, as the first word for *iron* meant *metal from the sky* in several languages. We do not know exactly when man learned how to make iron by smelting ore. However, the first people to have large supplies of weapons are the Hittites, in 1400 B.C. who lived east of Israel. They knew how to make iron and how to harden their iron weapons and tools. The peoples of China and India also had developed these techniques as well. According to World Book, most of the advanced civilizations had this technology by 1000 B.C. (we are at about 1050 B.C. in our narrative). This does not mean that Israel will be the last to know. Some peoples in northern Europe, e.g., the Scandinavians, would not begin to smelt their own iron until the time of Julius Cæsar.[47]

Keil and Delitzsch suggest that, when the Philistines invaded Israel on the large scale of 1Sam. 13:5, that they disarmed the people and deported the smiths. They problem with that suggestion is that we have no indication that the Philistines did that; furthermore, every indication in this passage is that the Philistines remained in a fairly

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[47] *The World Book Encyclopedia;* ©1983 by World Book, Inc.; Vol. 10, pp. 345, 360.

confined area, while in Israel, save for various raiding parties, which did not really go far. Furthermore, this Philistine aggression appears to be coterminous with the lack of iron weapons in Israel. We have the Philistines in Israel in 1Sam. 13:1–18, 23; the lack of iron weaponry in Israel in vv. 19–22; and Jonathan's attack against these Philistines in 1Sam. 14. This would indicate to me that Philistia's control of the iron smelting in Israel goes back a few years, and that part of this control included their garrisons in Israel (we have them in Geba and Gibeon and Michmash—1Sam. 10:5 13:3–4 14:1, 5–6). This is a very small area in which to have 3 outposts, and they are right in the center of Israel. We do not know where else these outposts might exist; however, at the beginning of the time of the judges, there were heathen strewn throughout all Israel, who were left there by God on purpose (Judges 1:27–36 2:20–23). Given the degeneracy of the time of the judges, there is no reason to think that these peoples had been forced out of the land. We certainly have victories in the book of the Judges, but there is no indication that Israel had been swept clean of the heathen influence. Given that they would continually fall into heathen worship and given that their own system of worship had degenerated somewhat,[48] this would also be evidence that heathen are still found throughout the land of Israel. Furthermore, almost all of the Philistine attacks will come from central Israel. So, we do not know all the details of Philistia's control over Israel; but there is ample evidence that they were able to do so.

1Samuel 13:19b

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*	conjunction; preposition	Strong's #3588 BDB #471
ʾâmar (אָמַר) [pronounced *aw-MARH*]	*to say, to speak, to utter*	3rd person plural, Qal perfect	Strong's #559 BDB #55
Pelishetîy (פְּלִשְׁתָּי) [pronounced *pe-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814
pen (פֶּן) [pronounced *pen*]	*lest, peradventure, or else, in order to prevent,* or, *so that* [plus a negative]	conjunction	Strong's #6435 BDB #814
ʿâsâh (עָשָׂה) [pronounced *ğaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare*	2nd person masculine plural, Qal perfect	Strong's #6213 BDB #793
ʿIbe rîym (עִבְרִים) [pronounced *ğibe-VREEM*]	*those from beyond;* transliterated *Hebrews, Eberites*	proper masculine plural gentis/noun with the definite article	Strong's #5680 BDB #720
chereb (חֶרֶב) [pronounced *khe-REBV*]	*sword, knife, dagger; any sharp tool*	feminine singular noun	Strong's #2719 BDB #352
ʾô (אוֹ) [pronounced *oh*]	*or, or rather, otherwise, also, and*	conjunction	Strong's #176 BDB #14

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[48] The Ark is in storage; Shiloh has been destroyed, we have no mention of any specific feast days (although apparently, there is some Jehovah worship in Israel). Also, during the early portion of Samuel's ministry, the Israelites acknowledge that they had been functioning under idolatry (1Sam. 7:3–6). Even though they temporarily recovered (1Sam. 7:7–14), the attacks by Nahash and Israel's desire for a king rather than God still indicate degeneracy.

1Samuel 13:19b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
chănîyth (חֲנִית) [pronounced *khuh-NEETH*]	*spear*	feminine singular noun	Strong's #2595 BDB #333

Translation: ...for the Philistines said, "So that the Hebrews do not manufacture swords and spears." One of the reasons that the Philistines could move into central Israel and function with impunity is that they had iron weapons and Israel did not. Actually, the two things worked hand-in-hand—the Philistines kept iron weapons and iron technology out of the hands of Israel because they had garrisons set up throughout strategic points in Israel; and they were able to maintain these outposts due to their superior weaponry. After all, we have Philistine raiding parties going out from Michmash and striking surrounding areas with impunity; and Saul and his standing army are camped but a few miles away. Therefore, they had the ability to keep this technology out of Israel's hands. This will continue until the time of David, who, when desiring to build a Temple for God, manufactured a great deal of iron to be used in the Temple (1Chron. 22:3).

And so go down all of Israel [to] the Philistines to sharpen a man his scythe and his plowshare and his mattock and his goad.	1Samuel 13:20	**All of Israel went down to the Philistines to sharpen each one his scythe, plowshare, ax-hoe and goad.**

Each man in Israel went down to the Philistines in order to sharpen his scythe, plowshare, ax-hoe and goad.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And so go down all of Israel [to] the Philistines to sharpen a man his scythe and his plowshare and his mattock and his goad.
Septuagint	And all Israel went down to the land of the Philistines to forge every one his reaping-hook and his tool, and everyone his axe and his sickle.

Significant differences:	No significant differences apart from the additional word in the Greek.

Thought-for-thought translations; paraphrases:

CEV	Whenever the Israelites wanted to get an iron point put on a cattle-prod, they had to go to the Philistines. Even if they wanted to sharpen plow-blades, picks, axes, sickles, and pitchforks, they still had to go to them. And the Philistines charged high prices. (vv. 20–21)
NLT	So whenever the Israelites needed to sharpen their plowshares, picks, axes, or sickles, they had to take them to a Philistine blacksmith.
REB	The Israelites had all to go down to the Philistines for their ploughshares, mattocks, axes, and sickles to be sharpened.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Everyone in Israel had to go to the Philistines to sharpen the blade of his plow, his mattock, ax, or sickle.

JPS (Tanakh)   So all the Israelites had to go down to the Philistines to have their plowshares, their mattocks, axes, and colters sharpened.

Literal, almost word-for-word, renderings:

NASB   So all Israel went down to the Philistines, each to sharpen his plowshare, his mattock, his axe, and his hoe.

Young's Updated LT   ...and all Israel go down to the Philistines, to sharpen each his ploughshare, and his coulter and his axe, and his mattock;...

What is the gist of this verse? Even for simple agricultural tools, the Israelites would have to take them to the Philistines to be sharpened. This would suggest to me that the Israelites did have iron tools, but did not manufacture these tools themselves. Therefore, they could only maintain these tools by availing themselves of the services of the Philistine blacksmiths. In this way, the Philistines could keep tabs on the Israelites, as to what they had by way of defensive and offensive weapons.

1Samuel 13:20			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to go down*	3rd person masculine plural, Qal imperfect	Strong's #3381 BDB #432
kôl (כֹּל) [pronounced *kohl*]	*every, each, all of, all*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yisᵉrâʾêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	transliterated *Israel*	masculine proper noun	Strong's #3478 BDB #975
Pᵉlishᵉtîy (פְלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural with the definite article	Strong's #6430 BDB #814
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
lâţash (לָטַשׁ) [pronounced *law-TAHSH*]	*to hammer, to sharpen, to whet*	Qal infinitive construct	Strong's #3913 BDB #538
ʾîysh (אִישׁ) [pronounced *eesh*]	*man, each, each one, everyone*	masculine singular noun	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Samuel 13:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
machăresheth (מַחֲרֶשֶׁת) [pronounced *mah-khuh-REH-sheth*]	*ploughshare; possibly a scythe*	feminine singular noun with a 3rd person masculine singular suffix	Strong's #4282 BDB #361
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾêth (אֵת) [pronounced *ayth*]	*a ploughshare, a cutting instrument of iron for plowing*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #855 BDB #88

Notice that the particle of the direct object and the direct object itself here are identical. However, this is used in this way in Scripture 5 times (1Sam. 13:20, 21 Isa. 2:4 Joel 3:10 Micah 4:3), indicating that we do not have a scribal error here.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qarᵉdôm (קַרְדֹּם) [pronounced *kahrᵉ-DOHM*]	*ax-hoe* (a double-sided hoe; one side digs and the other cuts wood)	masculine singular noun with a 3rd person masculine singular suffix	Strong's #7134 BDB #899
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֶת) [pronounced *ayth*]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
machărêshâh (מַחֲרֵשָׁה) [pronounced *mah-khuh-ray-SHAW*]	*ploughshare; possibly a sickle*	feminine singular noun with a 3rd person masculine singular suffix	Strong's #4281 BDB #361

As we will discuss, it appears as though we have the same noun listed twice in this list; once in the singular and once in the plural. The Septuagint, BDB and Rotherham all suggest that there is a different noun here:

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dârᵉᵇvân (דָּרְבָן) [pronounced *dorᵉᴮ-VAWN*]	*goad, cattle prod*	masculine singular noun with a 3rd person masculine singular suffix	Strong's #1861 BDB #201

The Septuagint ends with *sickle* rather than *ox goad* here.

Translation: Then, all of Israel went down [to] the Philistines to sharpen each one his scythe and each one his plow and each one his pick ax and each one his ox goad. You will notice that I took some liberties with the farming

implements found here. If you look carefully at the Hebrew, you can see how difficult this is. In the Hebrew Bible, you may have noticed how we have a pair of homonyms, one which follows directly after the other: ʾêth and ʾêth. One would want to chalk this up to an error of sorts, but the meaning of *plowshare* for ʾêth is found in the very famous passage And they will hammer their swords into plowshares and their spears into pruning hooks (Isa. 2:4b; see also Joel 3:10 and Micah 4:3). As a matter of fact, here, the next verse and these three passages from the prophets are the only occurrences of this usage of ʾêth. However, that is more than enough to establish its meaning (at least as an agrarian instrument of some sort).

Then we have machărêshâh and machăresheth (the latter appears to be either the plural or the construct of the former; however, Gesenius distinguishes between them, saying that the plural of both is found in the next verse). BDB says that they are the same word. So, here is what others have done with these words:

Agrarian Instruments From 1Samuel 13:20				
Transliteration	**machăresheth**	**ʾêth**	**qarᵉdôm**	**machărêshâh**	**dârᵉbân**
Hebrew and Pronunciation	(מַחֲרֶשֶׁת) [pronounced *mah-khuh-REH-sheth*]	(אֵת) [pronounced *ayth*]	(קַרְדֹּם) [pronounced *kahrᵉ-DOHM*]	(מַחֲרֵשָׁה) [pronounced *mah-khuh-ray-SHAW*]	(דָּרְבָן) [pronounced *dorᵉᴮ-VAWN*]
Strong and BDB numbers	Strong's #4282 BDB #361	Strong's #855 BDB #88	Strong's #7134 BDB #899	Strong's #4281 BDB #361	Strong's #1861 BDB #201
Passages	1Sam. 13:20	1Sam. 13:20–21 Isa. 2:4 Joel 3:10 Micah 4:3	Judges 9:48 1Sam. 13:20–21 Psalm 74:5 Nahum 3:17	1Sam. 13:20–21	1Sam. 13:21
BDB	*ploughshare*	a cutting instrument of iron; *ploughshare*	*axe, double hoe* (one side can split wood)	*ploughshare*	*goad* [49]
Gesenius	*ploughshare*	*plough-share* (an iron instrument used in agriculture)	*axe*	*coulter*	*ox goad*
Greek	*theristron (θέριστρον)*	*skeuos (σκεῦος)*	*axinên (ἀξίνην)*	*drepanon (δρέπανον)*	*udous (ὑδους)*
	scythe	*thing, object, tool*	*ax*	*sickle*	*ploughshare*
The Amplified Bible	*plowshare*	*mattock*	*axe*	*sickle*	*goads*
Brenton	*reaping-hook*	*tool*	*axe*	*sickle*	*ploughshare*
CEV	*plow-blades*	*picks*	*axes*	*sickles*	*pitchforks*
Emphasized Bible	*share*	*mattock*	*axe*	*sickle*	*goads*

[49] BDB suggests that the final word should be dârᵉᵇvân (*ox goad*). *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 361. Rotherham suggests that it should read sickle, as per the Syriac and the Septuagint. Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 301.

Agrarian Instruments From 1Samuel 13:20				
Transliteration	**machăresheth**	**`êth**	**qarᵉdôm**	**machărêshâh**	**dârᵉbân**
God's Word™	blade of his plow	mattock	ax	sickle	cattle prod
Keil and Delitzsch	edge-tool	ploughshare	axe	hoe, spade or chopper	pointed instrument, goad
NJB	ploughshares	axes	mattocks	scythes	goads
NLT	plowshares	picks	axes	sickles	ox goad
TEV	ploughs	hoes	axes	sickles	goads

Plows—in the beginning, a plow was wood which was fastened together with a sharp piece that stuck into the ground. This plow would be pulled by an ox (or two) while the farmer guided it. With the wood at the end, this could only go 3–4 inches into the ground. Later, a copper sheath or blade was attached to this spike, which allowed greater ground penetration. Although Gower then makes mention of the use of iron during this time period, that seems to be based upon this passage.

A **mattock** is a **pick-ax**. It was used to break up clods of dirt that the plow could not penetrate. This appears to be the sort of tool one would hold in one hand. Freeman tells us that this tool is similar to our grub ax, was made of wood or iron, and was used in mountainous places where a plow could not be employed.

A **qarᵉdôm** is a **double-edged hoe** or **ax.** One side was used for breaking up the ground and the other was sharp enough to cut into wood.

From what I can gather, both a **scythe** and a **sickle** are long, curved blades with a handle. However, it appears as though the sickle is smaller and held with one hand and the scythe would require the use of both hands and arms. Due to their similarity of design, it would not be out of the question for the Hebrew for these two words to be very similar and to possibly even share the same plural form.

A **goad** (or **cattle prod**) is a long (about 8 ft.) stick, of perhaps 2 in. in diameter, with a point at one end. It was used to stick an ox or mule that was guiding a plow and was moving *intolerably slow*. On the end near where the goad was held, there was a *broad, chisel-like blade* which was used to clear away roots and thorns that might impede the plowshare's progress and also to remove the clay from the plowshare's blade.

Manners and Customs of the Bible; James M. Freeman; reprinted in 1972 by Logos International; pp. 122–123 (quoted and paraphrased).
The New Manners and Customs of Bible Times; Ralph Gower; ©1987 by Moody International; ® by Moody Press; pp. 90–96.

Obviously, determining which implements are being referred to is fairly difficult. However, we can assume that we are dealing with tools that have metal blades. Now, there are two interpretations, only one of which I have seen: the first is that, the Israelites had a limited amount of iron, but that the Philistines somehow saw to it that no one in Israel was able to have the profession of blacksmith. It is not clear how this would have been enforced, but it would have required a number of Philistine outposts (which is not out of the question, given the situation that we are dealing with in 1Sam. 3–14).

Or, another interpretation is that the Israelites had not developed the technology yet and the Philistines did not share their ability to make and fashion iron with them. Therefore, because the Israelites did not have the technology at

this time, there would be no reason for them to have blacksmiths. Just like a nation without a nuclear power plant would not have too many nuclear engineers as citizens. Now, we are speaking here of a very particular time period. It is possible that it was for only 20 years, as a for instance, that the Philistines had iron and the Israelites did not. Just like nuclear power plants were developed, not every nation gained the ability to smelt iron at exactly the same instant. Realizing that such material and processes were out there would certainly prod a country to developing it—however, there is going to be a period of time where one country has the technology and another does not, and that is what is going on here. The Israelites, of course, could have owned iron tools, for which they traded, and which could only be maintained by Philistine blacksmiths (nothing in our passage indicates what percentage of Israelites owned iron tools). And the Philistines obviously would not sell them iron weapons.

These two similar theories lead us to discussion of the Bronze Age and the Iron Age and the related technologies to each.

The Bronze Age

The Bronze Age is so named because bronze (an alloy of copper and tin) is what certain peoples used for weapons and tools. The earliest known bronze is found in Sumer in Mesopotamia back in 3500 B.C. The civilizations in the Mideast continued to use bronze as their primary metal until around 1500–1000 B.C. (which is roughly our time period).

The time period for the Bronze Age is not the same for each group of people. Some discovered and used bronze earlier than others, so their Bronze Age began earlier. Furthermore, there is an overlap from the Stone Age to the Bronze Age to the Iron Age in various cultures because when iron was discovered, people did not completely stop using bronze Friday and start using iron on the following Monday.

Source: *The World Book Encyclopedia;* ©1983 by World Book, Inc.; Vol. 2, pp. 527–528.

The Iron Age

Most peoples began their Iron Age between 1500–1000 B.C. However, iron was smelted and used for tools and weapons as early as 3000 B.C. Because it was very expensive at that time, only kings and warriors could afford it. The oldest iron tools in existence today came from Egypt—sickle blades and a crosscut, which are thousands of years old.

Widespread iron use began in Asia Minor and then spread to Asia, Africa and Europe. According to World Book, the advantage of iron was that it was cheap, as iron ore was plentiful and widespread. Earlier, they said it was too expensive. My guess is the process of manufacturing iron tools and weapons became more widespread and cheaper. Much like our early computers were bulky and had maybe 40 megabyte hard drives around 1990; and as I write this, we have similarly priced computers where the smallest drive is 1000 time larger.

World Book points out that southern Europe used iron during the time of Homer (8th century B.C.) because he speaks of iron as being as precious as gold. However, in northern Europe (the example given is Scandinavia), they knew little about iron before the time of Julius Cæsar (1st century B.C.).

Source: *The World Book Encyclopedia;* ©1983 by World Book, Inc.; Vol. 10, p. 345.

Now, recall the discussion was, where was Israel in the Iron Age. (1) Israel either did not have iron tools, but their bronze tools were maintained by the Philistines. (2) Israel did not manufacture or maintain her iron tools, but possibly traded for them, probably with the Philistines. (3) Israel somehow manufactured her own iron tools, but had no blacksmiths to maintain them (which seems very unlikely). May I submit to you that #2 is the more likely of the three scenarios. Israel probably had iron tools but not weapons. Such restrictions could be easily controlled if they lacked the technology in Israel proper to manufacture iron. The Philistines had the iron tools and weapons and sold only the tools to the Israelites. Since they had the technology to construct and maintain iron tools, it was

easy for the Philistines to control what Israel had and did not have (we have additional Scriptural support that Israel lacked iron weapons in Judges 3:31 5:8).

And was the bluntness mouths for the scythes [and sickles] and for the plowshares and for a trio of a fine point and for the ax-hoes and for a setting of the goad.

1Samuel 13:21

And [there] was [in Philistia] a file [with] edges [or, *And the bluntness is the edges...***] for scythes (and sickles) and for plowshares and for the three-pronged fork and for the ax-hoes and for setting [the tip] of a goad.**

For there were the proper instruments in Philistia for sharpening scythes, sickles, plowshares, three-pronged forks, ax-hoes and for setting the tips of cattle prods.

Here is how others have handled this verse:

Ancient texts:

Latin Vulgate	So that their shares, and their spades, and their forks, and their axes, were blunt, even to the goad, which was to be mended.
Masoretic Text	And was the bluntness mouths for the scythes [and sickles] and for the plowshares and for a trio of a fine point and for the ax-hoes and for a setting of the goad.
Peshitta	And there was a broad file for the sickle and for the ploughshare and for mattocks and for the axe and to sharpen the goads.
Septuagint	And it was near the time of vintage; and their tools were three shekels for a ploughshare, and there was the same rate for the axe and the sickle.

Significant differences:	The disagreements found in these ancient versions could be a result of difficult and rarely and used Hebrew words. There is a price indicated in the Greek; a similar phrase (but not necessarily a price) in the Hebrew; and this is not found in the Latin or in the Syriac. As you will see in the translations which follow, some approach this as though a particular price for sharpening is quoted; and others indicate that a tool for sharpening is listed here.

Thought-for-thought translations; paraphrases:

NLT	(The schedule of charges was as follows: a quarter of an ounce of silver for sharpening a plowshare or a pick, and an eighth of an ounce for sharpening an ax, a sickle, or an ox goad.)
REB	The charge was two thirds of a shekel for ploughshares and mattocks, and one third of a shekel for sharpening the axes and pointing the goads.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	The price was a pim for the plow blades and mattocks, and one-tenth of an ounce of silver to sharpen a mattock or set a metal point on a cattle-prod. [A *pim* is a measure of weight]
JPS (Tanakh)	The charge for sharpening was a pim for plowshares, mattocks, three-pronged forks, and axes, and for setting the goads. [A *pim* is two-thirds of a shekel]

Literal, almost word-for-word, renderings:

The Amplified Bible	And the price for plowshares and mattocks was a pim, and a third of a shekel for axes and for setting goads. [So that blunt edges resulted for the sickles, mattocks, forks, axes, and goads.]

Albert Barnes (revised)	But all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe, and his mattock whenever there was bluntness of edge to their shares and coulters and prong-forks and axes, and to point their goads.
The Emphasized Bible	Howbeit they had a file for the sickles and the mattocks and the three-pronged forks and the axes, —and for setting the goads.
HCSB	The price was two-thirds of a shekel for plowshares and mattocks, and one-third *of a shekel* for pitchforks and axes, and for putting a point on an oxgoad.
NASB	And the charge was two-thirds of a shekel for the plowshares, the mattocks, the forks, and the axes, and to fix the hoes.
NKJV	...and the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads. [A *pim* is about two-thirds of a shekel in weight]
NRSV	The charge was two-thirds of a shekel [Heb., *was a pim*] for the plowshares and for the mattocks, and one-third of a shekel for sharpening the axes and for setting the goads.
Young's Updated LT	...and there has been the file for mattocks, and for coulters, and for three-pronged rakes, and for the axes, and to set up the goads.

As you no doubt observe, there are some serious differences in the way this verse is translated, which often means for rough sledding ahead.

What is the gist of this verse? I don't believe that the pricing for sharpening these tools is given here. I believe that the services available through the Philistine blacksmiths are herein listed. The purpose is to indicate that Israel had none of these skills within Israel; therefore, if Israel could not maintain simple agricultural equipment, surely they could not manufacture their own weapons. This seems to be in keeping with the context.

1Samuel 13:21			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be*	3rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
pᵉtzîyrâh (פְּצִירָה) [pronounced *pᵉtsee-RAW*]	*file;* BDB and Gesenius give the meaning *bluntness*	feminine singular noun with the definite article	Strong's #6477 BDB #823
The meaning of this noun is dubious. We have no philological grounds for determining its meaning. It occurs only in this passage and has no indisputable cognates. However, the closest verb, which shares the first 3 primary Hebrew consonants is pâtsar (פָּצַר) [pronounced *paw-TSAHR*], which means *to push, to press, to urge*. This would suggest that petzîyrâh is a tool rather than a unit of money.			
peh (פֶּה) [pronounced *peh*]	*mouth, edge*	masculine plural noun	Strong's #6310 BDB #804

1Samuel 13:21

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

According to Scofield (and apparently others), the word *pîym* is not the plural of *peh,* but a unit of weight, and what is being referred to is the charges for sharpening these tools (and the word has shown up as a marking on a weight in excavations).[50] However, to me, this interpretation is silly. Such information has no reason to be here. *Peh* is used many times in the Hebrew for the *mouth* of a sword (e.g., Num. 21:24 Deut. 20:13), and here it is not out of the question for it to be in the plural, as we are dealing with several different implements.

Barnes is in agreement here, and offers the translation: But all the Israelites went down to the Philistines to sharpen every man his share, and his coulter, and his axe, and his mattock whenever there was bluntness of edge to their shares and coulters and prong-forks and axes, and to point their goads.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
machărêshâh (מַחֲרֵשָׁה) [pronounced *mah-khuh-ray-SHAW*]	*ploughshare;* possibly the plural for *scythes and sickles*	feminine plural noun with the definite article	Strong's #4281, 4282 BDB #361
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
ʾêth (אֵת) [pronounced *ayth*]	*a ploughshare, a cutting instrument of iron for plowing*	masculine plural noun with the definite article	Strong's #855 BDB #88
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
shᵉlôwshâh (שְׁלוֹשָׁ ה) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral construct	Strong's #7969 BDB #1025.
qilᵉshôwn (קִלְשׁוֹן) [pronounced *kilᵉ-SHOHN*]	*a fine point, fork*	masculine singular noun	Strong's #7053 BDB #887
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510

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[50] See *The New Scofield Reference Bible;* Dr. C.I. Scofield; ©1967 New York·Oxford University Press; p. 335.

1Samuel 13:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qar^edôm (קַרְדֹּם) [pronounced *kahr^e-DOHM*]	*ax-hoe* (a double-sided hoe; one side digs and the other cuts wood)	masculine plural noun with the definite article	Strong's #7134 BDB #899
w^e (or v^e) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced *l^e*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
nâtsab (נָצַב) [pronounced *naw-TSAH^BV*]	*to station oneself, to take one's stand, to stand up, to set something upright, to erect*	Hiphil infinitive construct	Strong's #5324 BDB #662
dâr^{eb}vân (דָּרְבָן) [pronounced *dor^{eB}-VAWN*]	*goad, cattle prod*	masculine singular noun	Strong's #1861 BDB #201

Translation: And [there] was [in Philistia] a file [with] edges [or, *And the bluntness is the edges*...] for scythes (and sickles) and for plowshares and for the three-pronged fork and for the ax-hoes and for setting [the tip] of a goad. You will notice that I have inserted 6 words into this verse in order to make it make English sense (for me, that is a lot of words to insert). That should indicate to you that the details of this translation are going to be difficult.

I don't believe that we have anything here which refers to the actual cost of doing business with the Philistines, as it seems to be irrelevant in this context. Furthermore, there is no real Hebraic support for that interpretation, although there is possible archeological evidence. I have listed the Greek and the various other translations, but will stay with the Hebrew in terms of translation. Now, the biggest problem with the translation which I have offered is the feminine singular noun for *file;* it comes with a definite article but also appears to be affixed to *mouths* (or, *edges*). A noun cannot have a definite article and be in the construct state. Another interpretation is that p^etzîyrâh means *bluntness* and that this word goes with the verb. However, this still does not make perfect sense: And the bluntness is the edges [lit., *mouths*] to the scythes [and sickles] and to the plowshares and to the three-pronged fork and to the ax-hoes and for setting the goads. Whatever it means, since p^etzîyrâh has a definite article and is in agreement in number and gender with the verb, it must be the subject of the verb.

Given the mess of different interpretations given to this verse, it is reasonable to assume that there are problems here with the Hebrew, the key being the word p^etzîyrâh. In any case, even though the exact translation is difficult to ascertain, the gist of this verse is not. If the Israelites need to have any sharpening done on their tools, there only option is to visit the Philistine blacksmith, which would be located in one of the [several] Philistine outposts.[51]

Despite the difficulty of translating this verse, and despite the fact that we do not know all of the details of the Philistine control over Israeli weaponry, there are no great doctrines which are changed, depending upon which way we decide to interpret this verse.

   To close out this verse, let's hear from McGee: *The Philistines had disarmed the Israelites. The Israelites were permitted, however, some farm implements. But in order to sharpen them, they had to go down to*

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[51] There is a possibility that we are speaking of only one Philistine outpost at a time, which moves from city to city (see 2Sam. 23:14). I do not recall any instance of two different outposts being referred to in the same context.

> *the Philistines. In this way the enemy was able to keep an accurate count of what the Israelites had in the way of weapons.*[52]

We have several passages throughout Scripture where the weapons of the Israelites are beaten into plowshares and other farming implements. Here, these implements are mentioned and were brought to Gilgal by the Israelites. These would be their weapons. They would use these plowshares and mattocks as weapons against the Philistines (compare Joel 3:10).

And he was in a day of battle and not found a sword and a spear in a hand of all the people who [were] with Saul and Jonathan; and so she was found to Saul and to Jonathan his son.

1Samuel 13:22

And it was in the day of battle [that there] was not found [an iron] sword or a spear in the hand of any of the people who were with Saul and Jonathan; however, they were found with Saul and his son Jonathan.

And it came to pass that, in the time of this war, that none of the Israelites with Saul and Jonathan possessed an iron sword or spear; however, Saul and Jonathan both had iron weapons.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text   And he was in a day of battle and not found a sword and a spear in a hand of all the people who [were] with Saul and Jonathan; and so she was found to Saul and to Jonathan his son.

Septuagint   And it came to pass in the days of the war of Machmas, that there was not a sword or spear found in the hand of all the people, that were with Saul and Jonathan; but with Saul and Jonathan his son was there found.

Significant differences: The LXX is fairly specific here as to what war we are talking about; the MT seems to indicate a specific battle (although this could be a specific war as well). As is most often the case, the Syriac and Latin are in agreement with the Hebrew; and the differences between the texts are insignificant.

Thought-for-thought translations; paraphrases:

CEV   So, whenever the Israelite soldiers had to go into battle, none of them had a sword or a spear except Saul and his son Jonathan.

NLT   So none of the people of Israel had a sword or spear, except for Saul and Jonathan.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™   So on the day of battle, not one sword or spear could be found among all the troops who were with Saul and Jonathan. But Saul and his son Jonathan had them.

JPS (Tanakh)   Thus on the day of the battle, no sword or spear was to be found in the possession of any of the troops with Saul and Jonathan; only Saul and Jonathan had them.

Literal, almost word-for-word, renderings:

NASB   So it came about on the day of battle that neither sword nor spear was found in the hands of any of the people who were with Saul and Jonathan, but they were found with Saul and his son Jonathan.

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[52] J. Vernon McGee; *I & I1Samuel;* Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; pp. 72–73.

Young's Updated LT   And it has been, in the day of battle, that there has not bee found sword and spear in the hand of any of the people who *are* with Saul and with Jonathan—and there is found to Saul and to Jonathan his son.

What is the gist of this verse? During this particular war, when the Philistines were encamped in Michmash, and Saul and Jonathan were the opposing generals, only Saul and Jonathan had iron weapons.

When the time had come for the Israelites to face the Philistines, the only Israelites with iron weapons were Saul and his son Jonathan. Now, the verse reads as though no one had any weapons at all. However, one cannot look at a verse apart from its context. The context was 3 previous verses dealing with the lack of blacksmiths in Israel, which meant that there was no one in Israel who could work with iron tools and weapons. For that reason, even the agricultural tools of Israel had to be taken to the Philistines to be sharpened. Therefore, it is most reasonable to interpret this as no man there, apart from Saul and Jonathan, possessed *iron* weapons. This does not mean that they were empty-handed soldiers.

1Samuel 13:22a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be*	3ʳᵈ person masculine singular, Qal perfect	Strong's #1961 BDB #224
bᵉ (בְּ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
yôwm (יוֹם) [pronounced *yohm*]	*day, today* (with a definite article)	masculine singular construct	Strong's #3117 BDB #398
milᵉchâmâh (מִלְחָמָה) [pronounced *mil-khaw-MAW*]	*battle, war*	feminine singular noun	Strong's #4421 BDB #536
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lôʾ or lôʾ (לוֹא or לֹא) [pronounced *low*]	*not, no*	negates the word immediately following; the absolute negation	Strong's #3808 BDB #518
mâtsâʾ (מָצָא) [pronounced *maw-TSAW*]	*to acquire, to be found, to be present, to exist*	3ʳᵈ person masculine singular, Niphal perfect	Strong's #4672 BDB #592
chereb (חֶרֶב) [pronounced *khe-REᴮV*]	*sword, knife, dagger; any sharp tool*	feminine singular noun	Strong's #2719 BDB #352
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251

1Samuel 13:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chănîyth (חֲנִית) [pronounced *khuh-NEETH*]	*spear*	feminine singular noun	Strong's #2595 BDB #333
b^e (בְּ) [pronounced *b^{eh}*]	*in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within*	a preposition of proximity	Strong's #none BDB #88
yâd (יַד) [pronounced *yawd*]	*hand*	feminine singular construct	Strong's #3027 BDB #388
kôl (כֹּל) [pronounced *kohl*]	*the whole, all of, the entirety of, all*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced *ĝahm*]	*people*	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who*	relative pronoun	Strong's #834 BDB #81
ʾêth (אֶת) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition	Strong's #854 BDB #85
If you have been paying attention, you have noticed that we have all three homonyms in this chapter.			
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
w^e (or v^e) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
Yôwnâthân (יוֹנָתָן) [pronounced *yoh-naw-THAWN*]	transliterated *Jonathan*	masculine proper noun	Strong's #3129 (& #3083) BDB #220

Translation: And it was in the day of battle and [there] was no sword or spear found in the hand of any the people who were with Saul and Jonathan;... Even though the word *iron* does not occur in this verse, it could be interpreted that no Israelite owned an iron sword or spear. If these are among the 3000 that Saul hand-picked, then that interpretation would make sense, as one would expect the 3000 to own spears and swords, simply because they had just gone to war against the Ammonites. However, the key is that the Israelites fought with bows and arrows and with slings (see, for instance, Judges 20:16). Therefore, we can reasonably interpret this as none of them possessed any type of sword or spear (made out iron), although they probably possessed slings and bows and arrows.

Realize that having a standing army was a new thing in Israel. Everything had not been put together yet. They have slings and bows and arrows, but no spears or swords. Saul had not procured these items and apparently had not taxed for them yet. There were certainly going to be financial constraints which are holding Israel back as well as whatever control the Philistines can exert over them. We live in a wealthy country where credit is king; we have a difficult time conceiving of not being able to buy whatever it is that we want. That is, if you really, really want this

automobile, then there are ways to get it. With a standing army being a new thing in Israel; with a king being a new thing in Israel; with a system of government taxation being a new thing (if it existed at this time—I am speaking apart from Levitical taxation)—given that all of these things are brand new, we should not be shocked that Israel's army lacks iron weapons. They would be expensive; the Philistines would exert whatever control they could to keep the weapons out of the hands of Israel; and the new government of Israel is not going to be organized or funded to the point where they can simply go out and purchase whatever kinds of weapons they desire.

1Samuel 13:22b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (וַ) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
mâtsâ` (מָצָא) [pronounced *maw-TSAW*]	*to acquire, to be found, to be present, to exist*	3rd person feminine singular, Niphal imperfect	Strong's #4672 BDB #592
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
Shâ`ûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wᵉ (or vᵉ) (וְ) [pronounced *weh*]	*and*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced *lᵉ*)	*to, for, towards, in regards to, with reference to, as to, with regards to*	preposition	No Strong's # BDB #510
Yôwnâthân (יוֹנָתָן) [pronounced *yoh-naw-THAWN*]	transliterated *Jonathan*	masculine proper noun	Strong's #3129 (& #3083) BDB #220
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular noun (and a 3rd person masculine singular suffix)	Strong's #1121 BDB #119

Translation: ...however, they were found with respect to Saul and his son Jonathan. This is what you should expect. Saul and Jonathan are the leaders of the land. Saul is king and, for a short time, it appeared as though Jonathon would follow him to the throne. Because of their rank and acquired money, Saul could see to it that both he and his son possessed iron weapons. It is even possible that some of the more high-ranking men possessed iron weapons as well; however, most of Israel had deserted Saul and Jonathan (v. 6); and those who were left did not have the iron weaponry found in Philistia.

Now, you may wonder, if Saul and Jonathan had iron weapons, why didn't their personal staff have the same? Here, we must speculate to some degree. Saul and Jonathan were in charge. Saul was king over Israel for the purpose of defending Israel against all foreign predators, so, if there was even just one iron sword in Israel, then Saul would logically have that sword. Saul trusted Jonathan, his son, with his life. Therefore, Jonathan having iron

weapons was a no-brainer. Now, Saul and his army apparently defeated the Ammonites without iron weapons. Therefore, Saul saw no reason to procure iron weapons for the rest of his men, even for his high-ranking generals (apart from Jonathan).

There would have been a problem of expense. Our army outfits its soldiers were proper weaponry. This was Israel's first stab at a standing army—so this army probably brought their own weapons with them, which were primarily bows and arrows.

Thirdly, the Philistines kept close tabs on Israel to keep them from developing iron weapons. They were able to control Israel to a point where, even just to sharpen their iron tools, they had to use a Philistine blacksmith.

Notice that this verse is careful to confine itself to the men with Saul and Jonathan at that time. There were 600 men with them, out of 3000 and whoever else showed up to help Saul (1Sam. 13:3–4). Nothing is said about those who deserted, and nothing is said about other Israelites who are scattered throughout the land who did not come to assist Saul. The careful wording of this verse would suggest to me that there were a few iron weapons elsewhere in Israel.

Now, obviously if one reads this verse just the way it stands in the Hebrew, it appears as though nothing is said about iron, but simply about weapons. No Israelite owned any weapons, is what this verse means all by itself. However, you cannot take a verse out of its context. The context was 3 previous verses that went on and on about the lack of blacksmiths in Israel and why. Given the time period, the reference would be to iron weapons, not to weapons. The Israelites there probably had slings or bows and arrows, and possibly some brass weapons; however, these would be almost useless against iron weapons. Others did have farm implements, which, again, would be relatively useless against the Philistines. So Saul has gathered the men of Israel to him in Gilgal. He assembles the troops and makes an inspection, and asks each soldier one-by-one, "What weapon have you brought?" And each soldier either has a sling or a bow and some arrows or a farming tool. This is it. This is his army against one huge Philistine army of very, very pissed-off Philistines.

The question that Keil and Delitzsch bring up is, *What about the weapons seized in the war against the Ammonites?* Although nothing is said about seizing Ammonite weapons in 1Sam. 11, we may assume that some were seized. We actually do not know what weapons were used, but, given the passage, we may assume that the two sides were evenly matched, insofar as weapons are concerned, as nothing is said about that. Therefore, we would assume that both sides used bows and arrows and slings, primarily. There may have been a good deal of hand-to-hand combat and the use of farm implements could have occurred. However, there is no indication that the Ammonites had iron weapons, so there were no iron weapons for Israel to seize.[53]

The author of this passage is setting up for us is a hopeless situation. There is a much larger Philistine force north of Saul's small army striking all the cities and villages around with impunity. They have iron weapons and iron chariots which completely outclass what few weapons the Israelites have. In fact, only Saul and Jonathan personally own the latest in weapons technology. Most of Saul's army has deserted him, and they are deserting him more each day. Given the hand-to-hand nature of war, this was, from the human standpoint, not very helpful. The simple fact is that Saul's small army was no match in any way for the Philistine army.

The Latin wisely places this next verse with 1Sam. 14. The idea is, 1Sam. 13 leaves Israel in a hopeless situation. In this next chapter, we see the phenomenal bravery of Jonathan.

And so went out a garrison of Philistines unto a pass of Michmash.	1Samuel 13:23	**Then a garrison of Philistines went out to the pass of Michmash.**

And then the army of the Philistines moved to the pass of Michmash.

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[53] Keil and Delitzsch's explanation is that the Philistines, when they invaded Israel, absconded with the iron weapons belonging to the Israelites. I think that is a much less likely scenario. Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 454.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	And so went out a garrison of Philistines unto a pass of Michmash.
Septuagint	And there went out some from the camp of the Philistines to the place beyond Machmas.

Significant differences:	No significant differences, except that the Latin places this verse with the next chapter.

Thought-for-thought translations; paraphrases:

CEV	The Philistines moved their camp to the pass at Michmash.
NLT	The pass at Micmash had meanwhile been secured by a contingent of the Philistine army.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Now, Philistine troops had gone out to the pass at Michmash.
JPS (Tanakh)	Now the Philistine garrison had marched out to the pass of Michmas.

Literal, almost word-for-word, renderings:

NASB	And the garrison of the Philistines went out to the pass of Michmash.
Young's Updated LT	And the station of the Philistines goes out unto the passage of Michmash.

What is the gist of this verse? Up until this point in time, the Philistine army was running military maneuvers. Now they move out against Israel to the pass of Michmash.

1Samuel 13:23			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa or va (ִו) [pronounced *wah*]	*and so, then*	wâw consecutive	No Strong's # BDB #253
yâtsâʾ (יָצָא) [pronounced *yaw-TZAWH*]	*to go out, to come out, to come forth*	3rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
matstsâb (מַצָּב) [pronounced *matz-TZA^BV*]	*standing-place, station, garrison, post*	masculine singular construct	Strong's #4673 BDB #662
Pᵉlishᵉtîy (פְּלִשְׁתִּי) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	gentilic adjective (acts like a proper noun), masculine plural	Strong's #6430 BDB #814
ʾel (אֶל) [pronounced *el*]	*in, into, toward, unto, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
maʿᵉbâr (מֲעֲבָר) [pronounced *mah-ǵuh^B-VAWR*]	*ford, pass, crossing pass, passage*	masculine singular construct	Strong's #4569 BDB #721

1Samuel 13:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mik^emas (מִכְמָשׂ) [pronounced *mik^e-MAHS*]	transliterated *Michmash*	masculine proper noun	Strong's #4363 BDB #485

Translation: Then a Philistine garrison went out to the pass of Michmash. Obviously, this is a terrible time to come to the end of a chapter. The Philistines have begun to muster their forces against the army of Saul and Jonathan, and no one in their army except for them has a sword or spear. In this verse, the Philistines make their first move toward Saul and his army, going to the pass which is between them.

I should note that Barnes refers to this pass between Geba and Michmash as being *steep and precipitous...over the valley of Suweinit*.[54] I will cover this in more detail in the next chapter. This pass will be mentioned again in Isa. 10:28–29 when the march of the Assyrians is described.

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[54] *Barnes' Notes; 1Samuel to Esther;* F. C. Cook, editor; reprinted 1996 by Baker Books; p. 32.