

# 1 Samuel 19

## 1 Samuel 19:1–23

## Saul Again Tries to Kill David/David Becomes a Fugitive

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**Introduction:** In 1Sam. 19, we have Saul making more attempts on the life of David. In this chapter, his desire to kill David becomes overt to the point that all of their common acquaintances, as well as much of Israel, are cognizant of Saul's evil mission. We have several important things in this chapter: we again see the true character of Jonathan; we see the true character of Michal; and David becomes a fugitive for the remainder of Saul's life.

To give a more detailed account of this chapter: Saul again decides that David has to die, and he tells all of his servants and Jonathan (v. 1). Jonathan recognizes that this is a very real threat, and he goes directly to David and tells him to hide and that he would get back to him (vv. 2–3). Jonathan then convinces his father that David is an asset and a loyal subject, and Saul is convinced (vv. 4–6). David returns to the palace, goes to war and then returns to the palace again, victorious in his battles with the Philistines (vv. 7–8). Saul suddenly makes an attempt on David's life, and again attempted to pin David to the wall with his javelin (vv. 9–10). David escapes and goes home to his wife, Saul's daughter. It is not clear exactly who knows what when David arrives home, but his wife Michal convinces him to surreptitiously leave that very night. She makes his bed look as though someone is sleeping there, David sneaks out the back window, and Saul's officers make two trips to their house to get David, becoming much more insistent the second trip (vv. 11–15). When they discover that David is not sick in bed, but escaped, they brought Michal to Saul. However, instead of standing up for David as her brother did, she tells her father that David threatened her life (vv. 16–17).

David, meanwhile, goes to Samuel. It was Samuel who told him that he would become king over Israel, which seemed to get the ball rolling on a multitude of changes which took place in David's life. They go to Naioth near Ramah, not necessarily to hide out, but because Samuel has a seminary there (v. 18). Saul finds out that David

is in Ramah, and he sends officers there to either arrest or kill (perhaps Saul told them, “Bring David back here—dead or alive!”). However, when they find Samuel at his school of prophets, they are overtaken by the Spirit of God and overpowered, and they begin to speak God’s Word (vv. 19–20). Saul sends two more sets of officers who experience the same thing (v. 21). Finally, Saul goes to Naioth near Ramah, and he is overtaken by the Holy Spirit and he begins to speak God’s Word even as he travels toward Naioth. When he arrives at the school of prophets, he removes his clothes and continues to prophesy while naked. Again, Israel began to circulate the saying, “Is Saul among the prophets?” (vv. 22–24).

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## Jonathan Convinces Saul Not to Seek David’s Life

Slavishly literal:

Moderately literal:

**And so speaks Saul unto Jonathan and unto all his servants to kill David.** 1 Samuel 19:1a **Then Saul proposed to Jonathan and to all his servants to kill David.**

**Soon thereafter, Saul proposed to Jonathan and to all his servants that they assassinate David.**

I should point out that v. 1b is apparently a part of v. 2 as well in some manuscripts (as per Young and *the Amplified Bible*). Since v. 2 makes more sense with 1b attached, I have also altered the translations below to reflect that (therefore, for instance, I have only quoted v. 1a for the NASB below; however, I will quote 1b with v. 2).

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text  
Septuagint

And so speaks Saul unto Jonathan and unto all his servants to kill David.  
And Saul spoke to Jonathan his son, and to all his servants, to slay David.  
[According to the note in Brenton’s appendix, there are a lot of variations on this first verse].

Significant differences: None.

### Thought-for-thought translations; paraphrases:

CEV One day, Saul told his son Jonathan and his officers to kill David.  
NAB Saul discussed his intention of killing David with his son Jonathan and with all his servants.  
NLT Saul now urged his servants and his son Jonathan to assassinate David.  
REB Saul incited Jonathan his son and all his household to kill David.

### Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh) Saul urged his son Jonathan and all his courtiers to kill David.

### Literal, almost word-for-word, renderings:

NASB Now Saul told Jonathan his son and all his servants to put David to death.  
*Young’s Updated LT* And Saul speaks unto Jonathan his son, and unto all his servants, to put David to death.

**What is the gist of this verse?** Saul more than made his plans known to kill David. In this verse, he tries to enlist the help of Jonathan and his officials.

1Samuel 19:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Shâ'ûwl (שָׂאֹוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
'el (אֶל) [pronounced el]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Y <sup>e</sup> hōwnâthân (יְהוֹנָתָן) [pronounced y <sup>e</sup> -hoh-naw-THAWN]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced el]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ebed (עֶבֶד) [pronounced E <sup>b</sup> -ved]	<i>slave, servant</i>	masculine plural noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713
lâmed (לְ) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct	Strong's #4191 BDB #559
'êth (אֶת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## 1Samuel 19:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** [Then Saul proposed to Jonathan and to all his servants to kill David.](#) Saul is doing more here than merely announcing his intention to kill David. He is attempting to enlist the help of Jonathan and his officials.<sup>1</sup> It is possible that Saul recognizes Jonathan's love for David, and is gauging Jonathan's reaction. Or Saul may be expecting that Jonathan will be intimidated and stay out of his way. On the other hand, Saul may be completely oblivious to Jonathan's strong emotions, being cognizant only of his own feelings of hatred toward David. Often the more hypersensitive and/or psychotic that a person becomes, the more likely they are to be completely oblivious to the thoughts and feelings of others. My thinking is that this is Saul's mental state. He announces to his officers, which include Jonathan, that David must be killed. How Jonathan or anyone else feels is probably the last thing on Saul's mind.

An important difference found in this verse and those which follows is, Saul's attempts on David's life become much more overt. Even though he did make two fairly direct attempts on David's life by chunking a spear at David (1Sam. 18:11), this may have been written off by David as a sudden attack of paranoid-delusional behavior on the part of Saul. Despite this attack, Saul kept David in the military (although he apparently demoted David—1Sam. 18:13) and he eventually consented to allow David to marry into his family (1Sam. 18:27). So, what happened was dramatic, but somewhat explicable, and an act that may have been seen by David as an anomaly. However, here, in this verse, Saul clearly announces his intention to kill David.

*Edersheim: And...the story becomes darker and darker. We have marked the progress of murderous thought in the king's mind, from the sudden attack of frenzy to the scarcely self-confessed wish for the death of his victim, to designed exposure of his life, and lastly to a deliberate plan for his destruction. But now all restraints were broken through. Do what he might, David prospered, and all that Saul had attempted had only turned out to the advantage of the son of Jesse. Already he was the king's son-in-law; Michal had given her whole heart to him; constant success had attended those expeditions against the heathen which were to have been his ruin; nay, as might be expected in the circumstances, he had reached the pinnacle of popularity. One dark resolve now settled in the heart of the king, and cast its shadow over every other consideration. David must be murdered. Saul could no longer disguise his purpose from himself, nor keep it from others. He spoke of it openly—even to Jonathan.<sup>2</sup>*

This might be a good place to point out that, all that is found in Scripture does not necessarily meet with God's approval. This is a good example, as very few believers would read this passage and decide, *I guess God wants to kill David.* Here, Scripture merely records the events, without necessarily giving us a clear disapproval. We don't have a v. 1b which reads, *Saul's intent to kill David was bad.* We should know enough doctrine in order to realize that Saul is out of line, and his intent *is* wrong. Now, God clearly allows this, and there will be several reasons why God allows Saul to live and to put David on the run. However, it should not take a theological genius to recognize that Saul's intent and actions are sinful. Now, what I am saying here may seem to be so obvious as to not require commentary. I agree. So, when we get down to v. 17, and Michal lies to her father, we should not understand this act to be approved by God either. This verse tells us: (1) not everything in the Bible is an act

<sup>1</sup> I realize that Keil and Delitzsch tell us that this reads *that he intended to kill him* Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 495); but there is no real indication one way or the other in the Hebrew. It is the context which tells us that Saul is going to use his staff to kill David. First of all, he is speaking to his staff and to Jonathan, which would imply that he seeks their aide; secondly, he sends messengers (again, his staff) on several occasions throughout this chapter to seize David.

<sup>2</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 476.

which God approves of and expects us to imitate; and, (2) the Bible does not stop during a narrative to tell us whether the action described is one approved by God or not. A natural question which would arise out of this is, *how do we tell? How do we read Scripture and figure out what is right and what is wrong?* God provided for the Jew (and for us) the Law of Moses, the 2<sup>nd</sup> through 5<sup>th</sup> books of the Bible, which clearly states what is right and what is wrong. Therefore, anyone reading Samuel should have a reasonable understanding of the Law.

**And Jonathan son of Saul has taken pleasure in David exceedingly and so makes known Jonathan to David to say, “Seeking Saul my father to kill you. And now, take heed please: in the morning stay in a hiding place and hide yourself.** 1Samuel 19:1b–2

**But Saul’s son Jonathan had greatly delighted in David, therefore Jonathan made known to David, saying, “My father Saul is seeking to kill you; therefore, please be careful. Stay in a hiding place in the morning and stay hidden [lit., and hide] yourself.**

**But Saul’s son Jonathan liked David a great deal, and he therefore made Saul’s plans known to David, saying, “My father Saul seeks to kill you; therefore, you must be careful. Find a hiding place and remain there throughout the morning.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text                      And Jonathan son of Saul has taken pleasure in David exceedingly and so makes known Jonathan to David to say, “Seeking Saul my father to kill you. And now, take heed please: in the morning stay in a hiding place and hide yourself.

Septuagint                              And Jonathan, Saul’s son, loved David much; and Jonathan told David, saying, “Saul seeks to kill you. Take heed to yourself, therefore, tomorrow morning, and hide yourself, and dwell in secret.

Significant differences:              Any apparent differences are a matter of translating from the Hebrew into the Greek; in many of this individual places, the Hebrew could have been similarly rendered into the English.

#### **Thought-for-thought translations; paraphrases:**

CEV    But Jonathan liked David a lot, and he warned David, “My father is trying to have you killed, so be very careful. Hide in a field tomorrow morning,... [there are portions of v. 3 in this translation].

NJB    But Jonathan, Saul’s son, held David in great affection, and Jonathan warned David, ‘My father Saul is looking for a way to kill you, so be on your guard tomorrow morning; go into hiding, stay out of sight.

NLT    But Jonathan, because of his close friendship with David, told him what his father was planning. “Tomorrow morning,” he warned him, “you must find a hiding place out in the fields.

#### **Mostly literal renderings (with some occasional paraphrasing):**

*God’s Word*<sup>TM</sup>                              But Saul’s son Jonathan was very fond of David, so he reported to David, “My father Saul is trying to kill you. Please be careful tomorrow morning. Go into hiding, and stay out of sight.

JPS (Tanakh)                              But Saul’s son Jonathan was very fond of David, and Jonathan told David, “My father Saul is bent on killing you. Be on your guard tomorrow morning; get to a secret place and remain in hiding.

#### **Literal, almost word-for-word, renderings:**

NASB

But Jonathan, Saul's son, greatly delighted in David. So Jonathan told David, saying, "Saul my father is seeking to put you to death. Now therefore, please be on guard in the morning, and stay in a secret place and hide yourself.

Young's Updated LT

And Jonathan son of Saul delighted exceedingly in David, and Jonathan declares to David, saying, "Saul my father is seeking to put you to death, and now, take heed, I pray you, in the morning, and you have stayed in a secret place, and have been hidden,...

**What is the gist of this verse?** Jonathan, because of his love for David, immediately goes to David and warns him of Saul's evil intent. Jonathan suggests that David hide himself until he can sort things out with his father.

1Samuel 19:2a (v. 1b in some manuscripts)			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
Y <sup>e</sup> hōwnâthân (יְהוֹנָתָן) [pronounced <i>y<sup>e</sup>-hoh-naw-THAWN</i> ]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220
bên (בֶּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shâ'ûwl (שׂוֹאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
châphêts (חָפֵץ) [pronounced <i>khaw-FATES</i> ]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2654 BDB #342
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
m <sup>e</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** But Saul's son Jonathan had greatly delighted in David,... As we have already observed, Jonathan took an immediate liking to David (1Sam. 18:1, 3–4). And, as has been pointed out, two men can have a great love for one another without being gay.

1Samuel 19:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

## 1Samuel 19:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
Y <sup>e</sup> hōwnâthân (יְהוֹנָתָן) [pronounced y <sup>e</sup> -hoh-naw-THAWN]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
bâqash (בָּקַשׁ) [pronounced baw-KAHSH]	<i>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</i>	Qal active participle	Strong's #1245 BDB #134
Shâ`ûwl (שָׁאוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
ʾâb (אָב) [pronounced aw <sup>o</sup> v]	<i>father</i> , both as the head of a household or clan	masculine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #1 BDB #3
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mûwth (מוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #4191 BDB #559

**Translation:** ...therefore Jonathan made known to David, saying, “My father Saul is seeking to kill you;... Saul told Jonathan his plans, hoping to enlist Jonathan to help him assassinate David. Jonathan instead goes to David and informs him of Saul’s plan. Now you may think, *doesn’t David know this already? After all, Saul did try to kill him twice in the palace.* Mental illness can be a state which comes and goes; a person can be normal and lucid one moment, and way out there the next. So, on one occasion (or possibly twice), Saul attempted to kill David. However, that was weeks or even months ago. David does not know if this is going to occur again; whether Saul has snapped out of it; after all, David is now his son-in-law and his wife, Saul’s daughter, loves him. It would be easy to understand that David would think that Saul has snapped out of it. What man would kill his own son-in-law

whom his daughter dearly loves? However, suddenly, Saul has made his plans to kill David more public (now, all his servants and his son Jonathan—and possibly the rest of his sons know).

Also, this is probably the first time that Jonathan is fully aware of his father's intention. It would have been out of character for David to go to Jonathan and say, "Hey, your old man tried to kill my last night while I was playing music for him." However, at this point, Jonathan hears this from his father's mouth directly, which concerns him greatly.

### 1Samuel 19:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (הַתְּהָ) [pronounced ʿaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ʿattâh mean <i>and so, thus, things being so, therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to be kept, to be preserved; to be careful; to abstain oneself [from anything]; to beware [of anything]; to care [for something]; to take heed</i>	2 <sup>nd</sup> person masculine singular, Niphal imperative	Strong's #8104 BDB #1036
nâʾ (נֶאֱ) [pronounced <i>naw</i> ]	<i>please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	particle of entreaty	Strong's #4994 BDB #609

**Translation:** ...therefore, please be careful. Jonathan knows that Saul has become more overt about his desire to kill David, even to the point of enlisting Jonathan's help. He therefore warns David to be careful.

### 1Samuel 19:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i> ]	<i>morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>sh</sup>V</i> ]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3427 BDB #442



## 1Samuel 19:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
çêther (סֶתֶר) [pronounced SAY-ther]	<i>a covering, a hiding place, secrecy, privately</i>	masculine singular noun with the definite article	Strong's #5643 BDB #712
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
châbâ' (חָבֵא) [pronounced khaw <sup>b</sup> -VAW]	<i>to hide oneself; to lie hiding; [fleeing away] secretly</i>	2 <sup>nd</sup> person masculine singular, Niphal perfect	Strong's #2244 BDB #285

**Translation:** [Stay in a hiding place in the morning and stay hidden](#) [lit., *and hide yourself*]. David is told to find a good hiding place and to remain there until the morning. Apparently, this intention of Saul's has just been announced and Jonathan then ran to David to tell him. Jonathan no doubt will return to his father and try to determine what Saul's next moves are.

You may wonder, doesn't Saul know how Jonathan feels? Why doesn't he intentionally leave Jonathan out of the loop? Saul, recall, is wack. He's confused, he's jealous, he is angry, he is filled with both hatred and fear. These are some pretty strong emotions. Therefore, he does not give a rip about what Jonathan thinks. After all, he is king and he is Jonathan's father. Therefore, whatever he says pretty much goes—at least in his own mind. Furthermore, someone who is that obsessed often loses a great deal of perception. Saul probably does not recognize the depth and strength of Jonathan's feelings. Saul's actions throughout the next few chapters indicate that he is not fully cognizant of the bond between his son Jonathan and David. Saul is assuming that his son's loyalties will be toward him, and not toward David. Therefore, Jonathan is going to be privy to most of the moves that Saul will make.

**And I, I will go out and I have stood to a hand of my father in the field which you [are] there and I, I will speak in you unto my father and I have seen what and I have made [it] known to you."**

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**And I, [even] I will go out and stand next to my father in the field where you [are]. And I will speak before you to my father and [if] I see anything, then I will make [it] known to you."**

**At this time, I will go with my father out to the field where you are hiding and I will speak with him near you. If I see anything, then I will make this known to you.**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And I, I will go out and I have stood to a hand of my father in the field which you [are] there and I, I will speak in you unto my father and I have seen what and I have made [it] known to you."

##### Septuagint

And I will go forth and stand near my father in the field where you will be and I will speak concerning you to my father; and I will see what his answer may be, and I will tell you."

Significant differences: No significant differences.

**Thought-for-thought translations; paraphrases:**

- CEV Hide in a field tomorrow morning, and I'll bring him there. Then I'll talk to him about you, and if I find out anything, I'll let you know."
- NJB I shall go out and keep my father company in the countryside where you will be, and shall talk to my father about you; I shall see what the situation is and then tell you.
- NLT I'll ask my father to go out there with me, and I'll talk to him about you. Then I'll tell you everything I can find out."
- REB I shall come out and join my father in the open country where you are and speak to him about you, and if I discover anything I shall tell you.'

**Mostly literal renderings (with some occasional paraphrasing):**

- God's Word™ I'll go out and stand beside my father in the field where you'll be. I'll speak with my father about you. If I find out anything, I'll tell you."
- JPS (Tanakh) I will go out and stand next to my father in the field where you will be, and I will speak to my father about you. If I learn anything, I will tell you."

**Literal, almost word-for-word, renderings:**

- NASB "And I will go out and stand beside my father in the field where you are, and I will speak with my father about you; if I find out anything, then I shall tell you."
- Young's Updated LT ...and I—I go out, and have stood by the side of my father in the field where you are, and I speak of you unto my father, and I have seen what *is coming*, and I have declared *it* to you."

I must admit that the first time that I read this, and in reading each additional translation, this verse made little sense to me. Jonathan says that he will get his father out to the field where David is hiding and talk to him, and if he finds out anything, then he will tell David. Well, this made very little sense to me because if Jonathan is going to talk to his father in the same place that David is, then he wouldn't have to tell David what Saul said, because David will be right there and he could hear it for himself. However, the key is the translation, and pretty much all of the translators got it wrong (although Young was close).

**What is the gist of this verse?** Jonathan shares his plan with David. He is going to get his father to speak while he is near David in the field where David is hiding. If Jonathan sees anything, then he will make this known to David as well.

1Samuel 19:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
yâtsâ' (צָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go out, to come out, to come forth</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #3318 BDB #422

## 1Samuel 19:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâmad (אָמַד) [pronounced <i>gaw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	1 <sup>st</sup> person plural, Qal perfect	Strong's #5975 BDB #763
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun	Strong's #3027 BDB #388
Yâd as a construct and the lâmed preposition are literally rendered <i>to a hand of</i> ; together, they mean <i>to the side of, beside, next to</i> .			
ʾâb (אָב) [pronounced <i>aw<sup>b</sup>v</i> ]	<i>father</i> , both as the head of a household or clan	masculine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #1 BDB #3
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i> ]	<i>field, land, open field, open country</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
ʾâsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʾattâh (אַתָּה) [pronounced <i>ah<sup>t</sup>-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there, thither, whither</i>	adverb	Strong's #8033 BDB #1027

**Translation:** *And I, [even] I will go out and stand next to my father in the field where you [are].* David is to go out and hide in a field, and Jonathan suggests here that he get his father out to that same field. Now, there must have been a great deal of trust between these men, because this could just as easily be a trap. However, Jonathan wants David to be able to hear with his own ears just exactly what Saul has to say.

Robert Gordon suggests that *David was advised to hide where he would have a good view of what was going on, and would be able to assess Saul's attitude for himself. Jonathan could then elaborate on the detail. Whether Jonathan's drawing his father into the field would make it easier for him to meet David afterwards without incurring suspicion is less certain. That David stays within earshot (?) Of the conversation, and yet needs to be informed about it, is not necessarily a sign of a composite narrative, for, even if Jonathan contrived to bring his father within yards of David's hiding-place, he could not tell in advance how much David would hear.*<sup>3</sup>

<sup>3</sup> Robert Gordon, *1 & 2 Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 163.

## 1Samuel 19:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
dâbar (דַּבַּר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 <sup>st</sup> person singular, Piel imperfect	Strong's #1696 BDB #180
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʾattâh (אַתָּה) [pronounced <i>ah<sup>t</sup>-TAW</i> ]	<i>you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
ʾel (אֶל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʾâb (אָב) [pronounced <i>aw<sup>b</sup>v</i> ]	<i>father, both as the head of a household or clan</i>	masculine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #1 BDB #3

**Translation:** *And I will speak before you to my father...* The bêyth preposition is a preposition of proximity. Although it can be used in the sense of *concerning, in respect to, on account of*, it is usually rendered *in, into, by, near, with, before, against*. Certainly, Jonathan is going to be speaking to Saul about David; however, the key here is that he will be speaking to his father Saul *near* David; *in the presence of* David; *before* David. Most translators did not render this accurately because it makes very little sense when combined with their translation of the second half of this verse. However, if both portions of the verse are rendered accurately, then it all makes sense.

## 1Samuel 19:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
râʾâh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #7200 BDB #906

1Samuel 19:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מַה) [pronounced maw]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
nâgad (נִגַּדְתִּי) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #5046 BDB #616
lâmed (לְ) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	No Strong's # BDB #510

**Translation:** ...and [if] I see anything, then I will make [it] known to you.” David is going to be within hearing range of Saul and Jonathan. Now, I don’t know what the landscape was like or how David would hide that close, but I used to live in a house that if you stepped out the back door and walked into the forest, you only needed to walk about 10–15 yards and you could no longer see the house, as the woods were so thick (this was almost swampland in Texas). So David would be in a place where he could not see Saul and Jonathan, but he could hear them. What Jonathan is saying here is that, if *he* sees anything—that is, if he sees anything that David is unable to see—then he will make this known to him.

As has been mentioned, Saul is not fully cognizant of Jonathan’s bond with David. He has assumed that his own psychotic emotions supercede Jonathan’s friendship. Therefore here, in this context, as well as in 1Sam. 20, Saul will make known to Jonathan most of his intended moves (as Jonathan is a part of Saul’s senior staff). And, preview of coming attractions, when Saul realizes that Jonathan takes David’s side, he will accuse David of sedition and of alienating his own son from him.

**And so speaks Jonathan in David good unto his father and so he says unto him, “Does not sin the king in his servant in David because he has not sinned to you; and because his deeds [have been] good to you exceedingly.**

1Samuel  
19:4

**So Jonathan spoke well concerning David to his father, and he said to him, “The king will not sin against his servant—against David—because he has not sinned with respect to you; and because his deeds [have been] extremely beneficial to you.**

**So Jonathan spoke well of David to his father, saying, “Do not sin against David, your servant, because he has never sinned in any way against you. In fact, his deeds have been extremely beneficial to you.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

And so speaks Jonathan in David good unto his father and so he says unto him, “Does not sin the king in his servant in David because he has not sinned to you; and because his deeds [have been] good to you exceedingly.

Septuagint                      And Jonathan spoke favorably concerning David to Saul his father, and said to him, "Let not the king sin against your servant David, for he has not sinned against you, and his deeds [are] very good.

Significant differences:        No significant differences.

**Thought-for-thought translations; paraphrases:**

NLT                                The next morning Jonathan spoke with his father about David, saying many good things about him. "Please don't sin against David," Jonathan pleaded. "He's never done anything to harm you. He has always helped you in any way he could.

REB                                Jonathan spoke up for David to his father Saul and said to him, 'Sir, do not wrong your servant David; he has not wronged you; his achievements have all benefitted you greatly.

TEV                                Jonathan praised David to Saul and said, "Sir, don't do wrong to your servant David. He has never done you any wrong; on the contrary, everything he has done has been a great help to you.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™                      So Jonathan spoke well of David to his father Saul. "You should not commit a sin against your servant David," he said. "He hasn't sinned against you. Instead, he has done some very fine things for you:...

JPS (Tanakh)                      So Jonathan spoke well of David to his father Saul. He said to him, "Let not Your Majesty wrong his servant David, for he has not wronged you; indeed, all his actions have been very much to your advantage.

**Literal, almost word-for-word, renderings:**

NASB                                Then Jonathan spoke well of David to Saul his father, and said to him, "Do not let the king sin against his servant David, since he has not sinned against you, and since his deeds *have been* very beneficial [lit., *good*] to you.

Young's Updated LT              And Jonathan speaks good of David unto Saul his father, and says unto hi, "Let not the king sin against his servant, against David, because he has not sinned against you, and because his works for you are very good;...

**What is the gist of this verse?** Jonathan sets everything up so that he and Saul and certainly some witnesses are out in a field; and David is nearby, within hearing range. Jonathan speaks well of David, pointing out that David has not done anything which wrongs the king; which is why Saul should not sin against David.

1Samuel 19:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	and so, then	wāw consecutive	No Strong's # BDB #253

## 1Samuel 19:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Y <sup>e</sup> hōwnâthân (יְהוֹנָתָן) [pronounced y <sup>e</sup> -hoh-naw-THAWN]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, with, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of fuctions	Strong's #none BDB #88
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
tôwb (טוֹב) [pronounced toe <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better</i>	adjective which acts like a substantive	Strong's #2896 BDB #373
ʿel (עַל) [pronounced el]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿâb (אָב) [pronounced aw <sup>b</sup> v]	<i>father</i> , both as the head of a household or clan	masculine singular noun with a 3 <sup>rd</sup> person singular suffix	Strong's #1 BDB #3

**Translation:** [So Jonathan spoke well concerning David to his father,...](#) Jonathan speaks well of David to his father. Although we may not be given the entire conversation, we have it summed up in this verse. Jonathan and others, will, on several occasions, attempt to reason with his father concerning David's loyalty (see also 1Sam. 20:32 22:14). If you are normal and the logic for a position is clear and irrefutable, you figure that all you need to do is to present these facts to another person, and they will agree with you. Let me set you straight: when dealing with an irrational woman, no amount of logic will get you anywhere at anytime. When dealing with someone like Saul, no logical argument is going to sway him for very long (this argument of Jonathan's will apparently reach Saul for a time).

## 1Samuel 19:4b

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

## 1Samuel 19:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced el]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
ʾal (אֲלֹ) [pronounced al]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
châṭâʾ (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2398 BDB #306
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ʿebed (עֶבֶד) [pronounced ĠE <sup>B</sup> -ved]	<i>slave, servant</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
lôʾ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châṭâʾ (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306



## 1Samuel 19:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with a 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

Note the difference of the prepositions. A couple words back, Jonathan says that “[The king will not sin against David...](#)”, which indicates that Saul had a specific action in mind which would be directly against David. The Jonathan offers his reasoning: “[...because he has not sinned with respect to you.](#)” David has clearly never done anything directly against Saul. However, this is not the point that Jonathan is making. David has not sinned at all *with respect* to Saul. This is a very general statement indicating that David has never done anything even remotely wrong with respect to Saul.

**Translation:** [...and he said to him, “The king will not sin against his servant—against David—because he has not sinned with respect to you;...”](#) You will note the protocol here. Jonathan does not use the imperative mood, but he instead uses the 3<sup>rd</sup> person masculine singular, Qal imperfect of *to sin*. He says, “The king will not sin with against David, because David has not sinned with respect to him.”

In fact, this portion of v. 4 is a miniature lesson in Hebrew. The first time we find *châtâ`* (*to sin*), it is in the imperfect tense, meaning that it is incomplete action. Saul has not completed his sin against David. He has so far only announced his intentions with respect to David. However, the second time the verb is used, it is in the perfect tense, which is completed action. Up until that point in time, David had not sinned against Saul.

Secondly, note the difference of prepositions. It reads that Saul should not sin *against* David; however, we are then told that David has not sinned *with respect to* Saul. Saul has a specific sin in mind to commit against David: murder. However, David has not sinned in any way with respect to Saul. That is, one could not find any actions which even could be remotely considered as sins against Saul.

Jonathan will make a similar argument to his father in the next chapter when Saul realizes that Jonathan has subverted his plans to kill David (1Sam. 20:30–33). However, at that point, it will be clear to Jonathan that Saul can no longer be reasoned with (1Sam. 20:34).

## 1Samuel 19:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ma`āseh (הַעֲשָׂה) [pronounced <i>mah-ga-SEH</i> ]	<i>deeds, works, production, that which is done</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4639 BDB #795

1Samuel 19:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭōwb (טוֹב) [pronounced toe <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better</i>	adjective which acts like a substantive	Strong's #2896 BDB #373
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with a 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
m <sup>e</sup> ôd (מְּוֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** ...and because his deeds [have been] extremely beneficial to you. Jonathan adds to his explanation. It is not simply that David hasn't sinned against Saul but that what David has done has benefitted the king greatly. Saul's directive to kill David makes little sense—in no way can David be construed of as an enemy of Saul's. In fact, he is one of Saul's greatest allies.

I want you to recall that David would be a challenge to Jonathan for the throne. Jonathan is one of the persons who is in line for the throne; however, if David becomes king, Jonathan would lose all claims to the throne. Also recognize that Jonathan has already heard Saul's realization that the people favor David over his father (1Sam. 18:7–8, 14–16). Jonathan, no doubt, has already considered the fact that David may become king over Israel. However, Jonathan has a sense of integrity and places friendship above any personal ambition that he might have. Jonathan understands that God's will is God's will, and that there is no reason to run counter to God—his own father is a prime example of this.

**Application:** Your personal ambition should never ever supplant personal integrity. I can almost guarantee that you will be tested on this.

And so he places his soul in his palm and so he strikes down the Philistine and so does Y<sup>e</sup>howah a deliverance great to all Israel. You saw and so you rejoice—and to why do you sin in blood innocent to kill David for nothing?"

1Samuel  
19:5

He risked his life [lit., he placed his soul in his palm] and struck down the Philistine, and Y<sup>e</sup>howah [through him] delivered [lit., made a great deliverance for] all Israel. You saw [this] and you [still] rejoice so why do you [now] sin against innocent blood, [desiring] to kill David without cause?"

David risked his life when he faced down and killed that Philistine; and Jehovah effected a great deliverance for all Israel through him. You yourself saw this with your own eyes and Israel even today rejoices over this victory—so why do you desire to kill David and thus sin against an innocent person?"

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate

And he put his life in his hand, and struck down the Philistine, and the Lord has brought about a great salvation for all Israel. You saw it and rejoiced. Why therefore wilt you sin against innocent blood, by killing David, who is without fault?

Masoretic Text

And so he places his soul in his palm and so he strikes down the Philistine and so does Y<sup>e</sup>howah a deliverance great to all Israel. You saw and so you rejoice—and to why do you sin in blood innocent to kill David for nothing?"

Septuagint                      And he put his life in his hand, and struck the Philistine, and the Lord brought a great deliverance; and all Israel saw and rejoiced; why then do you sin against innocent blood, to slay David without a cause?"

Significant differences:        The primary difference is, Saul saw and rejoiced in the Latin, Hebrew and Syriac concerning David's victories; in the Greek, it is Israel which saw and rejoiced.

#### Thought-for-thought translations; paraphrases:

CEV                                The next morning, Jonathan reminded Saul about the many good things David had done for him. Then he said, "Why do you want to kill David? He hasn't done anything to you. He has served in your army and has always done what's best for you. He even risked his life to kill Goliath. The LORD helped Israel win a great victory that day, and it made you happy." [The CEV combined vv. 4–5, so I have presented them both here].

NLT                                Have you forgotten about the time he risked his life to kill the Philistine giant and how the LORD brought a great victory to Israel as a result? You were certainly happy about it then. Why should you murder an innocent man like David? There is no reason for it at all!"

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™                      He risked his life and killed the Philistine Goliath, and the LORD gave all Israel a great victory. When you saw it, you rejoiced. Why then should you sin by shedding David's innocent blood for no reason?"

JPS (Tanakh)                      He took his life in his hands and killed the Philistine, and the LORD wrought a great victory for all Israel. You saw it and rejoiced. Why then should you incur the guilt of shedding the blood of an innocent man, killing David without cause?"

#### Literal, almost word-for-word, renderings:

NASB                                "For he took his life in his hand and struck the Philistine, and the LORD brought about a great deliverance for all Israel; you saw *it* and rejoiced. Why then will you sin against innocent blood, by putting David to death without a cause?"

Young's Updated LT                ...yea, he puts his life in his hand, and strikes down the Philistine, and Jehovah works a great salvation for all Israel; you have seen and have rejoiced, and why do you sin against innocent blood, to put David to death for nothing?"

**What is the gist of this verse?** In v. 5, Jonathan continues his compelling argument on behalf of David. Saul observed that David risked his own life and killed Goliath, by the deliverance of God; which act delivered all of Israel. Saul himself observed and rejoiced at this victory. Therefore, Jonathan asks his father, "Why would you sin against an innocent person and execute David for no reason?"

### 1Samuel 19:5a

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

## 1Samuel 19:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (ס׳יַם) [pronounced seem]; also spelled sūwm (ס׳וּמ) [pronounced soom]	<i>to put, to place, to set, to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7760 BDB #962
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #5315 BDB #659
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
wa or va (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
P <sup>e</sup> lish <sup>e</sup> tîy (פְּלִשְׁתִּי) [pronounced p <sup>e</sup> -lish-TEE]	transliterated <i>Philistine</i>	masculine singular gentilic adjective (acts like a proper noun) with the definite article	Strong's #6430 BDB #814

**Translation:** **He risked his life** [lit., *he placed his soul in his palm*] **and struck down the Philistine,...** Recall the Goliath came out and challenged Israel for 40 days and no one, including Saul, was willing to face him (1Sam. 17). David put his own life at risk when he faced (and killed) this Philistine.

David's fight with Goliath is legend. Those who know little or nothing about Scripture know something about David and Goliath. For 40 days, Goliath paraded his huge personage before all of Saul's army, asking for them to send out but one man to do battle, to settle the war between the Israelites and the Philistines. For 40 days, no man came forward from the ranks of Israel. And then when David brought supplies to his brothers, he hears this Philistine rag on Israel's army, he hears what Saul will do for the man who defeats Goliath, and he stands up to the giant.

1Samuel 19:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
t <sup>e</sup> shûw'âh (תְּשׁוּבָה) [pronounced <i>t<sup>e</sup>-shoo-GAW</i> ]	<i>deliverance, salvation</i>	feminine singular noun	Strong's #8668 BDB #448
g <sup>e</sup> dôlôwth (גְּדֹלוֹת) [pronounced <i>g<sup>e</sup>-doh-LOHTH</i> ]	<i>great things, mighty things, immutable things, significant things, astonishing things; proud things, impious things</i>	feminine singular adjective	Strong's #1419 BDB #152
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with a 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

**Translation:** ...and Y<sup>e</sup>howah [through him] delivered [lit., *made a great deliverance for*] all Israel. Jonathan recognizes that it was God who, through David, delivered Israel. Had not David been willing to risk his life, Israel could be enslaved to the Philistines. The only portion of Jonathan's argument which is recorded is the more general statement of the previous verse and the more specific statement of this verse. We know that David has been on at least four tours of duty in the armed forces (1Sam. 18:5, 13–14, 27 19:8). Because there is little emphasis given to these tours of duty, we have no idea as to how long David has been a soldier for Saul. No doubt Jonathan brought up specific instances of David's heroism in battle (bearing in mind that he was careful not to reintroduce Saul to the painful times when the people appeared to sing David's praises over his).

The words used here are very specific, intending to bring Saul back to something which he himself said several decades previous. Saul had just led his army so that they were victorious over the Ammonites and he said this: "Not a man will be put to death this day, for today, Jehovah has accomplished deliverance in Israel." (1Sam. 11:13). Jonathan is attempting to bring his father back to a period of time prior to his mental illness.

## 1Samuel 19:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ`âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #7200 BDB #906
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
sâmach (שָׂמַח) [pronounced saw-MAHKH]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #8055 BDB #970

Owen lists this as a 3<sup>rd</sup> person masculine singular, Qal imperfect verb; however, it could either be a 2<sup>nd</sup> person masculine singular, Qal imperfect or a 3<sup>rd</sup> person feminine singular, Qal imperfect.

*Israel*, by the way, takes on a 3<sup>rd</sup> person masculine singular verb.

**Translation:** *You saw [this] and you [still] rejoice...* This phrase jumps out at you. Jonathan is giving this narrative as to why Saul is out of line for trying to kill David; and between each point, he says *and so*. However, here, Jonathan simply says: “*You observed this yourself!*” It’s like Jonathan slapped Saul in the head to get his attention. Jonathan uses a perfect tense and follows this with the imperfect tense of *to rejoice*; “*...you saw [this] [a completed action in the past] and you [continue to] rejoice [an act which is ongoing].*” The imperfect tense means that this is an incomplete action. Saul is still rejoicing over David’s victories even to this day.

In Jonathan’s mind, he cannot understand at all what his father Saul is thinking. How can Saul have observed David’s victories—victories which he still celebrates—and yet desire to kill David. This does not fit into Jonathan’s brain.

## 1Samuel 19:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (לְ) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence.			
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2398 BDB #306

## 1Samuel 19:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood</i>	masculine singular noun	Strong's #1818 BDB #196
nâqîy (נָקִי) [pronounced naw-KEE]	<i>acquitted, clean, cleared, free from, unpunished, innocent</i>	masculine singular adjective	Strong's #5355 BDB #667
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mûwth (מָוֹת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct	Strong's #4191 BDB #559
êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
chinnâm (כִּנָּם) [pronounced khin-NAHM]	<i>gratuitous, freely, for nothing; without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336

**Translation:** ...so why do you [now] sin against innocent blood, [desiring] to kill David without cause?" Jonathan makes his point with a rhetorical question. He is not asking Saul to explain his reasons—he is making it clear as to why Saul is completely out of line. Saul's intent is to kill David (the infinitive often speaks of intent and purpose); in doing so, Saul would be sinning against innocent blood.

This 5<sup>th</sup> verse takes things up a notch. Not only has David never done anything remotely against Saul (v. 4), but Saul and all Israel have benefitted because of David's very activities. David is a selfless, national hero who pulled Saul's bacon out of the fire. "Now you want to kill David because he saved you? How much sense does that make?" Jonathan asks his father.

You will note that there is a lot less formality here, as Jonathan reaches a crescendo in his argument. There is no carefully couched language; Jonathan is not carefully avoiding stepping on Saul's toes. He lays it on the line and pulls no punches. He does not call his father an idiot, although that would have been apropos.

**And so hearkens Saul to a voice of Jonathan and so swears Saul, "A life of Y<sup>e</sup>howah if he is killed."**

1Samuel  
19:6

**Saul listened to the voice of Jonathan and he [lit., Saul] swore, "The life of Y<sup>e</sup>howah if he is assassinated."**

**Saul listened intently to Jonathan, and then swore to him, "My life is God's if he is assassinated."**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And when Saul heard this, he was appeased with the words of Jonathan, and he swore, "As the Lord liveth, he shall not be slain."
Masoretic Text	And so hearkens Saul to a voice of Jonathan and so swears Saul, "A life of Y <sup>e</sup> howah if he is killed."
Peshitta	And Saul listened to the voice of Jonathan his son; and Saul swore, saying, "As the LORD lives, he will not be put to death."
Septuagint	And Saul hearkened to the voice of Jonathan, and Saul swore, saying, "The Lord lives if he dies."

Significant differences: Although the oath requires some sorting out, there are no fundamental differences. The Latin and Syriac reasonably interpret the meaning of the oath.

**Thought-for-thought translations; paraphrases:**

CEV	Saul agreed and promised, "I swear by the living LORD that I won't have David killed!"
TEV	Saul was convinced by what Jonathan said and made a vow in the LORD's name that he would not kill David.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™	Saul listened to Jonathan, and he promised, "I solemnly swear, as the LORD lives, he will not be killed."
JPS (Tanakh)	Saul heeded Jonathan's plea, and Saul swore, "As the LORD lives, he shall not be put to death!"

**Literal, almost word-for-word, renderings:**

NASB	And Saul listened to the voice of Jonathan, and Saul vowed, "As the LORD lives, he shall not be put to death."
Young's Updated LT	And Saul hearkens to the voice of Jonathan, and Saul swears, "Jehovah lives—he does not die."

**What is the gist of this verse?** Saul listens to the passionate argument of his son, and swears that he will not try to kill David.

1Samuel 19:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wāw consecutive	No Strong's # BDB #253
shâma <sup>ʿ</sup> (שָׁמַעַ) [pronounced shaw-MAHG]	<i>to listen, to hear, to listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, to listen and take note of, to listen and be cognizant of</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8085 BDB #1033



## 1Samuel 19:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shâ`ûwl (לֹאֲוֹל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
Y <sup>e</sup> hōwnâthân (יְהוֹנָתָן) [pronounced <i>y<sup>e</sup>-hoh-naw-THAWN</i> ]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220

**Translation:** [Saul listened to the voice of Jonathan...](#) Saul did have his lucid moments. He was not a raving lunatic all of the time. God sent this evil spirit to torment and trouble him, but it was not something which could not be controlled. Here Saul is having a very clear, unperturbed time with Jonathan, and he listens intently to what Jonathan has to say, with the intention of following Jonathan's advice.

We, unfortunately, do not have a word like *shâma`* in the English language. They did in Old English: *to hearken*. It was more than simply listening to what someone else had to say. It often meant to listen intently and then to act upon the advice, direction or mandates of the speaker. Saul respects and loves his son Jonathan probably more than Jesse loves his son David. He recognizes Jonathan's logic, and can pose no counter argument.

## 1Samuel 19:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâba <sup>c</sup> (שָׁבַע) [pronounced <i>shaw<sup>b</sup>-VAHG</i> ]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7650 BDB #989
Shâ`ûwl (לֹאֲוֹל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
chay (חַי) [pronounced <i>KHAH-ee</i> ]	<i>living, alive</i>	adjective construct	Strong's #2416 BDB #311
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## 1Samuel 19:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>to be executed, to be killed, to be assassinated</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

The Hophal is the passive of the Hiphil.

**Translation:** ...and he [lit., Saul] swore, “The life of Y<sup>e</sup>howah if he is assassinated.” Few translators render this literally, as it would cause many readers to be nonplused. The idea is that Saul is swearing on his own life that David would not be assassinated. This sounds great, but, unfortunately, Saul is not a man to keep his word. He either lied or stretched the truth, when the actual truth would have put him in a bad light (1Sam. 13:10–14 15:9–21). Saul has made foolish oaths and did not keep them (1Sam. 14:24, 27, 43–45). So, even though Saul is probably saying this in all sincerity, it means very little. It reminds me of a roommate that I had once—he was willing to promise anything and he always was able to find an excuse. His word and sincerity were meaningless (and he *knew* how to appear sincere). But whatever came out of his mouth could be depended upon to be a lie, an excuse or a meaningless promise. He had no personal integrity. I have had specific tenants like this as well; they would make sincere promises, and very possibly believe these promises themselves; but they would rarely if ever follow through. This is Saul. The best that we can hope for is a short reprieve (a fact which Jonathan may or may not be aware of).

**Application:** The principle is this: for there to be any connection between what a person says and does depends entirely upon their own personal character. I have known parents to trust the words of their son or daughter even when their children lied right to their face. This does not build character in your son or daughter for you to believe everything they say. You raised them. You spend more time with them than anyone else (I hope). Therefore, you should know whether they have any personal integrity or not. And if you don't know, you need to find out. When a child makes their first statement of truth to you, where there is a meaningful outcome depending upon whether they are telling the truth or not, then you need to make sure that they are telling you the truth. You need to know your child at a very early age and be able to determine whether they can be trusted or not. And, periodically you need to check this out, because kids change.

**Application:** Some things are easy: if a child promises to do something, do they follow through? Do you have to hassle them in order to get them to follow through? Do they make promises simply to put off doing something indefinitely? To teach a child the importance of standing by what he or she says is a fundamental lesson of growing up. It does not matter how screwed up today's society is—you still need to teach your child that their word is their bond; that what they say should be something everyone else can depend upon.

And so calls Jonathan to David and so he makes known to him all the words the these. And so brings Jonathan David unto Saul and so he is to his faces as yesterday, three days ago.

1Samuel  
19:7

Then Jonathan called to David and made known to him all these words. So Jonathan brought David to Saul and he was in his presence as before.

Then Jonathan called to David and he made known to him all that was said. So Jonathan brought David back to Saul and David was in the presence of Saul as he had been before.

Here is how others have translated this verse:

### Ancient texts:

**Masoretic Text** And so calls Jonathan to David and so he makes known to him all the words the these. And so brings Jonathan David unto Saul and so he is to his faces as yesterday, three days ago.

**Septuagint** And Jonathan called David, and told him all these words; and Jonathan brought David in to Saul, and he was before him as in former times.

Significant differences: No significant differences.

### Thought-for-thought translations; paraphrases:

**CEV** Jonathan called to David and told him what Saul had said. Then he brought David to Saul, and David served in Saul's army just as he had done before.

**NLT** Afterward Jonathan called David and told him what had happened. Then he took David to see Saul, and everything was as it had been before.

### Mostly literal renderings (with some occasional paraphrasing):

**God's Word™** Jonathan told David all of this. Then Jonathan took David to Saul. So David was returned to his former status in Saul's court.

**JPS (Tanakh)** Jonathan called David, and Jonathan told him all this. Then Jonathan brought David to Saul, and he served him as before.

### Literal, almost word-for-word, renderings:

**NASB** Then Jonathan called David, and Jonathan told him all these words. And Jonathan brought David to Saul, and he was in his presence as formerly.

**Young's Updated LT** And Jonathan calls for David, and Jonathan declares to him all these words, and Jonathan brings in David unto Saul, and he is before him as before.

**What is the gist of this verse?** Once Saul and Jonathan had parted, Jonathan called for David (as he was in the same general area) and then told him all that Saul had said. Then Jonathan brought David back into the palace and things were as they were before.

## 1Samuel 19:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Y <sup>e</sup> hōwnâthân (יְהוֹנָתָן) [pronounced <i>y<sup>e</sup>-hoh-naw-THAWN</i> ]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220

## 1Samuel 19:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
dâ <sup>b</sup> vâr (דְּבָרִים) [pronounced daw <sup>b</sup> -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
êlleh (אֵלֶּה) [pronounced EEHL-leh]	<i>these, these things</i>	demonstrative plural adjective (with the definite article)	Strong's #428 BDB #41

**Translation:** Then Jonathan called to David and made known to him all these words. Apparently David was out of earshot, although he was probably in the same general area where Jonathan and Saul spoke to one another. Jonathan summoned David and told him the exchange that he and his father had had.

## 1Samuel 19:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw <sup>7</sup> (בָּוֹ) [pronounced boh]	<i>to take in, to bring, to come in with, to carry</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #935 BDB #97

## 1Samuel 19:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y <sup>e</sup> hōwnâthân (יְהוֹנָתָן) [pronounced y <sup>e</sup> -hoh-naw-THAWN]	alternate spelling; transliterated <i>Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220
ʿêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿel (אֶל) [pronounced el]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
Shâ'ûwl (שָׂאֻל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** [So Jonathan brought David to Saul...](#) Jonathan assumed that it was safe, and he brought David to his father in the palace. He had temporarily established peace between David and Saul. This is not unlike the temporary peace which is established now and again between Israel and the Palestinians today.

## 1Samuel 19:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (לְ) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces</i>	masculine plural noun (plural acts like English singular) with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> .			
kaph or k <sup>e</sup> (כְּ) [pronounced k <sup>e</sup> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453

1Samuel 19:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿeth <sup>e</sup> môwl (אֶתְמוֹל) [pronounced <i>eth<sup>e</sup>-MOHL</i> ]	<i>yesterday</i> ; and is used figuratively for <i>recently</i> , <i>formerly</i>	adverb	Strong's #865 (and #8543) BDB #1069
shil <sup>e</sup> shôwm (שָׁלֹשׁ יָמִים) [pronounced <i>shil-SHOHM</i> ]	<i>three days ago</i> , <i>the day before yesterday</i>	adverb	Strong's #8032 BDB #1026
Together, this preposition and two adverbs mean <i>as before</i> , <i>previously</i> , <i>formerly</i> .			

**Translation:** ...and he was in his presence as before. This is more than David is simply standing before Saul; he has his old position back as palace musician and he functions in the palace just as he had done before (see 1Sam. 16:21 18:2, 10b). So, for a time, David enjoyed some peace in the palace of Saul.

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### David Fights the Philistines

And so is added the war to be and so goes out David and so he fights in the Philistines and so he strikes in them a striking great and so they flee from his faces.

1Samuel  
19:8

And when war [broke out] again [lit., and so the war is added to be], David went out and fought the Philistines. He assaulted them with [such a] great slaughter that they fled from him.

War broke out again with the Philistines. David went out and fought them, assaulting them with such force that they retreated from him.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

And so is added the war to be and so goes out David and so he fights in the Philistines and so he strikes in them a striking great and so they flee from his faces.

Septuagint

And there was again war [lit., war added to be] against Saul; and David did valiantly, and fought against the Philistines, and struck them with a very great slaughter, and they fled from before him.

Significant differences:

There are some significant differences in the text, but not in the overall meaning. Only in the Greek do we have this war as being *against Saul*; the phrase *and he went out* is not found in the Greek either.

**Thought-for-thought translations; paraphrases:**

CEV

The next time there was a war with the Philistines, David fought hard and forced them to retreat.

NLT

War broke out shortly after that, and David led his troops against the Philistines. He attacked them with such fury that they all ran away.

REB

When hostilities broke out again and David advanced to the attack, he inflicted such a severe defeat on the Philistines that they fled before him.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* When war broke out again, David went to fight the Philistines. He defeated them so decisively that they fled from him.

JPS (Tanakh) Fighting broke out again. David went out and fought the Philistines. He inflicted a great defeat upon them and they fled before him.

**Literal, almost word-for-word, renderings:**

NASB When there was war again, David went out and fought with the Philistines and defeated them with great slaughter, so that they fled before him.

NRSV Again there was war, and David went out to fight the Philistines. He launched a heavy attack on them, so that they fled before him.

*Young's Updated LT* And there adds to be war, and David goes out and fights against the Philistines, and strikes down among them—a great striking down, and they flee from his face.

**What is the gist of this verse?** When war against the Philistines broke out again, David went to fight against them, defeating them and causing them to retreat.

**1Samuel 19:8a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (וַיַּצֵּף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #3254 BDB #414
mil <sup>e</sup> châmâh (מִלְחָמָהּ) [pronounced <i>mil-khaw-MAW</i> ]	<i>battle, war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536
lâmed (ל) (pronounced <sup>e</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224

The verb *to be* in the construct often carries with it a temporal meaning, e.g., *when [he] was, while [he] was*

The Greek adds that this war is *against Saul*.

**Translation:** *And when war [broke out] again* [lit., *and so the war is added to be*],... The verb *yâçaph* means that this is a reoccurrence. The Philistines and the Israelites had many wars with one another. Apparently, fighting stopped for a short time and then it broke out again. The use of the verb *to be* is a temporal use, marking the time that this occurred.

## 1Samuel 19:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go out, to come out, to come forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
The Greek lacks the phrase <i>and he goes out</i> but <i>David</i> is found in the Greek as the subject of the next verb.			
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâcham (לָחַם) [pronounced <i>law-KHAHM</i> ]	<i>engage in battle, engage in war, to wage war; to fight, to battle</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #3898 BDB #535
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
P <sup>e</sup> lish <sup>tîy</sup> (פְּלִשְׁתִּי) [pronounced <i>p<sup>e</sup>-lish-TEE</i> ]	transliterated <i>Philistine</i>	masculine plural gentilic adjective (acts like a proper noun) with the definite article	Strong's #6430 BDB #814

**Translation:** ...and David went out and fought the Philistines. This indicates to us that our understanding of the last portion of the previous verse is correct. David was restored to his former status. Recall that he held two positions with regards to the royal palace: when there was no war, he was the palace musician (1Sam. 16:21, 23 18:10 19:9); when war broke out, he was a commanding general (1Sam. 18:5, 13, 30 19:8). He apparently functioned as the former for an unspecified time and now as the latter.

## 1Samuel 19:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i> ]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #5221 BDB #645



## 1Samuel 19:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #none BDB #88
makkâh (מַכָּה) [pronounced mahk-KAW]	<i>a blow, a wounding, a wound, a slaughter, a beating, a scourging</i>	feminine singular noun	Strong's #4347 BDB #646
g <sup>e</sup> dôlôwth (גְּדוֹלוֹת) [pronounced g <sup>e</sup> -doh-LOHTH]	<i>great things, mighty things, immutable things, significant things, astonishing things; proud things, impious things</i>	feminine singular adjective	Strong's #1419 BDB #152

**Translation:** He assaulted them with [such a] great slaughter... David apparently went to war with great and renewed vigor. He was in no hurry to become king. He was a patriot and was more than willing to face down the threats to his country's security. His attack on the Philistines was vicious and decisive.

## 1Samuel 19:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
The wâw consecutive can also be rendered <i>so, that, yet, therefore</i> . There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.			
nûwç (נוּחַ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5127 BDB #630
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces</i>	masculine plural noun (plural acts like English singular) with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #6440 BDB #815

Together, mipânîym mean *from before your face, out from before your face*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that*.

**Translation:** ...that they fled from him. The Philistines retreated. They suffered so many casualties at the hands of David and his men that they ran from him.

You may wonder, *if the Philistines lost again and again to the Israelites, why did they continue to fight them?* Hatred; pure and simple hatred. As long as there is a Jew in the Middle East, there will be no peace. They are hated by too many people. They are God's people, so we should expect that Satan would foment hatred against them. Until the Philistines are almost completely destroyed, they will always war against the Jews. It is in their blood, you might say. I recall getting into a fight with this kid from down the street and I felt as though I had beaten him enough to walk away. However, he would not let me walk away. He kept coming at me and coming at me. I don't recall how things ended, but I didn't think this fight would ever end. He would not give up. These are the Philistines. They will come back, and they will come back, and they will come back—no matter how many times they are defeated.

It is very possible that this victory of David's was the act which sets Saul off again in the next verse. As we recall, Saul previously became jealous of David when women attributed more Philistine deaths to David than to him (1Sam. 18:7). Therefore, even though this victory was a victory for Saul as well, it could have easily set off his rage once again.

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### Saul Makes a Direct Attempt on David's Life/David Eludes Saul

And so is a spirit of Y<sup>e</sup>howah evil unto Saul and he in his house is staying and his spear in his hand and David is playing in a hand.

1Samuel  
19:9

Later [lit., *and*] an evil spirit of Y<sup>e</sup>howah came [lit., *is*] to Saul as [lit., *and*] he is sitting in his house with [lit., *and*] a spear in his hand while [lit., *and*] David was playing [a lyre] with [his] hand.

Later on, a distressful spirit from God came to Saul while he was sitting in his house with a spear in his hand; David was also there playing music.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text      And so is a spirit of Y<sup>e</sup>howah evil unto Saul and he in his house is staying and his spear in his hand and David is playing in a hand.

Peshitta              And an evil spirit from the LORD came upon Saul as he sat in his house with his javelin in his hand; and David played the harp in his presence.

Septuagint            And an evil spirit of God was upon Saul and he was sleeping in his house, and a spear [was] in his hand, and David was playing on the harp with his hands.

Significant differences:      There is a minor disagreement of the verb (is it *staying*, *sitting* or *sleeping*?); it can mean *staying* or *sitting* in the Hebrew. Also, the word *harp* is specifically mentioned in the Syriac and Greek. As is most often the case, the differences in the text has no affect upon the overall meaning.

#### Thought-for-thought translations; paraphrases:

CEV                      One night, David was in Saul's home, playing the harp for him. Saul as sitting there, holding a spear, when an evil spirit from the Lord took control of him.

NLT                      But one day as Saul was sitting at home, the tormenting spirit from the LORD suddenly came upon him again. As David played his harp for the king,...

#### Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)

Then an evil spirit of the LORD came upon Saul while he was sitting in his house with his spear in his hand, and David was playing [the lyre].

**Literal, almost word-for-word, renderings:**

NASB

Now there was an evil spirit from the LORD on Saul as he was sitting in his house with his spear in his hand, and David was playing *the harp* with *his* hand.

Young's Updated LT

And a spirit of sadness from Jehovah is unto Saul, and he is sitting in his house, and his javelin in his hand, and David is playing with the hand,...

**What is the gist of this verse?** Even though Saul has sworn to Jonathan that he will not harm David, an evil or distressing spirit of God comes to him while he is sitting in his house with a spear, listening to David playing music.

### 1Samuel 19:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
râ'âh (רָעָה) [pronounced <i>raw-GAW</i> ]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective	Strong's #7451 BDB #949
'el (אֶל) [pronounced <i>e/</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
Shâ'ûwl (שָׂאוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** *Later* [lit., *and*] *an evil spirit of Y<sup>e</sup>howah came* [lit., *is*] *to Saul...* We have reasonably assumed that God has allowed demonic spirits to influence Saul. However, this is done in such a way as not to violate Saul's free will. You may ask how can that be? Would that not automatically violate his free will? Let's say you were placed in a room with 3 extremely knowledgeable Jehovah's Witnesses, and they presented or argued their points of doctrine. Would such a scenario violate your free will? Of course not! Now, they might even convert you, but that says something about you, not about your free will being switched on and off. It is your weakness or your predispositions which would allow their doctrines to influence you. God has already promised us that He would not test us beyond what we could bear. Keeping your free will and self-determinism in tact under those conditions is a matter of your personal character and understanding of God's Word.

Keil and Delitzsch make a mention of a *spirit of Yehowah* in contrast to a *spirit of Elohim*, as found in 1Sam. 16:15 18:10. I also saw a special the other night called *Who Wrote the Bible*, and the theory that the Old Testament was pretty much a compilation of certain writers, two of which are called the Elohist and the Yahwist, because they often wrote parallel stories, both sets of which would be found in Scripture, and what stands out in all of these pairs of stories is that one author uses *Elohim* and the other *Jehovah*. The person who presented this viewpoint said that, when this occurs again and again in Scripture; parallel incidents, both recorded, and one using the name *Elohim* and one using the name *Jehovah*, it becomes obvious that there must be two different writers who wrote about the same thing and whose stories were later combined.<sup>4</sup> The differences in the stories simply refers to a difference of perspective or viewpoint (and of course, to human error). Although I have covered this much earlier in Scripture (see the **Doctrine of Documentary Hypothesis** in my Introduction to Exodus); let's just briefly look at this theory with regards to this passage. Here we have two incidents; Saul attempts to pin David to the wall with a spear; however, it appears that in the first instance, he is plagued by a spirit of Elohim and in the second instance, he is plagued by a spirit of Jehovah. Sounds just like it fits the pattern of those who believe in Documentary Hypothesis (which claims that the Pentateuch is a compilation of several writers, none of whom is Moses, and none of whom wrote during the time of Moses). Here, in this verse, we do only have one reference to this evil spirit, and it is called *an evil spirit from Jehovah*. However, a few verses later in this chapter, when God the Holy Spirit falls upon Saul's messengers and upon Saul, He is called the *Spirit of God*. In 1Sam. 16:14–15, we have a reference to both an *evil spirit from Jehovah* and an *evil spirit from Elohim*. In fact, there is no reason to assume that we have different writers here (the Yahwist and the Elohist writing every other verse); what it appears to be is that *an evil spirit of Jehovah* is equivalent to *an evil spirit of Elohim*. One is just a synonym for the other. The Holy Spirit is also referred to with both designations in the same context (see 1Sam. 10:6, 10). It takes little more than a precursory glance to recognize that, at least in this case, such a theory of the Elohist and the Yahwist is a lame theory which does not hold up, even under the most superficial scrutiny.

### 1Samuel 19:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
hûw <sup>7</sup> (הוּא) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with a 3 <sup>rd</sup> person masculine plural suffix	Strong's #none BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108

For some reason, this noun is in the construct form, which means that it should be connected to the noun which follows—however, this is not followed by a noun. The difference between this and the construct form is a matter of a few vowel points. The construct form is bêyth (בֵּית) [pronounced *bayth*]. I do not have an explanation for this.

yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>β</sup>V</i> ]	<i>inhabiting, staying, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
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<sup>4</sup> I saw this on this History Channel, 8:00 pm, October 18, 2003.

## 1Samuel 19:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ḥănîyṯh (חַנִּיֶּתְךָ) [pronounced <i>khuh-NEETH</i> ]	<i>spear</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #2595 BDB #333
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** ...*as* [lit., *and*] *he is sitting in his house with* [lit., *and*] *a spear in his hand*... Obviously, the Philistine menace has been dealt with. They have been pushed back to their territory and they have not moved recently against Israel. Saul, a commander-in-chief of the armed forces now has some downtime, and he has chosen to spend this time sitting around the palace listening to some music. He is fiddling with his spear. As a teacher, I might have spoken to the students while absent-mindedly fiddling with a marker in one hand. Saul, as a king, would absent-mindedly fondle his spear (or javelin).

## 1Samuel 19:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיֶּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
nâgan (נָגַן) [pronounced <i>naw-GAHN</i> ]	<i>to touch, to play a stringed instrument, to strike strings</i>	Piel participle	Strong's #5059 BDB #618
The Greek and Syriac insert <i>a harp</i> at this point.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	generally translated <i>hand</i>	feminine singular noun	Strong's #3027 BDB #388

**Translation:** ...*while* [lit., *and*] *David is playing [a lyre] with [his] hand*. We have an interesting contrast. While Saul fiddles with his spear, David fiddles with his musical instrument. David is multi-faceted. He might be

considered one of the first Renaissance men (long before the Renaissance). When war was over, he had no problems of readjustment. He didn't turn to drink; he didn't live in the streets; he was able to relax and play music. David had a great many talents, and one of them was to be able to take down time and enjoy it.

What we have here is a poetic contrast between these two men. Saul is sitting (Qal active participle) in his home with a javelin in his hand; and David is playing (Piel active participle) with a musical instrument in his. David was able to relax; Saul was not. David was clear-headed; Saul was not. This literary contrast between the two men is found in many chapters of 1Samuel.

**And so seeks Saul to strike in the spear in David and the wall, and so he slips away from faces of Saul and so he strikes the spear in the wall. And David fled and so he is delivered the night that.**

1Samuel  
19:10

**Saul sought to pin [lit., *strike*] David with the spear to [lit., *and*] the wall, but David eluded Saul [lit., *slipped away from Saul*] and he stuck the spear into the wall. Then David fled and was delivered in that night.**

**Saul tried to pin David to the wall with his spear, but David dodged him and the spear stuck in the wall. Then David fled, and was delivered that night.**

Here is how others have translated this verse:

#### **Ancient texts:**

##### Masoretic Text

And so seeks Saul to strike in the spear in David and the wall, and so he slips away from faces of Saul and so he strikes the spear in the wall. And David fled and so he is delivered the night that.

##### Septuagint

And Saul sought to strike the spear into David and David withdrew from the presence of Saul; and he drove the spear into the wall; and David retreated and escaped.

##### Significant differences:

That Saul wants to pin David *to the wall* is not found in the Greek. David's name is found thrice in the Latin and Greek; twice in the Hebrew and Syriac. The Greek also places the final phrase with the next verse. Again, the affect upon the overall meaning is minimal.

#### **Thought-for-thought translations; paraphrases:**

##### CEV

Saul tried to pin David to the wall with the spear, but David dodged, and it stuck in the wall. David ran out of the house .

##### NAB

Saul tried to nail David to the wall with the spear, but David eluded Saul, so that the spear struck only the wall, and David got away safe.

##### NLT

Saul hurled his spear at David in an attempt to kill him. But David dodged out of the way and escaped into the night, leaving the spear stuck in the wall.

#### **Mostly literal renderings (with some occasional paraphrasing):**

##### *God's Word*<sup>TM</sup>

Saul tried to nail David to the wall with his spear. But David dodged it, and Saul's spear struck the wall. David fled, escaping [from Saul] that night.

##### JPS (Tanakh)

Saul tried to pin David to the wall with the spear, but he eluded Saul, so that he drove the spear into the wall. David fled and got away.

#### **Literal, almost word-for-word, renderings:**

NASB

And Saul tried to pin David to the wall [lit., *strike David and the wall*] with the spear, but he slipped away out of Saul's presence, so that he struck the spear into the wall. And David fled and escaped that night.

Young's Updated LT

...and Saul seeks to strike with the javelin through David, and through the wall, and he frees himself from the presence of Saul, and he strikes the javelin through the wall; and David has fled and escapes during that night.

**What is the gist of this verse?** Saul tries to pin David to the wall with his spear, but David dodges him and escapes into the night.

## 1Samuel 19:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i> ]	<i>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</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1245 BDB #134
Shâ'ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i> ]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	Hiphil infinitive construct	Strong #5221 BDB #645
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
ḥănîyth (חַנִּיֶּת) [pronounced <i>khuh-NEETH</i> ]	<i>spear</i>	feminine singular noun with the definite article	Strong's #2595 BDB #333
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Dâvid (דָּוִד); also Dâvîyd (דָּוִיֶּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251

## 1Samuel 19:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qîyr (קִיר) [pronounced <i>keer</i> ]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun with the definite article	Strong's #7023 BDB #885

**Translation:** Saul sought to pin [lit., *strike*] David with the spear to [lit., *and*] the wall,... As we have already seen, Saul has little by way of personal character. When he knows that he has done wrong, he will rarely ever own up to his failures—he instead tries to rationalize his actions. He has made a vow to his own son that he would not harm David. His son reasoned with him, explaining why David was not a threat to him and that David has actually been a great ally and supporter. However, Saul has allowed himself to become influenced by this evil (or distressing) spirit, causing him to want to kill David again. What he seeks to do here is to pin David to the wall with his spear, a repeat of a previous attempt (1Sam. 18:10–11).

You have no doubt heard the saying, “You are your own worst enemy.” This is Saul. With David, Saul does not need to go to battle himself; he can enjoy complete peace in his palace. He can depend upon David’s loyalty and reticence to assume the throne. David is a great husband to Saul’s daughter and a great friend to Saul’s son. Saul could not ask for a better man than David to have his back. Yet, because of his hatred and jealousy, Saul will attempt to kill David. These attempts upon David’s life only work against Saul; yet he is determined to kill David.

**Application:** We all have our enemies. Those who pursue the Word of God will always have those who are looking to bring them down. However, I can guarantee you that you will do more harm to your own spiritual growth and to your own walk with God than anyone else will. When it comes to your life, your finances, your relationships—no one can better sabotage these than you, and no one will sabotage them more than you will. You certainly know that when you try to give your sons and daughters direction, it is not to deprive them of fun, but to guide them to a better existence. These are God’s laws. He is not looking to decrease the joy that you get out of life by issuing restraints against all that we might think is fun; God will increase your joy when you obey His Word. He knows that laws of the universe; He wrote the laws of the universe; so when God says do this and don’t do that; we ought to obey him, if only out of self-interest.

## 1Samuel 19:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
pâṭar (פָּטַר) [pronounced <i>paw-TAHR</i> ]	<i>to split, to cleave; to cause to burst out; to let go free, to let out, to slip away, to depart</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6362 BDB #809
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i> ]	<i>face, faces</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815



## 1Samuel 19:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, mipânîym mean <i>from before your face, out from before your face</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that</i> .			
Shâ`ûwl (שׂוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** ...but David eluded Saul [lit., *slipped away from Saul*]... The idea here is that David dodges out of the way of the spear (which becomes apparent in the next phrase).

## 1Samuel 19:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i> ]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
`êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
hăniyth (הַנֵּיִת) [pronounced <i>khuh-NEETH</i> ]	<i>spear</i>	feminine singular noun with the definite article	Strong's #2595 BDB #333
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qîyr (קִיר) [pronounced <i>keer</i> ]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun with the definite article	Strong's #7023 BDB #885

**Translation:** ...and he stuck the spear into the wall. Saul is the subject, as *spear* is a feminine noun and the verb is a masculine singular. The addition of this phrase, telling us that Saul strikes the wall with the spear, lets us know that Saul didn't become postal, and David slipped out before anything took place. This tells us that Saul struck the wall with his spear, indicating that David was probably there and deftly moved out of its way.

Freeman tells us: *According to an ancient Asiatic custom, when a dart was thrown at a freedman, and he escaped from it by flight, he was thereby absolved from all allegiance to his master. Thus Saul by his murderous fury gave complete liberty to David, whose subsequent acts of war against the king could not be considered rebellion. From that hour, he was no longer a subject of King Saul.*<sup>5</sup>

<sup>5</sup> *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 139. He cites Kitto's *Cyclopedia of Biblical Literature*, vol. i, p. 225.

## 1Samuel 19:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
nûwç (נִוַּח) [pronounced <i>noose</i> ]	<i>to flee, to flee from, to escape, to depart, to hasten quickly [away]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5127 BDB #630

**Translation:** *Then David fled...* This marks an important event, which stands out in the Hebrew. In the Hebrew, the subject generally follows the verb; however, here it precedes the verb (as we do in the English) and the perfect verb stands out in a sea of imperfect verbs. For those who go blank when I begin making references to Hebrew grammar, suffice to say that this little phrase stands out from the rest of the verse. The reason is that this marks the point in time when David becomes a fugitive. Since Saul brought him to the palace several years previous, that has been his work place during peace times. He had been assigned to Saul, first as a musician, and later as an armor bearer. This marks Saul's third direct attempt on David's life, causing David to realize that he cannot continue to be around Saul. Who knew when Saul will go off his meds and try to stick him with a javelin in the night?

There is another reason that this particular verb stands out—it is a bit of irony that David, in v. 8, put the Philistines to flight; and here, Saul puts him to flight.<sup>6</sup>

## 1Samuel 19:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mâlaṭ (מָלַח) [pronounced <i>maw-LAHT</i> ]	<i>to be delivered; to deliver oneself, to escape; to go away in haste</i>	3 <sup>rd</sup> person masculine singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572
BDB offers a fairly different set of meanings for the Niphal. Instead, they suggest <i>to slip away, to slip through [or past]; to escape; to be delivered.</i>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
lay <sup>e</sup> lâh (לַיְלָה) [pronounced <i>LAY-law</i> ]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun with the definite article; this word can take on adverbial qualities	Strong's #3915 BDB #538

<sup>6</sup> Credit Robert Gordon, *1 & 2 Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 163, for pointing this out.

## 1Samuel 19:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (הוּא) [pronounced hoo]	<i>that</i>	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214

These final two words are better placed with the verse that follows (see the Septuagint).

**Translation:** ...and was delivered in that night. Although Gesenius tells us that this final verb can be used in the reflexive sense, there is no reason to do that here. Even though God is not mentioned in this verse, we can rest assured that God watched over David, and made certain that no harm would come to him.

Originally, I was not going to include the final two words with this sentence. They do sound better placed with the next verse (see the CEV, JPS and LXX below). However, v. 11 begins with a wâw consecutive, which is what we would expect the sentence to begin with. We often begin our sentences with prepositional phrases, e.g. *in that night*; however, it was rare for this to be done in the Hebrew. What was much more common was beginning a sentence with a wâw consecutive, which more or less continues the action.

When we compare this phrase to Psalm 59:7a, where these soldiers return in the evening, we might think that there is a contradiction. However, that is not the case. It is reasonable to suppose that it is still day and the escape mentioned here is David's final escape, which would be accomplished that night. That final escape is elaborated on below in the next few verses (and it is very common in Hebrew to give the overall picture first, and then to go back and fill in many of the details).

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### Saul Sends Assassins to David's Home/Michal Helps David Escape

And so sends Saul messengers unto a house of David to watch him and to kill him in the morning. And so makes known to David Michal his wife, to say, "If not you delivering [from danger] your soul the night, tomorrow you are killed."

1Samuel  
19:11

Saul then sent assassins [lit., *messengers*] to David's house to keep watch [on] him and to kill him in the morning. Michal, his wife, made [this] known to David, saying, "If you don't deliver your soul [from danger] tonight, tomorrow, you will be killed."

Saul then sent assassins to David's house to keep watch on him with the purpose of killing him the next morning. His wife Michal told David about this, saying, "You must save yourself tonight, or tomorrow, they will kill you."

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And so sends Saul messengers unto a house of David to watch him and to kill him in the morning. And so makes known to David Michal his wife, to say, "If not you delivering [from danger] your soul the night, tomorrow you are killed."

##### Septuagint

And it came to pass in that night that Saul sent messengers to the house of David to watch him, in order to slay him in the morning; and Melchol, David's wife, told him, saying, "Unless you save your life this night, tomorrow you will be slain." Note

that the phrase *that night* is placed with this verse in the Greek (along with some additional words). Contextually, this seems to make more sense.

Significant differences: The LXX has a few additional words and brings *that night* over from the previous verse. The Hebrew, Latin and Syriac are almost identical.

**Thought-for-thought translations; paraphrases:**

- CEV Saul sent guards to watch David’s house all night and then to kill him in the morning.  
Michal, David’s wife, told him, “If you don’t escape tonight, they’ll kill you tomorrow!”
- NLT Then Saul sent troops to watch David’s house. They were told to kill David when he came out the next morning. But Michal, David’s wife, warned him, “If you don’t get away tonight, you will be dead by morning.”
- TEV That same night Saul sent some men to watch Davids’ house and kill him the next morning. Michal, David’s wife, warned him, “If you don’t get away tonight, tomorrow you will be dead.”

**Mostly literal renderings (with some occasional paraphrasing):**

- God’s Word™ Saul sent messengers to watch David’s house and kill him in the morning. But Michal, David’s wife, advised him, “If you don’t save yourself tonight, you’ll be dead tomorrow!”
- JPS (Tanakh) That night Saul sent messengers to David’s home to keep watch on him and to kill him in the morning. But David’s wife Michal told him, “Unless you run for your life tonight, you will be killed tomorrow.” [In the JPS Bible, *that night* is part of v. 10, but part of this sentence—see the Greek rendering below].

**Literal, almost word-for-word, renderings:**

- NASB Then Saul sent messengers to David’s house to watch him, in order to put him to death in the morning. But Michal, David’s wife, told him, saying, “If you do not save your life tonight, tomorrow you will be put to death.”
- Young’s Updated LT And Saul sends messengers unto the house of David to watch him, and to put him to death in the morning. And Michal his wife declares to David, saying, “If you are not delivering your life tonight, tomorrow, you are put to death.”

As you have no doubt noticed, the translations seem to be split pretty evenly on the placement of *that night*. It’s not really that even of a split. Let’s list just who follows which placement.

**Where Does Each Translation Place *that night*?**

Placement	Text
At the end of the final sentence in v. 10	The Masoretic (Hebrew) text; The Complete Jewish Bible, <i>The Emphasized Bible</i> , God’s Word™, KJV, NASB, NIV, NKJV, NLT, NRSV, <i>Young’s Literal Translation</i> .
In v. 10, but as a part of the first sentence in v. 11	JPS, NJB, REB.
In v. 11 as a part of the first sentence in v. 11	The Septuagint (Greek translation); CEV, NAB, TEV.
In vv. 10 and 11	<i>The Amplified Bible</i> .

Generally speaking, the Complete Jewish Bible, the KJV, the NKJV, the NASB and Young will follow the Masoretic text (*The Amplified Bible* generally does as well). Those more likely to follow alternate texts are: Rotherham's *The Emphasized Bible*, the NRSV, and the REB. Obviously, this is not a generalization that we can strictly hold to. In every instance that I am aware of, the majority of translations will follow the MT rather than the LXX.

If the MT is incorrect in this situation, then the wâw consecutive was misplaced as well.

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**What is the gist of this verse?** Saul sends his officers to David's home to arrest him. Michal, his wife, convinces David to leave that very night.

1Samuel 19:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Shâ'ûwl (שָׂאֵוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
mal'âk (מַלְאָכִים) [pronounced <i>mah'-AWCH<sup>e</sup></i> ]	<i>messenger or angel</i> ; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)	masculine plural noun	Strong's #4397 BDB #521
'el (אֶל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (לְ) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to watch, to preserve</i>	Qal infinitive construct with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #8104 BDB #1036
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251

## 1Samuel 19:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mûwth (מות) [pronounced <i>mooth</i> ]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #4191 BDB #559
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
bôqer (בקר) [pronounced <i>BOH-ker</i> ]	<i>morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** Saul then sent assassins [lit., messengers] to David's house to keep watch [on] him and to kill him in the morning. Although Jonathan had reasoned with his father and convinced him that David was a loyal subject, Saul allowed the distressing spirits from God to talk him out of this notion. He tried to kill David himself on three occasions, and tried to set him up to die in battle on at least two other occasions, but failed. Here, Saul sends some of his most loyal men to David's house. They were to stand watch on the house for that night, with the purpose of killing David the next morning (the infinitive is often used to indicate purpose or intent).

A reasonable question is, *if David was so popular, how could Saul find men who would be willing to kill him?* David was popular and he was popular with most, if not all of Saul's servants. However, there are often men who feel passed over, who feel as though David took their position when he moved up in the ranks. There are those who are jealous, and Saul possibly sought these kinds of men out. It could be clear to them that, if David took the throne of Israel, then they would be out of a job. It is just as reasonable that Saul threatened the lives of anyone who did not choose to obey his orders. After all, Saul is the king, and capable of doing almost anything, as his officers recognize.

There are clues in this passage and in Psalm 59 that tells us a few details about these men, which indicates that they were reticent about attacking David. In Psalm 59:6, they are compared to dogs that prowl around the city growling. This indicates that they gathered first outside David's home and they talked loud enough for David and Michal to hear them. It is possible that this was done on purpose, at least by a couple of these men. It is reasonable that they did not like this particular assignment, and that the talking could have been an argument about the assignment, or intentional loud talking so that David was aware that they were outside his home.

By the way, when we complete v. 12, then we will examine [Psalm 59](#).

## 1Samuel 19:11b

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

## 1Samuel 19:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgad (נָגַד) [pronounced <i>naw-GAHD</i> ]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
Mîykal (מִיכַל) [pronounced <i>mee-KAHL</i> ]	<i>possibly means brook or stream and is transliterated Michal</i>	feminine proper noun	Strong's #4324 BDB #568
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i> ]	<i>woman, wife</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61

**Translation:** [Michal, his wife, made \[this\] known to David,...](#) Michal was a fairly intelligent woman. She also had her contacts in the palace, since she is the king's daughter. She either knew about the men on the outside, or knew that Saul would try this sort of attempt on David's life. She knew enough to warn David. My guess is that she saw the men outside, knew that they were from Saul, and warned David. It is possible that someone from the palace found a way to warn her. This explains their behavior in the next couple verses.

## 1Samuel 19:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʾêyn (אֵין) [pronounced <i>ân</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; there is no</i>	particle of negation; substantive of negation with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #369 BDB #34

## 1Samuel 19:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i> ]	<i>to cause to escape, to deliver [from danger]; to lay eggs [the eggs slip out]</i>	Piel participle	Strong's #4422 BDB #572
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being, desire</i>	feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5315 BDB #659
lay <sup>o</sup> lâh (לַיְלָה) [pronounced <i>LAY-law</i> ]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun with the definite article; this word can take on adverbial qualities	Strong's #3915 BDB #538
mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i> ]	literally, <i>tomorrow</i> ; but figuratively can stand for <i>in time to come, in the future, later on, down the road</i> (chronologically speaking)	adverb of time	Strong's #4279 BDB #563
ʿattâh (אַתָּה) [pronounced <i>ahî-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>to be executed, to be killed, to be assassinated</i>	Hophal participle	Strong's #4191 BDB #559

**Translation:** ...saying, “If you don’t deliver your soul [from danger] tonight, tomorrow, you will be killed.” Her warning to David was to get out now, while he could. She either knew or reasonably figured that if David did not get out of town that night, that he would be killed the next day.

Recall that none of this has to occur in exact chronological order. It is possible that David went straight home after Saul lunged at him with the javelin, told his wife, and she told him then and there to get out. It could be that the assassins even came to his house after Michal warned David. She was a bright woman who knew her father; therefore, it would not be a tremendous stretch for her to figure out that David’s life was still in danger. Given the fact that this psalm shows up in the title of a psalm, this indicates that David knew that there were men sent by Saul watching his house. The psalm is entitled: *For the choir director, set to Al-tashbeth. A Mikhtam of David, when Saul sent [men], and they watched to house in order to kill him* (rather a long title). If the men weren’t there yet, then this psalm might have been entitled: *For the choir director, set to Al-tashbeth. A Mikhtam of David, when Michal let David out the window* (see the next verse). This would indicate that Michal figured out that her father was going to try to kill David. David comes home from the palace, said, “Your father tried to kill me again, in front of everyone, in the palace.” She either encouraged him at that time to leave, or, this was discussed, she looks out through the keyhole (they did exist in the ancient world), and sees men from the palace standing out near their front door. David and Michal recognized these men from the palace outside their house. Given what Michal says here, my guess is that she saw them first. I doubt that she went out to see these men, as they would have attempted to enter into her home at that point.



In any case, it is interesting that it is Michal who convinces David to leave Gibeah. David doesn't come home, tell Michal that her father tried to kill him, and then add, "Pack your things, honey, we need to get out of here." Or even, "Michal, dear, I think I'm going to take it on the lamb." Michal was more aware of the danger (perhaps she had even spoken to Jonathan) and she recognized that this was a crisis point that Saul had reached and that no one was going to be able to reason with him. Given what follows, her instinct appears to be right on target.

**Application:** We will find out in 2Samuel that Michal has a spiritual life far inferior to David's; however, what she suggests here is completely right and insightful. Don't be afraid to take advice from other people. Sometimes God puts people in your life for specific reasons. Sometimes God puts them there to test you, and sometimes He places them there to guide you. If you have any sort of spiritual discernment, then you should be able to determine who is who.

**And so lets down Michal David through the window and so he departs and so he flees and so he is delivered.**

1Samuel  
19:12

**Therefore Michal let David down through the window and he departed, fleeing, and escaped.**

**Therefore, Michal let David down through the window, and he departed and fled, escaping.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text                      **And so lets down Michal David through the window and so he departs and so he flees and so he is delivered.**

Septuagint                              **So Melchol lets David down by the window, and he departed, and fled, and escaped.**

Significant differences:              None.

#### **Thought-for-thought translations; paraphrases:**

CEV    **She helped David go through a window and climb down to the ground. As David ran off,...**

NLT    **So she helped him climb out through a window, and he escaped.**

#### **Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™*                                      **So Michal lowered David through a window, and he ran away to escape.**

JPS (Tanakh)                                      **Michal let David down from the window and he escaped and fled.**

#### **Literal, almost word-for-word, renderings:**

NASB    **So Michal let David down through a window, and he went out and fled and escaped.**

*Young's Updated LT*                              **And Michal causes David to go down through the window, and he goes on, and he flees, and escapes.**

**What is the gist of this verse?** Michal lets David down through a window (a wall of their house was probably a city wall, and they were probably on the second floor). David leaves the city and escapes Saul.

## 1Samuel 19:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
The wâw consecutive can also be rendered <i>so, that, yet, therefore</i> . There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.			
yârad (יָרַד) [pronounced <i>yaw-RAHD</i> ]	<i>cause to go down, cause to come down, to bring down</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #3381 BDB #432
Mîykal (מִיכַל) [pronounced <i>mee-KAHL</i> ]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
ʿêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
baʿad (אַחַר) [pronounced <i>BAH-ʿad</i> ]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
Even though baʿad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means <i>through, out through</i> (lit., <i>away from</i> ) a window, etc. With verbs of shutting, it means to shut <i>behind, after, up</i> or <i>upon</i> . It can be used as follows: to seal <i>up</i> ; to hedge <i>about</i> ; to fence <i>round about</i> . It has metaphorical uses: <i>on behalf of, for the sake of, on account of</i> . This preposition can denote nearness, as in <i>by, near; between [two things]; into, among; pro, for</i> (in the sense of exchanging).			
challôwn (חַלּוֹן) [pronounced <i>khal-LOWN</i> ]	<i>window</i>	masculine/feminine singular noun with the definite article	Strong's #2474 BDB #319

**Translation:** [Therefore Michal let David down through the window...](#) Given the weather of Israel, homes certainly had windows to let a breeze through. This would probably mean that if David and Michal lived near the palace, that they were in the wall of the city (if this was a walled city), and that David was let down through a window on the outside wall. This would indicate that in any case, they were on a second floor.

We know everything about the palace of Solomon and nothing about the palace of Saul. We don't know if he simply had a large home constructed or whether he had a walled city (or walled palace) built. We are never told this. My guess is that either the city of Saul or a very small portion of it was walled. Within these walls were the royal residence and additional homes and buildings. Michal and David likely lived in one of these homes, where the wall of the city also functioned as a wall of their home. There would be a window high up in this wall. It is through this opening that David would have been let down, putting him outside the walls, outside the protection of the city. However, the guards from Saul would have all been inside the walls, outside David's front door, standing guard there.

We have three similar incidents in Scripture where believers were let out through a window to escape. Paul was let down through a window in the city wall in a basket to evade the ethnarch of Damascus (Acts 9:19–25 II Cor. 11:33). Back when Joshua was entering the Land of Promise, he sent spies into the land into Jericho, and they were helped by Rahab. In order to help them get out of the city without being noticed, she let them down through the window to the outside, as her domicile was a part of the city wall (Judges 2:15). And we have this incident with David.

### 1Samuel 19:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i> ]	<i>to go through, to flee</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1272 BDB #137
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
mâlaṭ (מָלַט) [pronounced <i>maw-LAHT</i> ]	<i>to be delivered; to deliver oneself, to escape; to go away in haste</i>	3 <sup>rd</sup> person masculine singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572

BDB offers a fairly different set of meanings for the Niphal. Instead, they suggest *to slip away, to slip through [or past]; to escape; to be delivered*.

**Translation:** ...and he departed, fleeing, and escaped. David departs from this life as a servant to Saul, never to return to it again. He flees the city and escapes from Saul's intent to kill him.

This incident helps us to balance our respect for established authority (and Scripture is clear that we should respect and obey the authorities, for God put them in their places of authority). David doesn't turn himself into Saul because he's a Christian and Saul has decided that he should arrest him. This is because David has broken no laws. Therefore, evading the authorities is acceptable behavior. Now, don't misapply this—if you commit a crime, then you are responsible for that action, and you would turn yourself in. However, in this case, the lines drawn are spiritual. David is a healthy, growing believer; Saul is a believer in reversionism,<sup>7</sup> with authority which far exceeds his ability to properly administer it. David is motivated by God's Word; Saul is motivated by evil spirits given access to him by God. Therefore, this is a situation which allows David to evade the authorities. It is also God's will that David leave his household and escape the city. How do we know that? Let me answer that with

<sup>7</sup> A term from Thieme, which refers to the condition of a person's soul, which may be defined as *a maladjustment to the justice of God*; for a believer, this would mean that the believer is no longer naming his sins to God and no longer growing in grace and the knowledge of God's Word. The end result is that the believer begins to act like an unbeliever (actually, anytime you are out of fellowship, you behave like an unbeliever). A person in reversionism functions as an unbeliever for an extended period of time. See *Reversionism* by R. B. Thieme, Berachah Tapes and Publications, ©1978.

a question: what's in David's bed (see v. 13)? That is problematic. David cannot continue to live in a house where there are religious idols.

We should stop here and examine **Psalm 59**.

**And so takes Michal the teraphim and so she puts [it] in the bed and a pillow of goats she put at his heads and so she conceals in the garment.**

1 Samuel  
19:13

**Michal took the teraphim and placed [it] on the bed and she placed a pillow of goats' [hair] at the head and conceal [this] with a garment.**

**Michal took the teraphim and placed it in David's bed, with a pillow of goats' hair at the head, all covered by a blanket.**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And so takes Michal the teraphim and so she puts [it] in the bed and a pillow of goats she put at his heads and so she conceals in the garment.

##### Septuagint

And Melchol took images [Heb., *teraphim*; probably such images as were put on monuments], and laid them on the bed, and she put the liver [לֵבֶר דִּבְכָּא liver, has evidently been read here for רִבִּיכָא a quilt, or perhaps a pillow] of a goat by his head, and covered them with clothes.<sup>8</sup>

##### Significant differences:

The differences are noted in the Greek text; the problem here is, mistaking to the word *quilt* (or, *pillow*) for *liver*.

#### Thought-for-thought translations; paraphrases:

##### CEV

Michal put a statue in his bed. She put goat hair on its head and dressed it in some of David's clothes.

##### NJB

Michal then took a domestic image, laid it on the bed, put a tress of goats' hair at the head of the bed and put a cover over it.

##### NLT

Then she took an idol [Heb., *teraphim*], and put it in his bed, covered it with blankets, and put a cushion of goat's hair at its head.

#### Mostly literal renderings (with some occasional paraphrasing):

##### God's Word™

Then Michal took some idols, laid them in the bed, put a goat-hair blanket at its head, and covered the idols with a garment.

#### Literal, almost word-for-word, renderings:

##### The Amplified Bible

And Michal took the teraphim [household good-luck image] and laid it in the bed, put a pillow of goats' hair at its head, and covered it with a bedspread.

##### NASB

And Michal took the household idol [Heb., *teraphim*] and laid *it* on the bed, and put a quilt of goats' *hair* at its head, and covered *it* with clothes.

##### Young's Updated LT

And Michal takes the teraphim and lays *it* on the bed, and the mattress of goats' *hair* she has put *for* his pillows, and covers with a garment.

<sup>8</sup> These insertions are footnotes found in *The Septuagint with Apocrypha: Greek and English*; Sir Lancelot C.L. Brenton; Hendrickson Publishers; ©1992; p. 382.

**What is the gist of this verse?** Michal decides that it is necessary to disguise the fact that David has sneaked out of town, and she places a house idol (possibly two or more) in his bed. She puts a pillow at the top of the bed and covers this over with a garment.

1Samuel 19:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3947 BDB #542
Mîykal (מִיכַל) [pronounced <i>mee-KAHL</i> ]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
t <sup>e</sup> râphîym (תְּרַפִּיִּם) [pronounced <i>t<sup>e</sup>raw-PHEEM</i> ]	<i>household idol, a kind of idol, an object of reverence, and a means of divination, often transliterated <i>teraphim</i></i>	masculine plural noun with the definite article	Strong's #8655 BDB #1076

**Translation:** [Michal took the teraphim...](#) The short explanation is that teraphim are household idols, and, as such, forbidden by God. This might be a good time to examine, the **Doctrine of Teraphim**. And, in case you don't look it up, below I will provide a summary of this doctrine.

### Summary of the Doctrine of Teraphim

1. Teraphim are religious images and that they are sometimes consulted for guidance; and that they possibly acted as household protectors. It is not clear whether *teraphim* is strictly plural or whether it is used like the word Elohim (which can mean *God* or *gods*). These "images," teraphim (see Judges 17:5; 18:14; etc.), were usually small (v. 34) human figurines, occasionally larger, often made of wood (1 Sam. 19:13-16). Near Eastern excavations have brought them to light in profuse numbers, made of wood, clay, and precious metals. Some represent male gods, but the majority are figurines of female deities 2 to 3 in. in length. They were used as household gods or were carried on the body as protective charms. Since most of them represent nude goddesses whose sexual features are accentuated, they were probably thought to promote fertility.
2. We find teraphim in pretty much every time period of the history of Israel. We find them in the time of the judges, in the time of the patriarchs, during the formation of the monarchy, during the late monarchy, and in the post-exilic period. One might say that they are almost as pervasive in Israel's society as the picture of Jesus or the statues of Mary are in our society.
3. As found in Scripture:
  - a. Laban had them and his daughter Rachel stole them from him. The importance of these teraphim is that they perhaps acted almost like a last will and testament; that is, the person in possession of them is figured to be entitled to the estate of the person to whom they originally belonged. That is, Rachel did

not necessarily take these to worship, but to insure her inheritance from her father Laban. It is possible that she took the images because of their relationship with fertility. Gen. 31

- b. In the book of Judges, a man of Ephraim named Micah builds himself a shrine and makes an ephod and teraphim. Then he goes out and hires a priest to be his personal household priest. From this passage, we know that there is a religious significance to these teraphim. An ephod, by the way, would be used to predict the future or to suggest a particular course of action. Some Danites who decide to seek some land further north, happen across Micah's house and speak to his personal priest (they apparently recognized his voice). He gives them what they believe to be good information, so when they return to the area of Micah's home, they steal his religious artifacts and his priest. It is again clear by this passage that the teraphim have religious significance and that *household idols* (or, *household idol*) is probably a very reasonable English rendering of *teraphim*. This particular group of Danites then set up their own northern shrine to the gods.
  - c. In 1Sam. 15:23, Saul disobeyed God and had allowed at least the king of the Amalekites to live, and he saved out the best of their livestock. Samuel chewed him out, saying, "Is [it] pleasing to Y<sup>e</sup>howah with burnt offerings and sacrifices as listening [and obeying] the voice of Y<sup>e</sup>howah? Observe, listening [and obeying is] more than sacrifice; [it is more] pleasing to given attention [to His word is] more than the fat of rams. For the sin of divination [is] rebellion and iniquity and **teraphim** [is] being stubborn; since you reject the Word of Y<sup>e</sup>howah, He rejects you from [being] king." Samuel equates the sin of divination with rebellion and iniquity; he equates the use of teraphim with being stubborn. He is saying that one is no better than the other. This passage along with Zech. 10:2 tell us that God took a very dim view of such idols (along with direct statements, e.g., Ex. 20:4–5).
  - d. In 1Sam. 19:13, Michal uses teraphim to put into David's bed so that it appears as though he is sleeping there. This means that, in David's household, they kept teraphim, or idolatrous household idols. It suggests that the teraphim was relatively large (or, that there was more than one). The implied difference in size from what we saw in the book of Genesis is easily explained, as she is the daughter of the king. This suggests that God allowed Saul to drive David from his own home because idolatry was practiced there.
  - e. At this point, we may have to extrapolate and speculate somewhat. Back in 1Sam. 15, Saul was beginning to become more and more negative toward God. He flat out disobeyed God's clear and direct orders and Samuel tells him that disobedience is the same as idolatry. This would suggest to me that Saul was not an idolater at the time. However, given the fact that Michal had a household idol or two, that would indicate that Saul possibly began incorporating these as part of a self-protection plan, seeing how he had been rejected by Jehovah, the God of Israel. His own use influenced his daughters and at least one of his daughters also had household idols, as we see here (it would have made less sense for her to go out and find some to use on a moment's notice).
  - f. 300 years later, Josiah removes the mediums, spiritists, teraphim, idols and all other abominations from the land of Judah. 2Kings 23:24
  - g. The prophets speak negatively of these teraphim. Ezek. 21:21 Hosea 3:4 Zech. 10:2. Hosea even suggests that Israel's idolatry would keep Israel from functioning as a national entity for a long time.
4. Our conclusions is simply that these were household figurines or idols which could have been used for protection, illness, guidance; and that they may be related to inheritance. The Bible clearly indicates that these were idolatrous and there are several instances where God caused various believers to separate from places and circumstances where these images were.

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Douglas points out that the teraphim could have been placed next to the bed (the preposition would allow for that), with the idea that it had some sort of a curative property.<sup>9</sup> This alternate view would put David in bed sick, so that he could not come to the door or entertain visitors.

The reasonable question is, *what is David doing with household idols?* First of all, these idols probably belong to his wife, Michal, and, very likely, they were a gift. Saul found himself estranged from the God of Israel, so he probably aligned himself with some other gods to protect himself and his family from Jehovah God. He passed along these teraphim as gifts to his daughters. It does not matter that Saul was at one time aligned with Jehovah

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<sup>9</sup> *The New Bible Dictionary*; ed. J. D. Douglas; InterVarsity Fellowship, 1962; ©by W. B. Eerdmans Publishing Co.; p. 1253.

God. His behavior has been quite unusual, so having idols is not any further out there than his attempts to kill David. That Saul's daughter would possess these idols is not a great surprise either. David, however, was out of line to allow these things into his house; he no doubt allowed it as a compromise.

David is in a situation where he will have to flee his house. He won't be going back there. I think that God is separating him from this sort of idolatry, so that his dependence will be upon God, and that there will be no compromise in his spiritual life (having images like these is a compromise). Recall that this was possibly one reason that Abraham was brought out west away from his family and way from the land of Ur.

### 1Samuel 19:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
sîym (שׂוּם) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set, to make</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7760 BDB #962
ʿel (עַל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
mittâh (מִטָּה) [pronounced <i>mit-TAW</i> ]	<i>couch, bed</i>	feminine singular noun with the definite article	Strong's #4296 BDB #641
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (עִת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k <sup>e</sup> bîyr (כַּבִּיַר) [pronounced <i>k<sup>e</sup>veer</i> ]	<i>a pillow; something netted, like a quilt or fly-net</i>	masculine singular construct	Strong's #3523 BDB #460
ʿêz (עֵז) [pronounced <i>gayz</i> ]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun with the definite article	Strong's #5795 BDB #777
sîym (שׂוּם) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set, to make</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #7760 BDB #962
m <sup>e</sup> raʿăshôth (מְרֹאֲשׁוֹת) [pronounced <i>m<sup>e</sup>rah-uh-SHOHTH</i> ]	<i>place at the head, at the head of [anyone or anything]; head-place; pillow, bolster [a long, cylindrical pillow or cushion]</i>	feminine plural noun sometimes used as a preposition; here with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #4763 (and #4761) BDB #912

**Translation:** ...and placed [it] on the bed and she placed a pillow of goats' [hair] at the head... Obviously the bed was being set up to appear as though David were there sleeping. Some have suggested that the pillow of goat's

hair was placed to look as though this were David's hair. I don't think so. The goats' hair was probably the stuffing of the pillow. I don't know if there is a way to tan a goat's hide and retain the hair (which would be the only way that the hair would be on the outside).

I have to admit that I wondered, when I read this, why does Michal go to the trouble of making it appear as though David is in bed? I first assumed that Michal worried that Saul's men might even come into their house. If David appears to be asleep in his own bed, this might buy him some time. That is, if someone from Saul does come into their house, Michal might be able to keep them from arresting David, claiming that he is sick and in bed. Furthermore, as Michal is Saul's daughter, it is unlikely that the assassins would kill David right there in their house. Therefore, they would probably try to get David out of the house. If David is in ill in bed, then they might not take him (this is her plan, anyway). However, my mind was thinking of a house such as I live in. I've got a kitchen, living room, bathroom, bedroom, and only a small portion of the house could be seen from the front door. David and Michal's bed was probably visible from the front door. When these men knocked on the door and Michal answered, they could probably see the bed that David and Michal shared. Therefore, it had to appear at night as though there was someone in that bed when Michal answered the door.

### 1Samuel 19:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
kâçâh (כִּצֹּה) [pronounced <i>kaw-SAWH</i> ]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #3680 BDB #491
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
beged (בְּגֵד) [pronounced <i>BEH-ged</i> ]	<i>treachery; garment, clothing</i>	masculine singular noun with the definite article, pausal form	Strong's #899 BDB #93

**Translation:** ...and conceal [this] with a garment. The idol and the pillow of goat's hair were covered over so that it appeared as though David was in his bed sleeping. This ruse was to allow David as much time as possible to escape. He needs to get away from the city.

**And so sends Saul messengers to take David and so she says, "Is sick he."** 1Samuel 19:14 **So Saul sent messengers to seize David, but she said, "He is sick."**

**Saul sent his messengers to seize David, but she said, "He is sick."**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text  
The Septuagint

And Saul sent officers to seize David; and it was answered that he was sick.  
And so sends Saul messengers to take David and so she says, "Is sick he."  
And Saul sent messengers to take David; and they say that he is sick.



Significant differences: Although, it is unclear just who says Saul is sick; however, obviously, Michal tells Saul's servants this, and then they tell this to Saul.

### Thought-for-thought translations; paraphrases:

CEV The next morning, Saul sent guards to arrest David. But Michal told them, "David is sick."

NLT When the troops came to arrest David, she told them he was sick and couldn't get out of bed.

### Mostly literal renderings (with some occasional paraphrasing):

God's Word™ When Saul sent messengers to get David, Michal said, "He's sick."  
JPS (Tanakh) Saul sent messengers to seize David; but she said, "He is sick."

### Literal, almost word-for-word, renderings:

NASB When Saul sent messengers to take David, she said, "He is sick."  
Young's Updated LT And Saul sends messengers to take David, and she says, "He is sick."

**What is the gist of this verse?** The messengers come to take David with them; however, Michal puts them off, saying that David is too sick to go anywhere.

## 1Samuel 19:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Shâ'ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
mal'âk (מַלְאָכִים) [pronounced <i>mah'-AWCH</i> ]	<i>messenger or angel</i> ; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)	masculine plural noun	Strong's #4397 BDB #521
lâmed (לְ) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	Qal infinitive construct	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

### 1Samuel 19:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** *So Saul sent messengers to seize David,...* This tells us that Saul was not about to kill David in the household of his daughter. However, these messengers were going to grab up David. It is not clear whether they were to kill him outside somewhere, or to bring him back to Saul. However, they had watched David's home throughout the night and apparently banged on the door first thing the next morning.

### 1Samuel 19:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
âmar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
In the Greek, this is a 3 <sup>rd</sup> person, masculine plural.			
châlâh (חָלָה) [pronounced chaw-LAW]	<i>to be worn down in strength, to be weak, to be infirm; to be sick, to become sick; to be pained</i>	Qal active participle	Strong's #2470 BDB #317
hûw' (הוּא) [pronounced hoo]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214

**Translation:** *...but she said, "He is sick."* Michal tells these messengers of Saul that David is ill and is not going anywhere. As mentioned, it is possible that the teraphim was placed near the bed, which would indicate that they were thought to have curative powers. However, it is more likely that it was in the bed, taking the form of a person. Here, Michal lies to the authorities much the same as Rahab did in Joshua 2:5. Again, when the actions and dictates of the government become such that their public policy is to commit crimes against the people, we are apparently given some leeway by the Word of God to save ourselves in these situations.

**And so sends Saul the messengers to see David to say, "Bring him in the bed unto me to kill him."** 1Samuel 19:15 **Then Saul sent the messengers [back] to see David, saying, "Bring him in the bed to me to kill him."**

**When the messengers returned to him empty-handed, Saul sent them back to see David with their own eyes, saying, "Bring him back to me in the bed so that I can kill him."**

Here is how others have translated this verse:

I realize that going through the Hebrew is sometime tedious. However, note here that, even though over half of the translations above tells us that Saul's intention is to personally execute David, that is not how the Hebrew reads.

**Ancient texts:**

Latin Vulgate	And again Saul sent to see David, saying, "Bring him to me in the bed, that he may be slain."
Masoretic Text	And so sends Saul the messengers to see David to say, "Bring him in the bed unto me to kill him."
Peshitta	And Saul sent the messengers again to see David, saying, "Bring him up to me in the bed, that I may kill him."
Septuagint	And he sends to David, saying, "Bring him to me on the bed, that I may slay him."
Significant differences:	Saul says that <i>he</i> will kill David in the Greek and Syriac; who will actually kill David is not specified in the Latin or Hebrew.

**Thought-for-thought translations; paraphrases:**

CEV	Saul sent the guards back and told them, "Get David out of his bed and bring him to me, so I can have him killed."
NLT	"Then bring him to me in his bed," Saul ordered, "so I can kill him as he lies there!"
REB	Saul, however, sent them back to see David for themselves. 'Bring him to me, bed and all,' he ordered, 'so that I may kill him.'
TEV	But Sauls ent them back to see David for themselves. He ordered them, "Carry him here in his bed, and I will kill him."

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™	Then Saul sent the messengers back to see David themselves. Saul told them, "Bring him here to me in his bed so that I can kill him."
JPS (Tanakh)	Saul, however, sent back the messengers to see David for themselves. "Bring him up to me in the bed," he ordered, "that he may be put to death."

**Literal, almost word-for-word, renderings:**

NASB	Then Saul sent messengers to see David, saying, "Bring him up to me on his [lit., <i>the</i> ] bed, that I may put him to death."
Young's Updated LT	And Saul sends the messengers to see David, saying, "Bring him up in the bed unto me," —to put him to death.

**What is the gist of this verse?** The messengers have obviously returned to Saul and he sends them back to bring David in his bed so that he can kill him (or to observe David's execution).

**1Samuel 19:15a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Shâ'ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

## 1Samuel 19:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
malʾâkê (מַלְאָכִים) [pronounced <i>mahl'-AWCH</i> ]	<i>messenger</i> or <i>angel</i> ; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)	masculine plural noun with the definite article	Strong's #4397 BDB #521
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
râʾâh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** Then Saul sent the messengers [back] to see David,... I can just see the messengers when they returned to Saul empty-handed. He probably said, “You idiots Don’t you understand my orders? I didn’t send you to check on David’s health—I sent you to bring him back to me so that I can kill him. Who gives a crap how he feels? I’m going to kill him! That is irrespective of any disease he might have. Get your butts back there and bring him to me, no matter how he feels!” Obviously, none of this is recorded; even the return of the messengers to Saul is not recorded. However, what we do find in this verse is the repetition of the sign of the direct object. If you have morons that you are giving directions to, you might have to spell out each and every thing that they are to do, otherwise, they’re going to return to you empty-handed because David doesn’t feel very well. “Boss, you didn’t tell us what to do if he was sick.” Some people give their directions more slowly; some emphasize the overall idea. The repetition of the sign of the direct object, even though this is in the narrative, indicates that Saul gave his directions again, more slowly, more clearly; and then, at the end, he will give his underlings a mission statement, so that they can, regardless of the circumstances, refer back to the mission statement to figure out what they have to do.

But, so that you understand the human interaction involved here, these lackeys of Saul’s aren’t necessarily morons. They understand Saul’s intent. They aren’t idiots. David is a very well-respected man; furthermore, he has shown himself to be a tremendous warrior. What these men are probably doing is stalling, out of respect for David; or out of fear of David. Michal could have said, “David is in the shower now” or “David just got an important call on his cell and can’t come out right now.” Any excuse, and these men would have gone back to Saul for further direction.

## 1Samuel 19:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to cause to go up, to lead up, to take up, to bring up</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperative	Strong's #5927 BDB #748
ʾêth (אֵת) [pronounced <i>ayth</i> ]	untranslated mark of a direct object	affixed to 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
mittâh (מִטָּה) [pronounced <i>mit-TAW</i> ]	<i>couch, bed</i>	feminine singular noun with the definite article	Strong's #4296 BDB #641
ʾel (אֶל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with the 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39

**Translation:** ...saying, “Bring him in the bed to me... I am certain that we are only given the gist of what Saul said. He certainly told his messengers that they are going to bring David to him, no matter how sick he is. “Even if you have to carry him to me in his bed!” is probably the sense of this phrase. So David is being brought back to the palace no matter what.

## 1Samuel 19:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mûwth (מָוַת) [pronounced <i>mooth</i> ]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #4191 BDB #559

**Translation:** ...to kill him.” Then Saul gives his messengers the mission statement: “To kill him!” The infinitive expresses purpose, which is the intention of a mission statement. It is short and to the point; relatively easy to understand. When in doubt, they are to refer back to this mission statement.

It is not clear, from the Hebrew, whether Saul wanted to be the one who killed David, or whether he would defer to his staff to carry out this deed. Saul would probably have another person do the actual killing, as he did to the priests in Nob (1Sam. 22). However, the implication of bringing David to him, to kill in him the morning (v. 11), implies that Saul wanted to at least watch David being killed; and obviously, Saul will give the orders.

And so comes in the messengers and behold the teraphim unto the bed and a pillow of the goats' hair at his head.

1Samuel  
19:16

So the messengers went in and saw [lit., *behold*] the teraphim in [or, *near*] the bed with a pillow of goats' hair at the [lit., *his*] head.

So the messengers went into David's house and saw the teraphim in the bed with a goat hair pillow at the head of the bed.

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text                      And so comes in the messengers and behold the teraphim unto the bed and a pillow of the goats' hair at his head.  
 Septuagint                              And the messengers come, and, behold, the images were on the bed, and the goat's liver at his head.

Significant differences:              We have exactly the same problem in this verse as we had back in v. 13—the Hebrew word for *pillow* (or, *quilt*) was misread (or miscopied).

**Thought-for-thought translations; paraphrases:**

CEV    When the guards went in, all they found in the bed was the statue with the goat hair on its head.  
 NLT    But when they came to carry David out, they discovered that it was only an idol in the bed with a cushion of goat's hair at its head.  
 REB    When they came, there was the household god on the bed and the goat's-hair rug at its head.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™                              The messengers came, and there in the bed were the idols with the goat-hair blanket at its head.  
 JPS (Tanakh)                              When the messengers came, they found the household idol in the bed, with the net of goat's hair at its head.

**Literal, almost word-for-word, renderings:**

NASB    When the messengers entered, behold, the household idol [Heb., *teraphim*] was on the bed with the quilt of goats' *hair* at its head.  
 Young's Updated LT                      And the messengers come in, and lo, the teraphim *are* on the bed, and the mattress of goats' *hair*, for his pillows.

**What is the gist of this verse?** The soldiers go to David's bed, pull back the covers (probably a garment), and discover that David is not there.

1Samuel 19:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

## 1Samuel 19:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw <sup>ʾ</sup> (בּוֹ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
mal <sup>ʾ</sup> âk <sup>e</sup> (מַלְאָכִים) [pronounced <i>mahl<sup>e</sup>-AWCH<sup>e</sup></i> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)</i>	masculine plural noun with the definite article	Strong's #4397 BDB #521
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
t <sup>e</sup> râphîym (תְּרַפִּיִּים) [pronounced <i>t<sup>e</sup>raw-PHEEM</i> ]	<i>household idol, a kind of idol, an object of reverence, and a means of divination, often transliterated teraphim</i>	masculine plural noun with the definite article	Strong's #8655 BDB #1076
ʿel (עַל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mittâh (מִטָּה) [pronounced <i>mit-TAW</i> ]	<i>couch, bed</i>	feminine singular noun with the definite article	Strong's #4296 BDB #641

**Translation:** *So the messengers went in and saw [lit., behold] the teraphim in [or, near] the bed...* Although it is possible with the bēyth preposition that the teraphim is (are?) near the bed, but that would only be mentioned in this verse if it (or, they) were actually *in* the bed. If the teraphim were near the bed, that would have been pertinent only to David allegedly being sick. Therefore, it would have possibly been mentioned prior to this, but not necessarily now. However, being that the teraphim are mentioned here, that would suggest that they are in the bed to act as David's body.<sup>10</sup>

## 1Samuel 19:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
k <sup>e</sup> bîyr (כְּבִיֵּר) [pronounced <i>k<sup>e</sup>veer</i> ]	<i>a pillow; something netted, like a quilt or fly-net</i>	masculine singular construct	Strong's #3523 BDB #460
ʿêz (עֵז) [pronounced <i>gayz</i> ]	<i>she-goat; in the plural, it can mean goats' hair</i>	feminine plural noun with the definite article	Strong's #5795 BDB #777

<sup>10</sup> This is obviously not some pivotal point. I bring it up simply because some commentaries suggest this without really thinking it through.

## 1 Samuel 19:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>e</sup> ra`āshōth (מֵרָאֵשׁוֹת) [pronounced m <sup>e</sup> rah-uh-SHOHTH]	place at the head, at the head of [anyone or anything]; head-place; pillow, bolster [a long, cylindrical pillow or cushion]	feminine plural noun sometimes used as a preposition; here with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #4763 (and #4761) BDB #912

**Translation:** ...with a pillow of goats' hair at the [lit., his] head. First of all, there is no reason to be grossed out by the pillow of goat's hair. I have down pillows, which is made from the under feathers of birds (heck if I know what kind). So having a pillow made out of certain parts of an animal is not unexpected nor would it necessarily be gross. This obviously acted as David's head (which was covered up). The 3<sup>rd</sup> person masculine singular suffix refers to *David's*, as in the head of David's bed.

And so says Saul unto Michal, "To why thus have you deceived me and so you send off my enemy and so he escapes?"

1 Samuel  
19:17

Then Saul said to Michal, "Why have you thus deceived me and set free my enemy so that he escapes

And so says Michal unto Saul, "He said unto me, 'Send me off; to why I kill you?' "

Michal answered Saul, "He said to me, 'Set me free; for what purpose [or, why] would I kill you?' "

Then Saul asked Michal, "Why have you deceived me? You have set my enemy free and he has escaped."

Michal answered Saul, "He said to me, 'Let me go or I will have to kill you.' "

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate And Saul said to Michol, "Why have you deceived me so, and let my enemy go and flee away?" And Michol answered Saul, "Because he said to me, 'Let me go, or else I will kill you.' "

Masoretic Text And so says Saul unto Michal, "To why thus have you deceived me and so you send off my enemy and so he escapes?"

Septuagint And so says Michal unto Saul, "He said unto me, 'Send me off; to why I kill you?' " And Saul said to Melchol, "Why have you thus deceived me, and allowed my enemy to depart, and he has escaped And Melchol said to Saul, "He said, 'Let me go, and if not, I will kill you.' "

Significant differences: The final phrase is a little difficult in the Hebrew. Apart from that, the texts are in agreement.

#### Thought-for-thought translations; paraphrases:

CEV "Why have you tricked me this way?" Saul asked Michal. "You helped my enemy get away!" She answered, "He said he would kill me if I didn't help him escape!"

NLT "Why have you tricked me and let my enemy escape?" Saul demanded of Michal.

"I had to," Michal replied. "He threatened to kill me if I didn't help him."



**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* Saul asked Michal, "Why did you betray me by sending my enemy away so that he could escape?"

*JPS (Tanakh)* Michal answered, "He told me, 'Let me go! Why should I kill you?' " Saul said to Michal, "Why did you play that trick on me and let my enemy get away safely "Because," Michael answered Saul, "he said to me: 'Help me get away or I'll kill you.' "

**Literal, almost word-for-word, renderings:**

*NASB* So Saul said to Michal, "Why have you deceived me like this and let my enemy go, so that he has escaped And Michal said to Saul, "He said to me, 'Let me go! Why should I put you to death?' "

*Young's Updated LT* And Saul says unto Michal, "Why thus have you deceived me—that you send away my enemy, and he is escaped And Michal says unto Saul, "He said unto me, 'Send me away; why do I put you to death?' "

**What is the gist of this verse?** When Saul confronts Michal, instead of standing up for David, she tells her father that he threatened her in order to get away.

1Samuel 19:17a			
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
ʾamar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Shâ`ûwl (שׂוֹאֵל) [pronounced shaw-OOL]	which is transliterated Saul; it means asked for	masculine proper noun	Strong's #7586 BDB #982
ʾel (אֶל) [pronounced el]	in, into, toward, unto, to, regarding, against	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mîykal (מִיכָל) [pronounced mee-KAHL]	possibly means brook or stream and is transliterated Michal	feminine proper noun	Strong's #4324 BDB #568
lâmed (לְ) (pronounced l̄)	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	what, how, why	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered why, for what reason, to what purpose, for what purpose, indicating an interrogatory sentence.			
kâkâh (כַּכֵּן) [pronounced KAW-kaw]	thus, so	adverb	Strong's #3602 BDB #462

## 1Samuel 19:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râmâh (רָמָה) [pronounced raw-MAW]	<i>to beguile, to deceive, to mislead, to deal treacherously with, to betray</i>	2 <sup>nd</sup> person feminine singular, Piel perfect with the 1 <sup>st</sup> person singular suffix	Strong's #7411 BDB #941

**Translation:** Then Saul said to Michal, “Why have you thus deceived me... Again, there is a portion of the narrative which is missing—Saul did not accompany his officers to David’s home. Therefore, Michal was taken back by Saul’s officers to do the explaining. This gets them off the hook and diverts Saul’s attention. They no doubt felt that they were in a difficult situation, given their demanding, psychotic employer on the one hand and David on the other. It was the sort of assignment that could not possibly go right (at least in their own minds). However, God worked out things so that Saul’s potential wrath for his officers was deflected by their bringing in Michal.

Saul expects his daughter to give up her own husband to his homicidal whims. He takes it personally that she has obviously deceived him, given that she told his messengers that David was ill and that they found the teraphim on the sickbed rather than David.

## 1Samuel 19:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	2 <sup>nd</sup> person feminine singular, Piel perfect	Strong's #7971 BDB #1018
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâya <sup>bv</sup> (אֵיבָא) [pronounced aw-YA <sup>BV</sup> ]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #340 BDB #33
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
The wâw consecutive can also be rendered <i>so, that, yet, therefore</i> . There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.			
mâlaṭ (מָלַח) [pronounced maw-LAHT]	<i>to be delivered; to deliver oneself, to escape; to go away in haste</i>	3 <sup>rd</sup> person masculine singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572

**Translation:** ...and set free my enemy so that he escapes?” Saul tells Michal exactly what she has done. She set free Saul’s enemy and he has escaped. Whereas this wrath was a result of his psychotic condition, Saul was prepared to take this out on his officers. However, their bringing Michal in got them off the hook and put her in a difficult place.

### 1Samuel 19:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
Mîykal (מִיכַל) [pronounced <i>mee-KAHL</i> ]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
ʾel (אֶל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâʾûwl (שׂאוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
hûwʾ (הוּא) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
ʾâmar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	2 <sup>nd</sup> person feminine singular, Piel imperative with a 1 <sup>st</sup> person singular suffix	Strong's #7971 BDB #1018
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence.

## 1 Samuel 19:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מִוּת) [pronounced <i>mooth</i> ]	<i>to kill, to cause to die, to put to death, to execute</i>	1 <sup>st</sup> person singular, Hiphil imperfect, with a 2 <sup>nd</sup> person feminine singular suffix; pausal form	Strong's #4191 BDB #559

**Translation:** Michal answered Saul, “He said to me, ‘Set me free; for what purpose [or, why] would I kill you?’ ” Michal did not really think anything through here. She is just the opposite of Saul in this way. Saul would have had a million reasons lined up for whoever wanted to know. Michal pretty much said the first thing that came into her head. We know this because of the Hebrew. Her explanation, after she says “*He said to me...*” we have four words, three of which Saul just used a second ago. She takes her cue from Saul and answers using the exact same words that he spoke to her (she does use the imperative mood instead of the indicative). It is as though she says the first thing that popped into her head. She knows that Saul is out to kill David; so she uses that as her explanation. It may seem stilted in the English, and it is possible that it is stilted in the Hebrew, indicating that she stumbled with these few words. However, the idea is that David threatened her, so she had to allow him to go.

What Michal claims that David said is an example of erotesis—it is a question, but not given to elicit information, but to make a statement of some sort. Here, what is being conveyed is a prohibition: i.e., *Let me not have to kill you!* This sort of figure of speech is extremely important, as there are 2274 questions found in the 929 chapters of the Old Testament and 1024 questions found in the 260 chapters of the New (almost 4 questions per chapter).<sup>11</sup> Therefore, in the cases where the question is not posed in order to gather some piece of information, then we need to examine just what the purpose of the question was.

I want you to get the picture here, as some details are left out of the narrative. The officers had been sent to David and Michal’s home to seize David. Since there was no David, and his bed was made to look as though he were still there and asleep, they drag Michal to Saul. After all, they don’t want to return to Saul empty-handed once again. Saul’s anger would have been taken out on them. So, they bring in Michal, which deflects Saul’s anger to her. So, with the officers right there, and Saul interrogating his own daughter, she tells Saul and the officers that David made her help him escape and threatened her life if she did not. This may help to explain why Saul was able to muster three sets of officers to go and get David later in this chapter. No doubt, some of the officers later told their peers, “I was there. Michal told the king that David threatened her. I heard her with my own ears!” We know that Michal is lying, but to another officer who was not there, this sounds like proof-positive that David is dangerous to the kingdom of Israel.

Prior to this, most of these officers went to get David half-heartedly. He was a popular man; he was brave; and some, if they did not serve under him, knew others who did. So getting David in the first place was an unpleasant task. However, to hear that he threatened Michal—that’s different. That would have struck a nerve with these men, many of whom had probably seen Michal grow up.

First of all, this really does not explain her behavior in any way, shape or form. David has fled, the teraphim are in the bed, and all she had to do when the messengers arrive was to point and say, “He went thataway.” So had Saul given this any amount of thought, he would have thought, “This isn’t right.” But Michal is his daughter; he is indulgent; and he is not going to give much thought to this explanation. Furthermore, he is more concerned about David and killing him than he is about his daughter.

Secondly, take note that Michal is not in any danger herself. She knows that Saul is probably not going to harm her. Certainly, the fervor of her father was more fixated on her now than anyone else (had she not been brought

<sup>11</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 944.

to Saul, it would have ben directed toward the soldiers instead. Certainly Saul was angry and frustrated and took this out on her, and the mood was tense. But it is unlikely that he would hurt her, regardless of what she said. Michal’s natural instinct, still, is to lie. She is not going to take a chance. She will be certain to deflect Saul’s anger against her toward David. Now, recall that her father Saul is exactly the same way. It is his natural inclination to bend the truth in such a way as to make himself look good. You will recall in two conversations with Samuel that Saul carefully said just the right things to indicate that he had not done anything wrong and that he was obeying God’s orders, just as Samuel did. Michal has learned this from her father and she will say whatever she needs to so that she does not appear to be at fault for anything that she has done. Michal may know enough about Saul to worry that she might be in danger; so, just in case, she lies.

Finally, note the difference between Jonathan and Michal. They both helped David escape from their father, but Jonathan stood up to him and laid it out to Saul why he was wrong and that David was his friend and an asset; Michal only potentially fuels the fire of Saul’s hatred by saying that David threatened her. What normal father wouldn’t go crazy over that? The answer, by the way, is *Saul*, because he already is a little crazy and his focus is not that of an altogether normal father. It is unlikely that his anger and hatred of David increased at all (regardless of what he might have said to Michal in answer— “Why that rat bastard; I’ll kill him!”

In all of this, we get a vivid portrait of this family. Jonathan is a man who has the capacity to love; he stands by his love and he stands by his friends, regardless of the cost. He is a man of incredible faith, who is willing to step aside for God’s will. Michal, on the other hand, has a more superficial love—David was famous, a great warrior, a good looking young man. There was no depth to her love for him. It was like falling in love with a movie star; they are attractive, they’re rich, and they are held in high esteem. Those who fall in love with movie stars fall in love with the trappings and have no idea as to their character. David was, to some extent, not unlike a modern-day movie star. He was attractive and held in high esteem; and these trappings made him attractive to Michal. David would have been willing to die for his wife Michal; Michal is not even willing to stand up for her husband and tell the truth. She is not willing to back him up if it is inconvenient for her. She is, at best, spineless before her father. At worst, she is superficial and lacks the capacity to love. Saul himself is impulsive, paranoid and delusional; he is driven by his mental illness.

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## David Goes to Samuel in Ramah/Saul Attempts to Have David Arrested There

**And David has fled and so he escapes. And so he comes unto Samuel the Ramah-ward and so he makes know to him all that had done to him Saul. And so he goes, he and Samuel; and so they dwell in Naioth.**

<sup>1</sup>Samuel  
19:18

**David fled and escaped. He went to Samuel in Ramah [lit., *towards the Ramah*] and he made known to him all that Saul had done to him. Therefore, he and Samuel departed and they [temporarily] lived in Naioth.**

**David was able to escape Saul. He went to Samuel, who lived in Ramah, and he told Samuel all that Saul had done to him. Therefore, he and Samuel departed and temporarily moved to Naioth.**

Here is how others have translated this verse:

### Ancient texts:

#### Masoretic Text

And David has fled and so he escapes. And so he comes unto Samuel the Ramah-ward and so he makes know to him all that had done to him Saul. And so he goes, he and Samuel; and so they dwell in Naioth.

#### Septuagint

So David fled and escaped and came to Samuel to Armathaim, and he tells him all that Saul had done to him. And Samuel and David went and dwelt in Navath in Rama.

Significant differences: The Greek and Syriac tell us that Naioth is in Ramah. This is not found in the Latin or Hebrew.

**Thought-for-thought translations; paraphrases:**

- CEV Meanwhile, David went to Samuel at Ramah and told him what Saul had done. Then Samuel and David went to Prophets Village [or, "Naioth"] and stayed there.
- NAB Thus David got safely away; he went to Samuel in Ramah, informing him of all that Saul had done to him. Then he and Samuel went to stay in the sheds.
- NJB David, having fled and made his escape, went to Samuel at Ramah and told him exactly how Saul had treated him; he and Samuel went and lived in the huts.
- REB Meanwhile David made good his escape, and coming to Samuel at Ramah, he described how Saul had treated him. He and Samuel went to Naioth and stayed there.

**Mostly literal renderings (with some occasional paraphrasing):**

- God's Word™ David escaped and went to Samuel at Ramah. He told Samuel everything Saul had done to him. Then he and Samuel went to the pastures and lived there.
- JPS (Tanakh) David made good his escape, and he came to Samuel at Ramah and told him all that Saul had done to him. He and Samuel went and stayed at Naioth.

**Literal, almost word-for-word, renderings:**

- NASB Now David fled and escaped and came to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth.
- Young's Updated LT And David has fled, and is escaped, and comes in unto Samuel to Ramath, and declares to him all that Saul had done to him, and he goes, he and Samuel, and they dwell in Naioth.

**What is the gist of this verse?** David does escape Saul. He goes to Samuel, who still lives in Ramah, and he tells Samuel all that Saul has done to him. They both temporarily move to [the village of...?] Naioth.

<b>1Samuel 19:18a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
bârach (בָּרַח) [pronounced <i>baw-RAHKH</i> ]	<i>to go through, to flee</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1272 BDB #137
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

## 1Samuel 19:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlaṭ (מָלַט) [pronounced <i>maw-LAHṬ</i> ]	<i>to be delivered; to deliver oneself, to escape; to go away in haste</i>	3 <sup>rd</sup> person masculine singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572

**Translation:** [David fled and escaped](#). This simply tells us that, because of the head start that David got, because of Michal, David was able to get far enough away from town (probably Gibeah), that Saul did not send out a patrol to look for him. This would have all taken place at night, and, by the time Saul's messengers went back and forth and by the time Saul had interrogated his daughter, too much time had passed for them to have any reasonable hope of finding David in the dark, having no idea which way he fled.

## 1Samuel 19:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
Sh°mûw'êl (שְׁמוּאֵל) [pronounced <i>sh°-moo-ALE</i> ]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028
Râmâth (רָמַת) [pronounced <i>raw-MAWTH</i> ]	<i>height, high place; transliterated Ramah</i>	feminine noun used primarily as a proper noun with the definite article; and with the directional hê here	Strong's #7413 BDB #928

Also spelled Râmâh (רָמָה) [pronounced *raw-MAW*].

**Translation:** [He went to Samuel in Ramah](#) [lit., *towards the Ramah*]... You will recall that Samuel's principle residence was Ramah. This is where he was born. Even though he was raised as a Nazarite in the Tabernacle of God, he did not lose contact with his parents. We went over this in 1Sam. 2. Whereas a cultist will try to separate himself from every vestige of his former life, Samuel apparently made an attempt to connect with his potential life and family. That Samuel lived in Ramah was well-known to the Jewish population.

It has been, by the way, some time since we last looked in on Samuel. He cut off his ties with Saul back in 1Sam. 15:35, a verse which states: [Samuel did not add again to see Saul until the day of his death, for Samuel was in mourning concerning Saul. Y°howah also lamented that he made Saul king over Israel](#). We last observed Saul when he anointed David as crown prince back in 1Sam. 16:1–13. A lot has happened since then; however, Samuel did not simply retire. As we will see, he founded his own seminary.

## 1Samuel 19:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâgad (גָּדַגְ) [pronounced <i>naw-GAHD</i> ]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (לְ) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl âsher mean <i>all whom, whomever, all whose, all where, wherever</i> .			
âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (לְ) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with a 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
Shâ'ûwl (שָׁאוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** ...and he made known to him all that Saul had done to him. Recall that Samuel had come to David and anointed him as the new king of Israel. David did not seek out this position and it came to him as rather a shock. His family members were also shocked. Recognizing that Saul's behavior was related to his being anointed king over Israel (and it is not clear whether David knew that Saul knew); David goes for spiritual guidance. He knows that he cannot rise in revolt against Saul, regardless of how wiggled-out Saul is.

David obviously trusts Samuel completely and tells him everything. David was in a position with very few options. His father-in-law wanted to kill him; his family was never too thrilled with him. Although David doesn't know it, his own wife has betrayed him. David knows that Samuel is spiritually straight. Samuel has a relationship with God and, given the circumstances, David realizes that he needs some guidance.

Now, understand that David is not simply pouring out his problems on Samuel, so that Samuel can commiserate with him. David is not looking for sympathy. He does not need a shoulder to cry on. What he needs is guidance. Furthermore, the fact that he had a household idol or two (the teraphim), also tells us that David needed a little guidance. David tells what has happened because he is asking, "What do I do now, coach?"



## 1Samuel 19:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
hûw <sup>ʿ</sup> (הוּא) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
Sh <sup>e</sup> mûw <sup>ʿ</sup> êl (שְׁמוּאֵל) [pronounced <i>sh<sup>e</sup>-moo-ALE</i> ]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028

**Translation:** [Therefore, he and Samuel departed...](#) Samuel knows what has been going on with Saul. Although it might not be public knowledge that Saul is trippin', those in the palace know this (which is why David was brought into the palace in the first place); so obviously, this information is going to find its way outside of the palace; particularly to influential people like Samuel. Samuel recognizes that David is in a vulnerable position; and that he is as well, by being associated with David. Therefore, it at first appears that Samuel and David leave Samuel's residence, because this would be where Saul might come to look for David. Furthermore, we are not told whether God guided them here, or whether they acted on their own common sense, but, as we will see, that isn't necessary yet (besides, communications from God are not generally a daily occurrence—or even a weekly occurrence—even for God's prophets).

## 1Samuel 19:18e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>e</sup>V</i> ]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3427 BDB #442
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
nâvôyth (נְבוֹיֹת) [pronounced <i>nâw-VOYTH</i> ]	<i>pasture, meadow; habitation of a shepherd; and is transliterated <i>Naioth</i></i>	proper noun; location	Strong's #5121 BDB #627

## 1 Samuel 19:18e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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First of all, this proper noun occurs only in this context (chapters 19–20). It is spelled in at least 3 different ways in this context. In the spelling above, we have the very uncharacteristic *cholem* followed by a *yohd*. Whereas, one can easily put together the very modern and common Jewish sound *oy* from these two, it is unusual in the ancient Hebrew (off the top of my head, I don't know of another occurrence of these two letters together in this order as a diphthong). With regards to its possible meanings: it does not match any of those nouns exactly. BDB calls it *abode of the prophets* (more as a designation rather than a definition or Hebrew equivalent). With reference to the English transliteration: Hebrew words do not string this many vowels together.

The notes of the NIV Study Bible suggest *Naiioth* means "habitations or 'dwellings.'" *The term appears to designate a complex of houses in a certain section of Ramah where a company of prophets resided.*<sup>12</sup>

**Translation:** ...and they [temporarily] lived in *Naiioth*. *Naiioth* is only mentioned in the context of these two chapters, so we know little or nothing about it. More than likely, this is a small village, not too far removed from Ramah. However, Samuel did not take David to *Naiioth* to hide out. *Naiioth* is not some sufficiently obscure village so as not to attract Saul's attention. As we will see in this chapter, no one from Saul's command will have any difficulty finding *Naiioth*. Saul will know in the next verse where David is.

Here is what you need to understand: David had *teraphim* in his own house. That was a problem, regardless of what the *teraphim* belonged to. David needs some concentrated spiritual guidance, so Samuel is going to haul David to his seminary. In other words, Samuel recognizes that David does not need a good hiding place at this point. He does not need an army. What he needs is God's Word.

**Application:** One of the things which Thieme often stressed in Bible class is, sometimes when you are faced with a multitude of problems and pressures, your first choice should not necessarily be for action to solve these problems. Your first choice should often be Bible class. Your first choice should be to sit still and get some spiritual guidance. Samuel doesn't give David a list of things he needs to do. He does not suggest the best hiding place. He doesn't even necessarily counsel David here. He takes David to his seminary so that David can get some guidance. When you have come to the end of your rope, always remember: inaction may be your best action; as long as you combine that with taking in Bible doctrine.

I wouldn't be surprised if David didn't show up, tell Samuel what had been going on to date, and then ask, "Which way should I go? North, east, west, south? How far should I go? Should I gather together an army of the people? Should I go about and foment revolution?" Samuel tells him, "This is what you need to do: you are going to come with me to Bible class and you're going to sit your butt down in a pew and listen." And note: David goes with him.

**And so he was made known to Saul, to say, "Behold, David [is] in Naiioth in the Ramah."** 1 Samuel 19:19 **But it was made known to Saul, saying, "Listen, David [is] in Naiioth near Ramah."**

**However, it was made known to Saul that David was to be found in Naiioth in the Ramah area.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	And so he was made known to Saul, to say, "Behold, David [is] in Naiioth in the Ramah."
Septuagint	And it was told Saul, saying, "Behold, David [is] in Navath in Rama."

<sup>12</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 401.

Significant differences: None.

**Thought-for-thought translations; paraphrases:**

EV Someone told Saul, "David is at Prophets Village in Ramah."  
 NAB Word was brought to Saul, 'David is in the huts at Ramah.'  
 NJB When Saul was told that David was in the sheds near Ramah,...  
 NLT When the report reached Saul that David was a Naioth in Ramah,...

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ When it was reported to Saul that David was in the pastures at Ramah,...  
 JPS (Tanakh) Saul was told that David was at Naioth in Ramah,...

**Literal, almost word-for-word, renderings:**

NASB And it was told Saul, saying, "Behold, David is at Naioth in Ramah."  
 Young's Updated LT And it is declared to Saul, saying, "Lo, David *is* in Naioth in Ramah."

**What is the gist of this verse?** Word is brought to Saul that David is in Naioth, which is probably a suburb of Ramah.

In this verse and the previous, you have noted several translations of the word *Naioth*; therefore, it might be good to see why these translators chose this or that translation.

Various Interpretations of Naioth		
Interpretation	Translations	Rationale
Naioth	<i>Amplified Bible, Emphasized Bible, JPS, LXX, NASB, NLT, NRSV, REB, TEV, Young's LT.</i>	When dealing with a noun that shows up nowhere else, and which sounds like it is a reference to a specific place, then it is normal to interpret this as a proper noun. The word found here is <i>nâvôyth</i> (נְבוֹיֹת) [pronounced <i>naw-VOYTH</i> ], which could mean <i>pasture, meadow; habitation of a shepherd</i> ; and is transliterated <i>Naioth</i> . Recall that there are inherent spelling problems with this word, even as a proper noun. Strong's #5121 BDB #627.
hut	NAB	There is the adjective <i>nâveh</i> (נֹוֹה) [pronounced <i>naw-VEH</i> ], which means <i>dwelling, abiding</i> . Strong's #5116 BDB #627. The cognate verb (Strong's #5115) means <i>to dwell, to inhabit</i> (we don't have a cognate noun in Scripture, which does not mean that one doesn't exist).
pasture	God's Word™	The Hebrew word <i>nâ`âh</i> (נְאָה) [pronounced <i>naw-AW</i> ] means <i>pastures, meadows</i> . Strong's #4999 BDB #627. This is also a possible meaning for the word named above.

### Various Interpretations of Naioth

Interpretation	Translations	Rationale
Prophet's Village	CEV	The Hebrew word <i>nâveh</i> (נָוֶה) [pronounced <i>naw-VEH</i> ] means <i>area [or region] of habitation; abode of a shepherd, abode of shepherd's flocks, habitation</i> . I don't know exactly where they got the idea that this could be interpreted as <i>Prophet's Village</i> , except, of course, from the verses which follow, which indicate that this is the seminary which Samuel ran. Strong's #5116 BDB #627.
sheds	NJB	In taking any of the three words directly above, it is easy to see how they came up with <i>huts</i> as a possible rendering.

Here's the deal: first of all, *Naioth* is spelled more like a construct, if it is, in fact, not a proper noun. However, in vv. 18–19, it is not placed in such a way as to suggest being a construct (it would have to be followed immediately by another noun). In this verse, it sounds as though there is a specific place in mind: it is *Naioth near Ramah*, which indicates more than some pastures or huts. Although I will grant you that one could still look at this as a reference to *pastures in Ramah*, the problem then becomes the spelling of the word, which is in the construct form without occupying that sort of position in the text.

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### 1Samuel 19:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	<i>wâw</i> consecutive	No Strong's # BDB #253
<i>nâgad</i> (נָגַד) [pronounced <i>naw-GAHD</i> ]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Most grammar books call it simply the causative passive stem.			
<i>lâmed</i> (ל) (pronounced <i>lê</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
<i>Shâ'ûwl</i> (שָׂאֻל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
<i>lâmed</i> (ל) (pronounced <i>lê</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
<i>âmar</i> (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** *But it was made known to Saul, saying,...* Saul obviously had his men out looking for David and it is possible that he was offering a monetary reward for information leading to the capture of David. Even though David was quite popular with the people, this does not mean that there were not those who placed their own interests above his. Given a reason, some would tell where David was. Some may have even seen this as their patriotic duty. Saul obviously has the ability to spread rumors, and David could have been accused of sedition. In any case, someone did come to Saul with the following information.

### 1Samuel 19:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
nâvôyth (נְוִיֹּת) [pronounced <i>naw-VOYTH</i> ]	<i>pasture, meadow; habitation of a shepherd; and is transliterated Naioth</i>	proper noun; location	Strong's #5121 BDB #627
Actually, in this instance, <i>Naioth</i> is spelled with the cholem (long o) over the yodh (y) rather than over the wâw (v or w), which leaves the wâw without a vowel point—and that is not supposed to occur in the MT. Even when there is no vowel sound, there is still a vowel point.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Râmâh (רָמָה) [pronounced <i>raw-MAW</i> ]	<i>height, high place; transliterated Ramah</i>	feminine noun used primarily as a proper noun with the definite article	Strong's #7413 BDB #928

Also spelled Râmâth (רָמַת) [pronounced *raw-MAWTH*].

**Translation:** *...“Listen, David [is] in Naioth near Ramah.”* The information is the location of David. Apparently, by this verse, wherever Naioth is, it can't be too far from Ramah. More than likely it was a small village just outside of Ramah. This also tells us that it was not some extremely obscure, secretive place where David could hide. That was not Samuel's intention in taking David there.

Keil and Delitzsch suggest the following concerning Naioth: נְוִיֹּת (*naw-vawth*) *signifies dwellings, but here it is in a certain sense a proper name, applied to the cohabium of the pupils of the prophets, who had assembled round samuel in the neighbourhood of ramah. The plural [which is Naioth]...points to the fact that this coenobium consisted of a considerable number of dwelling-places or houses,*

connected together by a hedge or wall.<sup>13</sup> This appears to be the general consensus fo most exegetes and is reasonably supported by the Hebrew. Whether there are walls or hedges is another thing, however.

And so sends Saul messengers to take David and so he sees a company of the prophets prophesying and Samuel standing, stationed over them. And so is upon messengers of Saul a Spirit of Elohim and so they prophesy even they.

1Samuel  
19:20

So Saul sent messengers to seize David; however [lit., and] they [lit., he] saw a group of prophets [who were] prophesying with Samuel standing, stationed over them. The Spirit of Elohim came [lit., is] upon the messengers of Saul and even they prophesied!

Saul then sent officers to seize David; however, they came to a group of prophets with Samuel standing over them. Suddenly, the Spirit of God came over the officers, and even they began to prophesy!

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And so sends Saul messengers to take David and so he sees a company of the prophets prophesying and Samuel standing, stationed over them. And so is upon messengers of Saul a Spirit of Elohim and so they prophesy even they.

Septuagint

And Saul sent messengers to take David, and they saw the assembly of the prophets, and Samuel stood appointed over them; and the Spirit of God came upon the messengers of Saul, and they prophesy.

Significant differences:

There is an extra verb in the Hebrew indicating that the prophets are *prophesying*.

#### Thought-for-thought translations; paraphrases:

CEV

Saul sent a few soldiers to bring David back. They went to Ramah and found Samuel in charge of a group of prophets who were all prophesying. Then the Spirit of God took control of the soldiers and they started prophesying too.

NAB

...he sent messengers to arrest David. But when they saw the band of prophets, presided over by Samuel, in a prophetic frenzy, they too fell into the prophetic state.

NJB

Saul accordingly sent agents to capture David; when they saw the community of prophets prophesying, and Samuel there as their leader, the spirit of God came over Saul's agents, and they too fell into frenzy.

NLT

...he sent troops to capture him. But when they arrived and saw Samuel and the other prophets prophesying, the Spirit of God came upon Saul's men, and they also began to prophesy.

REB

...he sent a part of men to seize him. But at the sight of the company of prophets in a frenzy, with Samuel standing at their head, the spirit of God came upon them and they fell into prophetic frenzy.

TEV

...so he sent some men to arrest him. They saw the group of prophets dancing and shouting, with Samuel as their leader. Then the spirit of God took control of Saul's men, and they also began to dance and shout.

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™

...Saul sent messengers to get David. But when they saw a group of prophets prophesying with Samuel serving as their leader, God's Spirit came over Saul's messengers so that they also prophesied.

<sup>13</sup> Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 496.

## JPS (Tanakh)

...and Saul sent messengers to seize David. They [*Heb.* "He."] saw a band of prophets speaking in ecstasy [or, *prophesied*], with Samuel standing by as their leader [Meaning of Heb. uncertain]; and the spirit of God came upon Saul's messengers and they too began to speak in ecstasy [or, *prophesied*].

## Literal, almost word-for-word, renderings:

## NASB

Then Saul sent messengers to take David, but when they saw the company of the prophets prophesying, with Samuel standing *and* presiding over them, the Spirit of God came upon the messengers of Saul; and they also prophesied.

## NRSV

Then Saul sent messengers to take David. When they saw the company of the prophets in a frenzy, with Samuel standing in charge [meaning of Heb. uncertain] of them, the spirit of God came upon the messengers of Saul, and they also fell into a prophetic frenzy.

## Young's Updated LT

And Saul sends messengers to take David, and they see the assembly of the prophets prophesying, and Samuel standing, set over them, and the Spirit of God is on Saul's messengers, and they prophesy they also.

You will note the difference between these translations: on the one hand, there are a half-dozen which make this meeting sound as though one were in a charismatic church; and the others without this sort of an emphasis. We studied this in greater detail back in 1Sam. 10:10 where I listed those translations with charismatic leanings and those without such leanings.

**What is the gist of this verse?** When Saul's officers found Samuel teaching his group of prophets, they were overtaken by the Spirit of God and they began to speak God's Word.

## 1Samuel 19:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Shâ'ûwl (שׂוּאֵל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
mal'âkê (מַלְאָכִים) [pronounced <i>mah'-AWCH</i> ]	<i>messenger or angel</i> ; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)	masculine plural noun	Strong's #4397 BDB #521
lâmed (לְ) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive</i>	Qal infinitive construct	Strong's #3947 BDB #542

## 1Samuel 19:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** [So Saul sent messengers to seize David;](#)... Note Saul's approach. He does not go after David himself; nor does he accompany the men to who he sends to get David. This is more a personal vendetta than anything else; and an extremely unreasonably one at that. However, Saul treats David as though he is a threat to the Israelites and the Jewish nation.

In this chapter alone, Saul will send his messengers (or, officers) 5 times to get David. He's already sent them twice to David's home (vv. 11, 14) and he will send messengers to Naioth three times (vv. 20–21).

## 1Samuel 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וּ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
râʾâh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Apparently, some versions of the MT have <i>to fear</i> rather than <i>to see</i> . However, <i>to see</i> is found in the Aramaic, LXX, Syriac and Vulgate, as well as in the better (I assume) Hebrew manuscripts. Note that this is a masculine singular verb.			
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lahăqâh (לַחֲקָה) [pronounced <i>lah-huh-KAW</i> ]	<i>band, company</i>	feminine singular construct	Strong's #3862 BDB #530
This particular noun is suspect, as it is found only here and has no cognates. BDB suggests that it was transposed from the feminine noun q <sup>e</sup> hillâh (קְהִלָּה) [pronounced <i>k<sup>e</sup>hil-LAW</i> ], which means <i>assembly, congregation</i> . Strong's #6952 BDB #875. Even though this second noun is only found twice in Scripture, its verbal cognate and masculine counterpart are much more abundant (thus giving credence to its meaning).			
nâbîy' (נְבִיאַ) [pronounced <i>naw<sup>b</sup>-VEE</i> ]	<i>spokesman, speaker, prophet</i>	masculine plural noun with the definite article	Strong's #5030 BDB #611



## 1Samuel 19:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nābâ' (נָבְאוּ) [pronounced naw <sup>b</sup> -VAW]	<i>to prophesy, to speak divine viewpoint; to speak by divine power; to receive [and to pass on by speaking] prophecy</i>	masculine plural, Niphal participle	Strong's #5012 BDB #612

**Translation:** ...however [lit., and] they [lit., he] saw a group of prophets [who were] prophesying... These soldiers either inquire around—probably asking for Samuel instead of for David—and they are told where to find him. So when they come upon Samuel, they first find a group of prophets prophesying. First of all, there is one problem that this reads ...and he sees a group of prophets... Keil and Delitzsch reasonably point out that this is probably not a copyist error, as it is found this way universally. Keil and Delitzsch<sup>14</sup> take this to mean that Saul's messengers are taken as one body as they observe this, or that this refers to their leader.<sup>15</sup> In any case, we resume with the plural when they begin to prophesy.

Now, we all have various notions of what is going on here. Obviously, there are some exegetes who envision all of these prophets either yelling out as God gave them utterance, or all of them speaking in tongues at the same time, not unlike a holy roller service. However, you need to bear two things in mind: Samuel is up there running the show and God the Holy Spirit is guiding this group. Paul tells us **If therefore the whole church should assemble together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that you are mad? But if all prophesy, and an unbeliever or an ungifted man enters, he is convicted by all, he is called to account by all** (1Cor. 14:23–24). He also adds, **And let two or three prophets speak—each in turn—and let others pass judgment...for you can all prophesy one by one, so that all may learn and all may be exhorted; and the spirits of the prophets are subject to the prophets, for God is not a God of confusion, but of peace** (1Cor. 14:29a, 27b, 31–33a). This is the same God; the same Holy Spirit. There is no reason to think that the rules of orderliness had changed. There's no reason to think that Samuel and God the Holy Spirit would whip every prophet into a babbling frenzy all at once and that Paul would seek to calm his babbling frenzy of Corinthians down and to restore order to their congregation.

Now, in my opinion, what we have here is a seminary or sorts, where Samuel and others are teaching. If we recognize that the word *to prophesy* is not a verb confined to a revealing of future things, but a verb which suggests the speaking of divine viewpoint (Bible doctrine), then all of this makes more sense. Look at it from this view: if there were a bunch of people hanging out and telling the future, then what we would have is hundreds of people lined up, wanted to know what is in their future. If, on the other hand, this was akin to a seminary, then we would have a smaller group of people who were interested in God's Word and God's teaching (i.e., *the prophets*), and there would not be a host of people hanging out, wanting to have their fortune read. The only problem with this interpretation is that we would rather see words like *teacher*, *student* and *teaching* in this context (and there are several words in the Hebrew which are translated *teacher* or *teaching*).<sup>16</sup> This notwithstanding, perhaps my interpretation would be more palatable if you understood *prophet* to mean *God's messenger* and *prophecy* to mean *God's message*. Samuel was teaching others God's message and enabling many of these to be able to teach God's message themselves.

This is an important point—just exactly what does Samuel have going on here at this place Naioth where we have a group of prophets prophesying?

<sup>14</sup> Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, pp. 496–497.

<sup>15</sup> On the one hand, the use of the singular is significant and it stands out; however, I have no better explanation than Keil and Delitzsch offer, neither of which do I find satisfying.

<sup>16</sup> There are no Hebrew words for *student* however.

<b>Interpreting and Understanding Samuel’s School of Prophets</b>	
<b>Interpretation</b>	<b>Commentary</b>
<p>This is a school which teaches God’s message to those who would like to be God’s messengers.</p>	<p>Such an interpretation is a reasonable understanding of the words <i>Naioth</i>, <i>prophet</i> and <i>prophesying</i>. This would also be in accordance with Paul’s teachings about God being a God of order and not of confusion. That Israel had become spiritually corrupt would have been something that Samuel could easily observe. Furthermore, knowing that he was a very old man, Samuel would reasonably determine that someone must somehow carry on the tradition of teaching God’s Word. The fact of God the Holy Spirit’s presence indicates to us that God supported this institution. This is probably the same organization which is connected to the prophets mentioned in 1Sam. 10:5–6, 10.</p>
<p>We have a group of men in the same place where they are all in a spiritual frenzy, all speaking at the same time, all controlled by God the Holy Spirit. They might be speaking in tongues, or about the future, or even divine viewpoint.</p>	<p>This is problematic for several reasons: first, what would be the purpose of men all speaking at once in the same place? Secondly, this violates the notion that God is a God of order. Thirdly, for how long could they do this? Did they all come out here to this little village and stand in a group and babble for 3 hours? Does that make sense to you? Just what exactly do they get from doing that?</p>
<p>This is a group of men who, although not necessarily frenetic or confused, who hang together and praise God.</p>	<p>The problem here is, just exactly how long could this go on for? Are they meeting daily to do this? Are they getting together for a couple of hours to do this? Given that we have possibly a connection to 1Sam. 10:5–6, does it seem reasonable that we have a group of men who have been meeting for say, 20 years, who hang out and praise God for a few hours every day? This might not be a bad activity for 15 minutes every month or so, but given the depth of God’s Word, one would expect their function here to be a little more substantial.</p>
<p>These are men who are being trained by Samuel to be able to prophesy.</p>	<p>Being able to prophesy is a gift of God; it was not given to just anyone; furthermore, we have no indication that God told Samuel to start up a little school for people who wanted to learn how to tell about future events.</p>

Do I have a specific viewpoint here? Obviously. When we come across these unusual organizations or institutions, we need to examine them thoroughly in order to understand what their place was in the ancient world. What Samuel has going on here should make sense and it should be an institution which would receive the blessing and support of God the Holy Spirit. Given that this place obviously had the support of God the Holy Spirit, then we should reasonably expect it to conform to the laws laid down for similar organizations (e.g., those found in 1Cor. 14).

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I don’t know if you have ever witnessed an evangelist speaking by the power of the Holy Spirit, but I have; and I saw the audience members—a large audience of maybe 800 adolescents—sit in absolute silence, listening to everything that he had to say. When their bell rang for lunch, they just sat there and waited for him to finish. I had never seen anything like it (although I had seen the same speaker with a smaller audience of 50 or so, with the same sort of reaction). So, either Samuel or one of his prophets are speaking—and not in some sort of gibberish, but they are speaking clear, easy-to-understand Hebrew—and these officers of Saul are stopped in their tracks

by God the Holy Spirit. They don't break up the meeting; they don't yell out, "Hey, we're here on a mission from Saul to get David." They stop and they pause and they listen.

<b>1Samuel 19:20c</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
Sh <sup>e</sup> mûw'êl (שמואל) [pronounced <i>sh<sup>e</sup>-moo-ALE</i> ]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028
âmad (אמד) [pronounced <i>âw-MAHD</i> ]	<i>to take a stand, to stand, to remain, to endure, to withstand</i>	Qal active participle	Strong's #5975 BDB #763
nâtsab (נצב) [pronounced <i>naw-TSAH<sup>e</sup>V</i> ]	<i>to be stationed, to be left standing, to station oneself, to take one's stand</i>	Niphal participle	Strong's #5324 BDB #662
Owen lists this as a masculine noun (although I cannot match the spellings). Both Zodhiates and New Englishman's Hebrew Concordance of the Old Testament list this as a Niphal participle.			
al (אל) [pronounced <i>ahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752

**Translation:** ...with Samuel standing, stationed over them. Here we have two participles, one right after the other, which is rare, but not unheard of in the Hebrew. We do not know if the other prophets (men of God) are all sitting, or whether one stands when he speaks, or what exactly is occurring. But, in any case, it is clear that Samuel is in charge because he is standing over them; he is stationed over them. The first verb means that Samuel has taken a stand and the second means that he has stationed himself there. The preposition which follows indicates that Samuel has a place of authority.

My thinking is that there may have been two or more classes going on at the same time; and, like many classes, there may have been an exchange of ideas, opinions. This would indicate that Samuel was a figurehead and probably a teacher here; and it would allow for the prophets to prophesy (that is, for God's potential messengers to communicate God's message). This would not violate any of the principles found in 1Cor. 14, and such an interpretation would not violate the context or vocabulary of this verse.

What I don't see discussed, here, or in any commentary, but which is pertinent, is Samuel's *retirement*: he hasn't retired. He didn't take up farming. He isn't sitting on the front porch recalling the good old days with some old buddies—he is essentially running a small seminary. Now, when we hear the word *prophet*, we immediately think of someone who goes into a trance and tells about the future. A prophet can be a person who tells us about the future; a prophet can possibly even surrender himself, to a certain degree, to the Spirit of God, to where God the Holy Spirit speaks through him. However, prophets are also speakers; they are men who speak divine truth and divine viewpoint. Samuel is teaching them in this seminary and they are growing in the knowledge of God's Word. We don't know exactly how this school is run, or in what sort of environment it takes place (whether indoors or out). We only know that these men speak God's truth, because of the masculine plural participle, *to prophesy*.

## 1Samuel 19:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #5921 BDB #752
malʿâkê (מַלְאָכָיִם) [pronounced <i>mah<sup>l</sup>-AWCH<sup>e</sup></i> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)</i>	masculine plural construct	Strong's #4397 BDB #521
Shâʿûwl (שָׁאוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
ʿĕlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods or God; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

**Translation:** *The Spirit of Elohim came [lit., is] upon the messengers of Saul...* Here, the Spirit of God comes upon the officers of Saul; or He *is* upon the messengers of Saul. So what we have is a situation that neither Saul nor his officers anticipated—that God the Holy Spirit would come over them. This is not a common occurrence; I can recall one time in the book of Numbers where this occurred, and the prophet Baalim is taken over by the Holy Spirit. He is more than willing to prophesy against Israel; but when he goes into his trance (or whatever he does), God the Holy Spirit takes over and he prophesied, blessing Israel. We have a similar situation here: God the Holy Spirit comes over these men.

## 1Samuel 19:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâbâʿ (נָבֵא) [pronounced <i>naw<sup>b</sup>-VAW</i> ]	<i>to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy; speaker can be true, false or heathen prophet</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #5012 BDB #612

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

**1Samuel 19:20e**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
hêmmâh (הֵמָּה) [pronounced <i>haym-mawh</i> ]	<i>they, these</i>	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241

**Translation:** ...and even they prophesied! Suddenly, when there is a lull (inspired by God the Holy Spirit), one of the officers of Saul spoke up; then another. Many or all of them had something to say, and it was all in accord with God’s viewpoint and God’s will. God in general does not reach into our souls and turn our volition this way or that way; however, there are occasions when He does—and these occasions are so far apart, that they are specifically mentioned in Scripture. What I see as happening is that they stumbled into a classroom (the teaching may have occurred outdoors), and these soldiers of Saul’s join in on the discussion, and make pertinent and salient points. In fact, they surprise themselves with what they have to say.

Just what exactly did these men say? If you will recall, Balaam was called upon to curse Israel; however, apparently, the Holy Spirit came upon Balaam as well. Instead of cursing Israel, Balaam blessed Israel (Num. 22–24). Interestingly enough, Balaam does this 3 times. Each time, he stands up to speak, having been asked by Balak to curse Israel, and each of these times, he blesses Israel. Saul sends messengers to get David, and it is clear to them what Saul’s intentions are. That is, they know that Saul is not simply making a simple request for David’s presence. So, when they speak, what do you think they spoke about? Let me suggest that they spoke about how God has rejected Saul as ruler over Israel and that God has chosen David. Furthermore, these messengers probably said something along the lines of, “The LORD forbid that I should do this thing unto my master, the LORD’S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.” (1Sam. 24:6b). Or, “Do not destroy him. For who can stretch forth his hand against Jehovah’s anointed and be guiltless?” (1Sam. 26:9b). Or, one may have said, “The LORD rewards every man for his righteousness and his faithfulness, for the LORD gave you into my hand today, and I would not put out my hand against the LORD’s anointed.” (1Sam. 26:23b). In fact, they could have said the same words as is found in any of these passages: 1Sam. 16:6 24:10 26:11, 16 2Sam. 1:14, 16 19:21. And after saying these things and hearing the men that you came with say similar things, how could they seize David and bring him back to Samuel?

**And so they make known to Saul and so he sends messengers other and so prophesy also these. And so adds Saul and so he sends messengers a third time and so prophesy also they.**

1Samuel  
19:21

**They made this known to Saul, so he sent other messengers and again these also prophesied. So Saul again [lit., added] sent messengers—a third time—and they also prophesied.**

**They told Saul, so he sent additional messengers, but they also prophesied; so Saul again sent messengers, for the third time, and they also prophesied.**

Here is how others have translated this verse:

**Ancient texts:**

**Masoretic Text**

And so they make known to Saul and so he sends messengers other and so prophesy also these. And so adds Saul and so he sends messengers a third time and so prophesy also they.

**Septuagint**

And it was told Saul, and he sent other messengers, and they also prophesied; and Saul sent again a third set of messengers, and they also prophesied.

Significant differences: No significant differences.

**Thought-for-thought translations; paraphrases:**

- CEV When Saul heard what had happened, he sent another group of soldiers, but they prophesied the same way. He sent a third group of soldiers, but the same thing happened to them.
- NAB Informed of this, Saul sent other messengers, who also fell into the prophetic state. For the third time Saul sent messengers, but they too fell into the prophetic state.
- NLT When Saul heard what had happened, he sent other troops, but they, too, prophesied! The same thing happened a third time!
- TEV When Saul heard of this, he sent more messengers, and they also began to dance and shout. He sent messengers the third time, and the same thing happened to them.

**Mostly literal renderings (with some occasional paraphrasing):**

- JPS (Tanakh) When Saul was told about this, he sent other messengers; but they too spoke in ecstasy. Saul sent a third group of messengers; and they also spoke in ecstasy.

**Literal, almost word-for-word, renderings:**

- NASB And when it was told Saul, he sent other messengers, and they also prophesied. So Saul sent messengers again the third time, and they also prophesied.
- NRSV When Saul was told, he sent other messengers, and they also fell into a frenzy. Saul sent messengers again the third time, and they also fell into a frenzy.
- Young's Updated LT And they declare *it* to Saul, and he sends other messengers, and they prophesy—they also; and Saul adds and sends messengers a third time, and they prophesy—they also.

**What is the gist of this verse?** Saul sends two more sets of messengers and they prophesy with the prophets, just as the first group had done.

1Samuel 19:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) (pronounced l)	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
Shâ'ûwl (שָׂאֻל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

## 1Samuel 19:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
mal <sup>e</sup> âk <sup>e</sup> (מַלְאָכִים) [pronounced mah <sup>e</sup> -AWCH <sup>e</sup> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)</i>	masculine plural construct	Strong's #4397 BDB #521
ʿachêr (אַחֵר) [pronounced ah-KHEHR]	<i>another, following, other as well as foreign, alien, strange</i>	masculine plural, adjective/substantive	Strong's #312 BDB #29

**Translation:** *They made this known to Saul, so he sent other messengers...* Although it is not clearly stated, the first group of messengers probably reported back to Saul that they got caught up among Samuel's prophets and prophesied. After speaking the Word of God, they could not seize David, which would have been in opposition to all that was holy and right.

So, undeterred, Saul got together another group of officers and he sent them to do the job that the first group was unable to do.

## 1Samuel 19:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâbâ' (נָבֵא) [pronounced naw <sup>b</sup> -VAW]	<i>to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy; speaker can be true, false or heathen prophet</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #5012 BDB #612
This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB.			
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
hêmmâh (הֵמָּה) [pronounced haym-mawh]	<i>they, these</i>	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241

**Translation:** *...and again these also prophesied.* This second group also went to Naioth near Ramah, found Saul and the prophets in his seminary, and they also began to prophesy upon entering into the school (or tent, or field; wherever Samuel was teaching). Again, there is no reason to see this as a dozen men all talking at once about the future. It is just as reasonable to see these officers of Saul as having been drawn into a theological discussion, during which they lost all interest in taking David, and what they said reflected divine viewpoint. They could have spoke about the Lord's anointed, and made reference to David being the Lord's anointed—whether this was part

of a theological discussion or whether they spoke when no one else is speaking is unknown to us. In any case, the expressed divine viewpoint and, after doing so, would not seize David to bring him to Saul.

On the other hand, the gist of this context is that they came to Naioth specifically to take David; and, upon arriving, it appears that they are drawn into this apart from their volition. That is, the drawing of the Holy Spirit is greater than the mission that they were on. Now, even though it is possible that God the Holy Spirit did temporarily overrule their volition, I think after hearing what they themselves said and what the other messengers said, that these men could not bring themselves to take David.

In any case, we do not expect them to necessarily howl, snort and cry out. We don't have a precedent for that in Scripture, nor do we have an antecedent incident which would allow for such bizarre behavior.

1Samuel 19:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (וַיַּצֵּף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
Shâ`ûwl (שָׁאוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâlach (וַיִּשְׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for, to send forth, to send away, to dismiss, to deploy, to put forth</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
mal`âkê (מַלְאָכָיו) [pronounced mah`-AWCH <sup>e</sup> ]	<i>messenger or angel</i> ; this word has been used for a prophet (Isa. 42:19) priest (Mal. 2:7)	masculine plural construct	Strong's #4397 BDB #521
sh`lishîym (שְׁלִישִׁים) [pronounced sh`li-SHEEM]	<i>third, a third part, a third time; chambers [of the third story]</i>	Masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâbâ` (נָבָא) [pronounced naw <sup>b</sup> -VAW]	<i>to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy; speaker can be true, false or heathen prophet</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #5012 BDB #612
This is not a word which requires us to assume that there is ecstasy, raving, or frenzy involved; the one speaking might be animated, but not necessarily out of his gourd. I included those definitions only because they were found in BDB.			
gam (וְגַם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168



## 1Samuel 19:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hëmmâh (הַמָּאָה) [pronounced <i>haym-mawh</i> ]	<i>they, these</i>	3 <sup>rd</sup> person masculine plural personal pronoun	Strong's #1992 BDB #241

**Translation:** So Saul again [lit., added] sent messengers—a third time—and they also prophesied. So Saul tries this a third time—he sends a third set of messengers and they prophesy just like the first two groups. The Open Bible footnotes this with: *Saul sent his servants to capture David, but the Spirit of God captured them to protect His servant.*<sup>17</sup>

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### Saul Himself Goes to Kill David in Naioth

And so goes also he the Ramah-ward and so he comes as far as the well the great which [is] in the Secu. And so he asks and so he says, “Where [is] Samuel and David?” And so he says “Behold, in Naioth in the Ramah.”

1Samuel  
19:22

Then he [himself] went toward Ramah and he goes as far as the great well which is in the Secu [or, bare hill], and he asks, saying, “Where [are] Samuel and David?” And [one] answered, “Listen, [they are] in Naioth near Ramah.”

Then Saul went down toward Ramah himself. When he got as far as the great well in Secu, he stopped and asked, “Where are Samuel and David?” Someone there answered him, “They are in Naioth near Ramah.”

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And so goes also he the Ramah-ward and so he comes as far as the well the great which [is] in the Secu. And so he asks and so he says, “Where [is] Samuel and David?” And so he says “Behold, in Naioth in the Ramah.”

##### Septuagint

And Saul was very angry, and went himself also to Armathaim, and he comes as far as the well of the threshing floor that is in Sephi, and he asked and said, “Where are Samuel and David?” And they said, “Behold, in Navath in Rama.”

#### Significant differences:

The LXX tells us that Saul was angry and that he went to the *well of the threshing floor* instead of *the great well*. The Latin, Hebrew and Syriac are in agreement, as usual, in this verse. The difference will be discussed more fully in the exegesis. As usual, it is more of a matter of curiosity, rather than a difference which has any doctrinal impact.

#### Thought-for-thought translations; paraphrases:

##### CEV

Finally, Saul left for Ramah himself. He went as far as the deep pt at the town of Secu, and he asked, “Where are Samuel and David?”  
“At the Prophet’s Village in Ramah,” the people answered.

<sup>17</sup> Paraphrased from *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 391.

**NJB** He then went to ramah himself and, arriving at the large storage well at Secu, asked, 'Where are Samuel and David?' And someone said, 'Why, they are in the huts at Ramah!'

**Mostly literal renderings (with some occasional paraphrasing):**

**God's Word™** Then he went to Ramah himself. He went as far as the big cistern in Secu and asked [the people ], "Where are Samuel and David?"  
 He was told, "Over there in the pastures at Ramah."  
**JPS (Tanakh)** So he himself went to Ramah. When he came to the great cistern at Secu [Septuagint reads "the cistern of the threshing floor on the bare height."], he asked, "Where are Samuel and David?" and was told that they were in Naioth in Ramah.

**Literal, almost word-for-word, renderings:**

**The Emphasized Bible** Then went ||he also himself to Ramah and came in as far as the well of the threshing-floor which is in Sephi, and asked and said,  
 Where are Samuel and David?  
 And one said—  
 Lo! in Naioth in Ramah.  
**NASB** Then he himself went to Ramah, and came as far as the large well that is in Secu; and he asked and said, "Where are Samuel and David?" And someone said, "Behold, they are at Naioth in Ramah."  
**Young's Updated LT** And he goes—he also—to Ramath, and comes in unto the great well which is in Sechu, and asks and says, "Where are Samuel and David?" And one says, "Lo, in Naioth in Ramah."

**What is the gist of this verse?** Saul decides to go and take care of this himself. Once he gets to Secu, he directly asks where David and Samuel are—and he is directed to Naioth.

1Samuel 19:22a			
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
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	to go, to come, to depart, to walk; to advance	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168
hûw <sup>ʾ</sup> (הוּא) [pronounced hoo]	he, it	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
Râmâth (רַמַּת) [pronounced raw-MAWTH]	height, high place; transliterated Ramah	feminine noun used primarily as a proper noun with the definite article; and with the directional hê here	Strong's #7413 BDB #928

## 1Samuel 19:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Also spelled Râmâh (רָמָה) [pronounced raw-MAW].

**Translation:** Then he [himself] went toward Ramah... Saul was beside himself. He had sent three sets of men to do a simple job and every time they failed. Perhaps he came up with the saying, "If you want to get a job done right, you have to do it yourself." He leaves in a huff, and the reason that we know why will appear in this verse.

## 1Samuel 19:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine singular noun with the definite article	Strong's #953 BDB #92
g <sup>e</sup> dôlôwth (גְּדוֹלוֹת) [pronounced g <sup>e</sup> -doh-LOHTH]	<i>great things, mighty things, immutable things, significant things, astonishing things; proud things, impious things</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
sêkûw (שֵׂכּוּ) [pronounced say-KOO]	<i>lookout point; bare hill top; and is transliterated Secu, but perhaps it should be Sephi</i>	proper singular noun singular location	Strong's #7906 BDB #967

According to ZPEB, Lagarde's LXX and B read ἐν τῷ ζέφει, "on the bare hill-top," attesting a possible Hebrew original of שֵׂכּוּ "bare hill." This textual variant is easily possible in Hebrew cursive or square Aramaic script. The Peshitta reads "the end." Other Greek manuscripts and Vulgate support the Masoretic text. A cistern at the site would be a well-known gathering place where information could be secured.<sup>18</sup> I thought that my LXX was β, but perhaps it is not. It reads Σεφί, which is transliterated Sephi, which supports ZPEB's point (and perhaps they got the Greek spelling wrong?). This proper noun is found only here; and I am not able to find the supposed Hebrew equivalent (*bare hill*) anywhere.

<sup>18</sup> The Zondervan Pictorial Encyclopedia of the Bible; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 328.

**Translation:** ...and he goes as far as the great well which is in the Secu [or, bare hill],... Secu occurs only here and it reads differently in just about every manuscript you pick up (see the note in the Hebrew exegesis above), so we'll simply stick with the information found in ZPEB, which tells us that Secu was between Gibeah and Ramah (as Saul travels from Gibeah to the Ramah), and they suggest a site, Khirbet Shuweikeh, 3 miles north of Ramah.<sup>19</sup> Quite obviously, a well would not be found on a bare hill, but it would be *near* a bare hill, which the bêyth preposition allows for.

1Samuel 19:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâ'al (שאל) [pronounced shaw-AHL]	<i>to ask, to petition, to request, to inquire, to question, to interrogate</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7592 BDB #981
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
âmar (אמר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
êyphôh (איפה) [pronounced â-FOH]	<i>where; what manner, what kind</i>	interrogative singular adverb	Strong's #375 BDB #33
Sh°mûw'êl (שמעון) [pronounced sh°-moo-ALE]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028
w° (or v°) (ו) [pronounced weh]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...and he asks, saying, "Where [are] Samuel and David?" This is how we know that Saul left in a huff. The previous three groups of soldiers were all able to find David and Samuel. The first group asked around and we don't know about the second two groups. However, it seems that Saul could have easily found out where David and Samuel hung out if he had asked his three groups of soldiers. However, he is obviously upset, given that they all return empty-handed with the same explanation that they began to prophesy upon coming into the presence of Samuel and his school of prophets.

1Samuel 19:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

<sup>19</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 328.

## 1Samuel 19:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāmar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
nâvôyth (נְוִיֹּת) [pronounced naw-VOYTH]	<i>pasture, meadow; habitation of a shepherd; and is transliterated Naioth</i>	proper noun; location; with a definite article	Strong's #5121 BDB #627
Actually, in this instance, <i>Naioth</i> is spelled with the cholem (long o) over the yodh (y) rather than over the wâw (v or w), which leaves the wâw without a vowel point—and that is not supposed to occur in the MT. Even when there is no vowel sound, there is still a vowel point.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Râmâh (רָמָה) [pronounced raw-MAW]	<i>height, high place; transliterated Ramah</i>	feminine noun used primarily as a proper noun with the definite article	Strong's #7413 BDB #928
Also spelled Râmâth (רָמַת) [pronounced raw-MAWTH].			

**Translation:** And [one] answered, “Listen, [they are] in Naioth near Ramah.” This tells us that David and Samuel took up a semi-permanent residence in Naioth. David went to Samuel for help, thinking perhaps that Samuel would guide him to an area wherein he could hide; but they stayed together and did not travel far from Samuel’s home.

And so he goes there unto Naioth in the Ramah and so is upon him—even he—a Spirit of Elohim. And so he goes, going, and so he prophesies until his coming in Naioth in the Ramah.

1Samuel  
19:23

So he went there to Naioth near Ramah and the Spirit of God is upon him—even [or, also] Saul [lit., him]. So, even as he goes [lit., in going, he goes], he prophesies, until his arriving at Naioth near Ramah.

So Saul himself went to Naioth near Ramah; however, the Spirit of God came upon him—even upon Saul! So as he traveled toward Naioth, Saul also prophesied, for the entire journey.

Here is how others have translated this verse:

**Ancient texts:**

**Masoretic Text** And so he goes there unto Naioth in the Ramah and so is upon him—even he—a Spirit of Elohim. And so he goes, going, and so he prophesies until his coming in Naioth in the Ramah.

**Septuagint** And he went thence to Navath in Rama and there came the Spirit of God upon him also, and he went on prophesying till he came to Navath in Rama.

**Significant differences:** It seems as though the Greek translators simplified the translation slightly. However, there are no fundamental differences between the text.

**Thought-for-thought translations; paraphrases:**

**CEV** Saul left for Ramah. But as he walked along, the Spirit of God took control of him, and he started prophesying. Then, when he reached Prophets Village,...

**NAB** As he set out from the hilltop toward the sheds, the spirit of God came upon him also, and he continued on in a prophetic condition until he reached the spot. At the sheds near Ramah...

**NLT** But on the way to Naioth the Spirit of God came upon Saul, and he , too, began to prophesy!

**TEV** As he was going there, the spirit of God took control of him also, and he danced and shouted all the way to Naioth.

**Mostly literal renderings (with some occasional paraphrasing):**

**God's Word™** As he went toward the pastures at Ramah, God's Spirit came over him too. He continued his journey, prophesying until he came to the pastures at Ramah.

**JPS (Tanakh)** He was on his way there, to Naioth in Ramah, when the spirit of God came upon him too; and he walked on, speaking in ecstasy, until he reached Naioth in Ramah.

**Literal, almost word-for-word, renderings:**

**The Emphasized Bible** And <when he departed from thence toward Naioth in Ramah> then came upon ||him also|| the Spirit of God and he went on and on and was moved to prophesy, until he entered Naioth in Ramah.

**NASB** And he proceeded [lit., *went*] there to Naioth in Ramah; and the Spirit of God came upon him also, so that he went along prophesying continually until he came to Naioth in Ramah.

**NRSV** He went there, toward Naioth in Ramah; and the spirit of God came upon him. As he was going, he fell into a prophetic frenzy, until he came to Naioth in Ramah.

**What is the gist of this verse?** Saul then travels to Naioth near Ramah, but apparently, the Spirit of God overtook him on this journey and he began to prophesy even before coming into the midst of the prophets.

1Samuel 19:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

## 1Samuel 19:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there, thither, whither</i>	adverb	Strong's #8033 BDB #1027
According to Rotherham, the Septuagint reads <i>from there</i> (or, <i>from thence</i> ). <sup>20</sup> My version (LXX β?) does not.			
ʿel (עַל) [pronounced <i>el</i> ]	<i>in, into, toward, unto, to, regarding, against</i>	directional preposition (respect or deference may be implied) with a 1 <sup>st</sup> person singular suffix	Strong's #413 BDB #39
nâvôyth (נְבוֹיֹת) [pronounced <i>naw-VOYTH</i> ]	<i>pasture, meadow; habitation of a shepherd; and is transliterated Naioth</i>	proper noun; location; with a definite article	Strong's #5121 BDB #627
Actually, in this instance, <i>Naioth</i> is spelled with the cholem (long o) over the yodh (y) rather than over the wâw (v or w), which leaves the wâw without a vowel point—and that is not supposed to occur in the MT. Even when there is no vowel sound, there is still a vowel point.			
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Râmâh (רָמָה) [pronounced <i>raw-MAW</i> ]	<i>height, high place; transliterated Ramah</i>	feminine noun used primarily as a proper noun with the definite article	Strong's #7413 BDB #928

Also spelled Râmâth (רָמַת) [pronounced *raw-MAWTH*].

**Translation:** [So he went there to Naioth near Ramah...](#) It is not clear whether Saul is traveling alone or with backup (I would assume that even in his anger, Saul is smart enough to bring others along with him). I would guess that by this time, Saul had already drawn from the men would were either negative or neutral about David, so that those who went with him were probably sympathetic toward David (again, this is speculation, as nothing is said about anyone going with Saul).

## 1Samuel 19:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224

<sup>20</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 309.

## 1Samuel 19:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
hûwʿ (הוּא) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
ʿēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods or God; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

**Translation:** ...and the Spirit of God is upon him—even [or, also] Saul [lit., *him*]. We don't know if Saul was alone or in a group; however, as Saul traveled toward Naioth, the Spirit of God came upon him. If he took anyone with him, it was probably not from the three groups of officers which he had already sent, as they had failed their missions. However, the Spirit's actions upon anyone else is not the issue. The Spirit acted upon Saul. Now, recall that he had been strongly influenced by evil spirits from God; now he is overwhelmed by God the Holy Spirit.

There is a tiny particle here—gam (גַּם) [pronounced *gahm*]<sup>21</sup>—which tells us a lot. We have that **the Spirit of God is upon him—even him**. The implication is that the Spirit of God was upon the prophets who were there. That is, this organization, school or seminary did have God's blessing. Our knowledge of exactly what went on here is mostly by inference; however, it is clear that it carried God's stamp of approval.

A reasonable question is, *if God has rejected Saul as being king and has withdrawn His spirit from Saul, then how can the Spirit be upon Saul here?* The Spirit of God came upon Saul originally for an entirely different purpose. The Spirit was given to Saul so that he might have the strength and guidance to rule over Israel. God the Holy Spirit worked through Saul. However, here, God the Holy Spirit comes upon Saul to restrain him; to prevent him from acting upon his evil impulses. In the first case, God the Holy Spirit and Saul's volition worked hand-in-hand; here, God the Holy Spirit temporarily overrules Saul's volition. It will be clear in the next chapter that the Spirit coming upon Saul here was a very temporary condition.<sup>21</sup>

The Spirit coming upon Saul brings his life to a full circle. Originally, the Spirit of God came upon Saul to equip and guide him for his position as king and military leader (1Sam. 11:6). During this time, although Scripture does not really elucidate Saul's feelings, we can determine that the Spirit coming upon him then was a welcome experience, given the fact that he went from being a frightened and shy individual, to a great warrior and confident king (compare 1Sam. 10:22 with 11:12–15). However, in this context, the Spirit of God comes upon Saul, not as a welcome helper to his life, but to temporarily restrain him from his murderous mission.

<sup>21</sup> Inspired by *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, p. 166.



## 1Samuel 19:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive absolute	Strong's #1980 (and #3212) BDB #229
<p>The primary use of the <b>infinitive absolute</b> is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessionary statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs <i>indeed, surely, of course, even, really, at all</i> or by the addition of the modals <i>should, could, must, may</i> might catch the nuance, but actually are often unnecessarily strong.<sup>22</sup></p>			
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâbâ' (נָבֵא) [pronounced <i>naw<sup>b</sup>-VAW</i> ]	<i>to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy; speaker can be true, false or heathen prophet</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #5012 BDB #612
'ad (אֲדָ) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
bôw' (בּוֹ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct, 3 <sup>rd</sup> person masculine singular suffix	Strong's #935 BDB #97
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
nâvôyth (נְבוֹיֹת) [pronounced <i>naw-VOYTH</i> ]	<i>pasture, meadow; habitation of a shepherd; and is transliterated <i>Naioth</i></i>	proper noun; location; with a definite article	Strong's #5121 BDB #627

Actually, in this instance, *Naioth* is spelled with the cholem (long o) over the yodh (y) rather than over the wâw (v or w), which leaves the wâw without a vowel point—and that is not supposed to occur in the MT. Even when there is no vowel sound, there is still a vowel point.

<sup>22</sup> Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 123–124.

## 1Samuel 19:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
Râmâh (רָמָה) [pronounced raw-MAW]	<i>height, high place;</i> transliterated <i>Ramah</i>	feminine noun used primarily as a proper noun with the definite article	Strong's #7413 BDB #928

Also spelled Râmâth (רָמַת) [pronounced raw-MAWTH].

**Translation:** **So, even as he goes** [lit., *in going, he goes*], **he prophesies, until his arriving at Naioth near Ramah.** Saul falls into a prophetic state. It is unclear whether those with him did. However, he is not so controlled that he cannot function; Saul is able to travel from point A to point B. However, he does speak the Word of God as he goes. We have no idea as to the exact words or ideas which Saul used. He could have recited from the Pentateuch from memory. He could have told about his own life and choices, from the divine viewpoint (which is not necessarily an odd idea). He could have mused about David, and how his pursuit of David was against the plan of God. I suspect the things which he said were very similar to what I quoted from Scripture before—about how it is wrong to raise one's hand against the Lord's anointed. We do not know exactly what the content of his prophesy was; but, we can rest assured that it was divine viewpoint.

Now, many translations associate Saul prophesying with erratic behavior—dancing, shouting, acting crazy. Furthermore, even BDB allows for the word *to prophesy* to mean *to speak in an ecstatic state or frenzy*. However, we do not have any additional verbs in this context to indicate that Saul danced, shouted, acted crazy or anything of that sort. He did remove some of his clothes (this will be discussed in the next verse) and he did eventually lay down and sleep, having been exhausted from the experience. We have already approached this from the standpoint of I Cor. 14—there is no reason to think that we have a dozen or more prophets in these trances all speaking at once. Such a scenario would violate every point that Paul made in I Cor. 14, which would seem odd if everyone there was controlled or influenced by the Spirit of God. The historical roots of this misconception of prophesying can be found, in part, with the Greeks, who associated artistic genius with madness; and therefore could see a connection between those who spoke the words of God with a form of madness (and the connotation is not necessarily entirely negative). The word *ecstasy* literally means *to stand apart from or outside oneself*. We also have the goofy behavior of the prophets of Baal on Mount Carmel who even began cutting themselves in order to get the attention of their heathen gods. However, we have no such clear associations anywhere in the Word of God with prophets of God prophesying.

What we do have are three instances of others (unbelievers) referring to the power of the Holy Spirit as madness. In 2Kings 9:11, a prophet has come to Jehu and told him that he would become king over Israel, and one of his servants speaks disparagingly of the prophet, saying, “Why did this madman come to you?” However, there was nothing in the actions or speech of the prophet which implied any sort of crazy behavior—that was simply a flippant remark made by one who meant to disparage the prophets (this was a time when the rulers of Israel were very anti-God). A second instance is when Shemaiah writes a letter and in the letter he uses the phrase *every madman who prophesies*. In this context, God rebukes Shemaiah for making such a statement (Jer. 29:24–29). The third instance is a speech of Hosea, who says, “**Let Israel know: the prophet is a fool; the man of the Spirit is demented.**” (Hosea 9:7b). In this context, Israel is under judgment of God for her actions and attitudes, which includes holding the prophets of God in such low estimation. From *Hard Sayings of the Bible: None of these three*

texts demonstrates that the verb “to prophesy” legitimately carries the connotation of madness. Instead, they simply show that many associated prophecy with madness in an attempt to stigmatize the work of real prophets.<sup>23</sup>

What is at work here is that Saul sees himself as being in competition with the well-regarded shepherd boy; he sees David as the man in line to take his throne from him, and views David as a rival for that reason. However, the Spirit of God comes upon Saul not only to temporarily dissuade him from this mission to kill David, but to show Saul (and all of us) that Saul’s problem is not with David, it is with God. Saul’s hatred and jealousy of David is really inspired by Saul’s rejection of God and God’s will.<sup>24</sup>

**And so he strips—also he—his clothes and so prophesies—also he—to faces of Samuel. And so he falls naked all of the day the that and all of the night the that; upon so, they say, “[Is] also Saul in the prophets?”**

1Samuel  
19:24

**He also stripped out of his clothes and he also prophesied before Samuel. He lay naked all that day and all that night; therefore, it is said [lit., they say], “[Is] Saul also among the prophets?”**

**Saul also stripped out of his clothes and he also prophesied before Samuel. In fact, he lay there naked all that day and all that night, from whence comes the saying, “Is Saul now also among the prophets?”**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	And so he strips—also he—his clothes and so prophesies—also he—to faces of Samuel. And so he falls naked all of the day the that and all of the night the that; upon so, they say, “[Is] also Saul in the prophets?”
Septuagint	And he took off his clothes and prophesied before them; and he lay down naked all that day and all that night; therefore they said, “Is Saul also among the prophets?”

Significant differences:

#### **Thought-for-thought translations; paraphrases:**

CEV	...he stripped off his clothes and prophesied in front of Samuel. He dropped to the ground and lay there naked all day and night. That’s how the saying started, “Is Saul now a prophet?”
NAB	...he, too, stripped himself of his garments and he, too, remained in the prophetic state in the presence of Samuel; all that day and night he lay naked. That is why they say, “Is Saul also among the prophets?”
NJB	He took stripped off his clothes and he too fell into a frenzy in Samuel’s presence, then collapsed naked on the ground for the rest of that day and all night. Hence the saying: Is Saul one of the prophets too?
NLT	He tore off his clothes and lay on the ground all day and all night, prophesying in the presence of Samuel. The people who were watching exclaimed, “What? Is Saul a prophet, too?”
TEV	He took off his clothes and danced and shouted in Samuel’s presence, and lay naked all that day and all that night. (This is how the saying originated, “Has even Saul become a prophet?”)

#### **Mostly literal renderings (with some occasional paraphrasing):**

<sup>23</sup> *Hard Sayings of the Bible*; Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; p. 215. The ideas found in this entire paragraph come from this page.

<sup>24</sup> This was also inspired by *Hard Sayings of the Bible*; Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; p. 216.

**God's Word™** He even took off his clothes as he prophesied in front of Samuel and lay there naked all day and all night. This is where the saying, "Is Saul one of the prophets came from.

**JPS (Tanakh)** Then he too stripped off his clothes and he too spoke in ecstasy before Samuel; and he lay naked all that day and all night. That is why people say, "Is Saul too among the prophets?"

**Literal, almost word-for-word, renderings:**

**The Amplified Bible** He took of his royal robes, and prophesied before Samuel and lay down stripped thus all that day and night. So they say, Is Saul also among the prophets [1Sam. 10:10.]

**NASB** And he also stripped off his clothes, and he too prophesied before Samuel and lay down naked all that day and all that night. Therefore they say, "Is Saul also among the prophets"

**Young's Updated LT** And he strips off—he also—his garments, and prophesies—he also—before Samuel, and falls down naked all that day and all that night. Therefore, they say, "Is Saul also among the prophets?"

**What is the gist of this verse?** Saul stripped out of his clothing and laid down. Whether he prophesied before or during his prostrate condition is not clear. In any case, this is one of the reasons the people said, "Is Saul among the prophets?"

1Samuel 19:24a			
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
pâshaṭ (פָּשַׁט) [pronounced paw-SHAHT]	to spread out; to strip, to plunder, to unclothe; to flay, to remove the skin; in war, it is used to indicate a vicious attack, along the lines of flaying the skin off an animal	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6584 BDB #832
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168
hûw' (הוּ) [pronounced hoo]	he, it	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
beged (בְּגָדִים) [pronounced BEH-ged]	treachery; garment, clothing	masculine plural noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation:** He also stripped out of his clothes... Now, the few times that I read this, I thought to myself, "What the heck is he doing?" But now I am ready to propose a theory. Saul looks like a king when he travels. He is wearing whatever garb that he had designed for him that looked like the clothing of a king. However, when he arrives to this seminary, he begins talking about how all men are the same; there is no pre-eminence in the eyes of God. One man is no better than another man, apart from God's salvation. "Under these clothes, I am just like you. There is no difference between a prophet and a king before God." And then he takes off his clothes to

illustrate. “I am a man just like you, and God does not give me any more in eternity because I am a king.” We do have illustrations of prophets illustrating a point by doing something unusual: we have Jeremiah and his belt; we have Hosea and his whoring wife (God directed him to take such a wife); we have Jesus and the loaves and fishes (on two occasions). The actions were unusual, but they were done in order to make a point. Therefore, there is no reason to think that Saul prophesied (spoke God’s message) for awhile, and then said, “Hey, I think I’ll take off my clothes and lie down for awhile.” He took of his clothes to illustrate what he was saying. His words and his actions were coordinated.

Let me offer you a second, and even better hypothesis, as to what Saul is saying (as we do not have the content of his message). We go back to what Saul does—he takes of his royal garb, which is what distinguishes him from everyone else. Then he begins to prophesy how David will be king and how God will remove Saul’s kingship from him, just as Saul has removed his clothes. This would even be a more logical sermon for Saul to give.

Again we have that little particle gam (גַּם) [pronounced *gahm*], which means *also, even*. There are two ways that we could take this: (1) the author of this portion of Samuel is telling us that, in addition to being overwhelmed by the Spirit of God and prophesying, Saul also took off his clothes. (2) The other understanding would be that, **Saul also stripped off his clothes** like the other prophets did. This does not mean that everyone is standing around bare-ass naked, but that their overclothes—clothes which might separate them in rank and social standing from the others—have been removed (obviously, an interpretation on my part).<sup>25</sup> Saul’s outer garb would have separated him in stature even more from the other men there. However, with it removed, Saul is no different—and no better—than anyone else there.

In either interpretation, there is no reason to assume that Saul removed all of his clothing, as this verb is used for a partial disrobing in Job 22:6 24:7 Isa. 20:2–3 58:7. It would have been Saul’s outer clothing which set him apart from the prophets in this school. Being king, when he would say something, that was the equivalent of law. Removing his kingly garments meant that he spoke as inspired by God, and not from his earthly authority as king.

### 1Samuel 19:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
nâbâ’ (נָבֵא) [pronounced <i>naw<sup>b</sup>-VAW</i> ]	<i>to prophesy, to speak divine viewpoint; to speak in an ecstatic state or frenzy; speaker can be true, false or heathen prophet</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong’s #5012 BDB #612
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong’s #1571 BDB #168
hûw’ (הוּ) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong’s #1931 BDB #214
lâmed (לְ) (pronounced <i>l<sup>p</sup></i> )	<i>to, for, towards, in regards to</i>	preposition	No Strong’s # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces</i>	masculine plural construct	Strong’s #6440 BDB #815

<sup>25</sup> Had it not been for Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 497, I would have never noticed this.

## 1 Samuel 19:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> .			
Sh <sup>e</sup> mûw'êl (שִׁמוֹאֵל) [pronounced sh <sup>e</sup> -moo-ALE]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028

**Translation:** ...and he also prophesied before Samuel. Here we are told that Saul communicated divine viewpoint. Again, his words were illustrated by his actions, which involved removing his clothing. Again, we have this little particle, gam (גַּם) [pronounced *gahm*], which means that Saul prophesied (spoke divine viewpoint) as did the other prophets.

*Comments from Hard Sayings of the Bible: The noun “prophecy” and verb “to prophesy” appear more than three hundred times in the Old Testament. Often outbursts of exuberant praise or of deep grief were connected with prophesying. But there seems to be no evidence for ecstasy as wild, uncontrollable enthusiasm that forced the individual to go temporarily mad or insane. And if we dilute the meaning of “ecstasy” so as to take away the negative implications—like those attached to the Greek’s theory that artists only drew, composed or wrote when temporarily overcome with madness—the term becomes so bland that it loses its significance. In that case, we all might qualify to join the band of the prophets. Certainly nothing in this text suggests the dancing, raving and loss of consciousness sometimes seen in contemporary extrabiblical phenomena.<sup>26</sup>*

At this point, we have the problem of 1 Sam. 15:35a, which reads: **And Samuel did not see Saul again until the day of his death.** We did cover this back then, but let’s deal with it once again. God worked through Samuel and He worked through Saul back in 1 Sam. 10–14. Since Saul was king over Israel, placed there by God, God had things for him to do. These tasks were told to Samuel, who then would search out Saul and tell him what needed to be done. However, in 1 Sam. 15, we essentially have the last straw. Saul again disobeys God’s clear direction, so that God the Holy Spirit no longer works through Saul. Therefore, there is no reason for Samuel to seek out Saul to do anything. Saul is no longer recognized by God as His instrument. So, even though the Hebrew literally reads **And did not add Samuel to see Saul until a day of his death,**... the meaning which may be inferred is that Samuel no longer sought out Saul to bring to him the guidance of God.<sup>27</sup>

I am a literalist, and I tend to interpret much of what I read in God’s Word literally. However, the verb *to see* does not have to be taken in its absolute literal sense. In 1 Sam. 10–14, Samuel is *seeing* Saul as a prophet from God. From 1 Sam. 15 through the end of 1 Samuel, Samuel is no longer seeing Saul, insofar as giving him guidance and direction. Samuel literally sees Saul here in this passage we are studying—that seems to be the case—but Samuel is not seeing Saul as a prophet of God who goes to Saul with God’s will. As you will recall the example I gave earlier: I may be seeing a woman as a girl friend regularly, and then we break up, and I am *no longer seeing her*. This does not mean that I will not literally see this woman again; it means we are no longer spending time together as girl friend and boy friend.

There are two additional, less satisfying explanations. (1) When Saul came to this school of prophets, Samuel did not actually see him. However, the verbiage in v. 24, that **...he took prophesied before Samuel...** generally means *in the sight of, before, in the presence of*. (2) A second explanation is that Samuel died either that day, or fell into a state of illness which resulted in death. The *day of his death* could have been literal, or figurative,

<sup>26</sup> *Hard Sayings of the Bible*; Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; p. 216.

<sup>27</sup> Interestingly enough, I have five books which deal specifically with alleged contradictions in Scripture, and not one of them addressed this particular issue.

meaning the *time* of his death. In the next several chapters, we have David fleeing from this place or that, and Samuel is again finally mentioned in 1Sam. 25:1, where his death is recorded (along with another movement of David). It would seem very unlikely, if not convoluted, to make this particular day of 1Sam. 19:24 to be equivalent to 25:1. However, it is not out of the question that Samuel took to his deathbed at this time and died a few months later. His not being mentioned again until his death would allow for him to be confined to his deathbed.

### 1Samuel 19:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5307 BDB #656
ʿârôm (עָרֹם) [pronounced <i>ġaw-ROOM</i> ]	<i>naked</i>	masculine singular adjective	Strong's #6174 BDB #736
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yôm (יוֹם) [pronounced <i>yohm</i> ]	<i>day, today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
hûwʿ (הוּוֹ) [pronounced <i>hoo</i> ]	<i>that</i>	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all of, the entirety of, all</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
lay <sup>e</sup> lâh (לַיְלָה) [pronounced <i>LAY-law</i> ]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun with the definite article; this word can take on adverbial qualities	Strong's #3915 BDB #538
hûwʿ (הוּוֹ) [pronounced <i>hoo</i> ]	<i>that</i>	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214

**Translation:** He lay naked all that day and all that night;... Saul's nakedness was making a point—not just to Samuel and the other prophets, by the way, but to Saul himself, as he will wake up half-naked the next day. Isaiah also did something like this, by God's guidance, in order to make a point (Isa. 20:2). Let me suggest another bit of divine viewpoint that Saul spoke, while under the influence of the Holy Spirit: he said that he did not deserve to be king, and that his pursuance of David was simply his own anger and hatred, and that David deserved to be king. David deserves to wear the royal apparel, not me.” And so he takes off his royal clothing. Keil and Delitzsch

point out that the words used here do not require complete nudity to be the result,<sup>28</sup> this would be in keeping with Saul's removal of his outer, kingly garments to indicate that he should not be king over Israel. Without this outer garb, Saul is indistinguishable from any other common man of Israel.

Now, what about Saul lying down from exhaustion? Does that not imply crazy behavior? Saul has been in a snit for several days to kill David. He has sent out his officers on five occasions to bring David back to him so that David could be executed. Each time there was a problem. Given Saul's madness, it is unlikely that he slept much during these few days. He may not have slept at all. Next Saul traveled to Ramah in a rage, was overtaken by the Holy Spirit, and arrived at the school of prophets prophesying. We do not know how long this went on, but apparently throughout most of the day. So, it is reasonable that Saul finally did collapse from exhaustion, not because God the Holy Spirit made him act crazy, but because he had been acting crazy all on his own, which behavior was then suppressed by God the Holy Spirit. After probably several days of little or not sleep, then a trip to Ramah, and then several hours of theological discussions, Saul did finally fall asleep.

Edersheim adds: *If after this, Saul continued in his murderous designs against David, the contest would manifestly be not between two men, but between the king of Israel and the Lord of Hosts, Who had wrought signs and miracles on Saul and his servants, and that in full view of the whole people. It is this latter consideration which gives such meaning to the circumstances narrated in the sacred text, that the common report, how the spiritual influence had subdued and constrained Saul, when on his murderous errand against David, led to the renewal of the popular saying, "Is Saul also among the prophets For all Israel must know it, and speak of it, and wonder as it learns its significance."*<sup>29</sup>

### 1Samuel 19:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so or thus</i>	adverb	Strong's #3651 BDB #485
Together, ʿal kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account.</i>			
ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #559 BDB #55
hă (הֲ) [pronounced <i>heh</i> ]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Shâʾûwl (שׂאוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

<sup>28</sup> Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 497. David will later dance uncovered in 2Sam. 6 before the Lord, which will anger Michal, his wife and Saul's daughter. Similarly, this does not mean that David is naked, but he is probably just not wearing his full, proper, kingly garb. For a king to do this, this is uncovered; however, he is not necessarily naked.

<sup>29</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 481.



### 1Samuel 19:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
nâbîy' (נְבִיִּים) [pronounced naw <sup>b</sup> -VEE]	<i>spokesman, speaker, prophet</i>	masculine plural noun with the definite article	Strong's #5030 BDB #611

**Translation:** ... therefore, it is said [lit., they say], “[Is] Saul also among the prophets?” We have already had a situation where Saul mingled with the prophets, and spoke words which were theologically sound. This occurred back in 1Sam. 10:6–12. People at that time made the same comment: “[Is] Saul also among the prophets?” It was sort of a joke. This saying was given a second and more enthusiastic life here, being even more ironic now, given that Saul was half crazy.

As Edersheim has pointed out, what this incident did was to place these events on the minds of all Israel. Certainly, a statement of humor and irony arose from this, but also the knowledge of these events came from this, so that Israel had a more perfect understanding of the struggle between Saul and God. This knowledge led to a spiritual awakening among God’s people, Israel, and the result was a golden era under David and Solomon, where there was a great deal of prosperity, which could be attributed to God’s blessing due to their spiritual growth.

This might be a good time to examine the School of the Prophets, point by point.

### The School of Prophets

1. The gift of prophecy, as we think of it, is a gift. That is, a person speaks directly from God; he records the Word of God; he is able to speak of things to come in both the near and far future. A person cannot be trained to be a prophet in the sense of the historic gift.
2. The word nâbîy' (נְבִיִּים) [pronounced naw<sup>b</sup>-VEE] originally meant *spokesman* or *speaker*. Realize that many of the words that have religious connotations to us did not begin that way. They were normal, everyday words which were appropriated into a spiritual vocabulary. So, whereas we think crazy hair, beard, sandals, living out in the forest, and talking about future events with the word *prophet* (none of these impressions are necessarily correct, by the way), the people during Samuel’s time had more of the impression that this was a man who spoke for God.
3. At the time of Samuel, there was an incomplete Word of God. There were the five books of Moses (Moses did not necessarily write Genesis, however), Joshua, Job and possibly Judges. In other words, there was abundant study material.
4. What we lacked during the time of Samuel was any clear place to go for doctrinal teaching. Recall that the Tent of God was apparently dismantled or hidden or running on a limited basis at this time (we have already studied the destruction of Shiloh in our study of Samuel). We hear nothing about the priesthood, which implies to us that God was not working through the priesthood at this time (recall also that the sons of Eli and the sons of Samuel were worthless when it came to carrying on the traditions and integrity of their fathers).
5. Therefore, Samuel saw a need to fill this gap. He was an old man, Saul was an utter failure, David was a relative unknown, and, even if David turned out to be a great king, it was unclear that he would be a spiritual leader.
6. Therefore, Samuel initiated the first seminary, a school of prophets. However, bear in mind that he was training men to be spokesmen for God; to be teachers of spiritual truth.
7. It is reasonable to suppose that such an institution existed as far back as 1Sam. 10, where Samuel tells

## The School of Prophets

Saul that he is going to run into a group of prophets.

8. It appears as though a school or some sort of gathering already existed during Saul's youth, as Samuel prophesies what would happen to Saul, which included running into a group of prophets. We know little or nothing about this group, other than the fact that they were located somewhere near Ramah and Gibeah and that they carried around musical instruments, and they had theological discussions. It is not clear whether Samuel was connected to this group or not; however, he did not speak disparagingly of them (1Sam. 10:3–11). However, they were well-known enough for sayings to involve them ("Is Saul among the prophets?" 1Sam. 10:11).
9. From our chapter, we may reasonably infer that Samuel was closely involved with a group of prophets, and that, when David came to him for help, Samuel took him to this group of prophets. Since the Spirit of God was in their midst, my guess is that this was the first seminary. Even though we are not aware of God requiring Samuel to organize such an institution, since the Holy Spirit is there, we may reasonably assume that this fell within God's plan (1Sam. 19:18–24).
10. We find a reference to these prophets in 1Kings 20:35, where a man is called *of the sons of the prophets*. Although his actions may seem a little strange, the fact that his curse (or prophecy) which was fulfilled indicates to us that he was probably a man of God.
11. The fact that he is called a *son of the prophets* does not necessarily mean that he was a literal son of the prophets from our chapter; it could mean that he was a spiritual son of the prophets, meaning that he also belonged to a later incarnation (or continuation) of this school of prophets. This phrase could also mean that they were *sons of the prophets Elijah and Elisha*—not their literal sons, but their spiritual sons. My guess is that this was a designation which carried the latter two connotations.
12. We hear about these sons of prophets again in 2Kings 2:3, 5, 7, 15 where they are associated with Elijah and Elisha and live in Bethel and Jericho.
13. These *sons of the prophets* are also associated with Elisha in 2Kings 4:38–44. According to this context, there were about 100 of them living in Gilgal who, at least on this occasion, ate a meal together.
14. These sons of prophets are also mentioned in 2Kings 4:1 6:1 9:1. Although their function is not always clear, it appears as though these *sons of prophets* are more than simply the literal descendants of the prophets in our context. First of all, there would be a lot more of them; and secondly, their constant association with Elijah and Elisha indicates to us that they were more than guys who could trace their lineage back to 1Sam. 19. For this reason, I would guess that we have another pair of seminaries (or schools wherein was taught God's Word) were organized in Gilgal, Bethel and Jericho and these schools were named after the original school (probably) founded by Samuel in Naioth near Ramah. There were at least 50 *sons of prophets* in Jericho (we would reasonably assume that these were not all of them). The students of these schools were known as *the sons of the prophets*.
15. They at least occasionally took their meals together and at least some of them lived together (2Kings 6:1ff). Again, this is not unlike a present-day seminary.
16. So that there is no confusion of their marital status by Catholics, at least some of these men were married (2Kings 4:1). I certainly don't want anyone to think that this was the first association of unmarried Catholic monks and priests. Catholics, like all other cults, take one verse out of context and take it to the  $n^{\text{th}}$  degree. Paul certainly said that it was better that he was not married and that he would have more time to devote to spiritual activity because of that. And, quite obviously, anyone else who was not married would also have the chance to spend more time in service to God. However, that was not a call for men to aspire to follow in his footsteps of celibacy. There are many more calls for men to imitate him in his pursuit of Bible doctrine and spiritual maturity; and that is something that we should aspire to.
17. With regards to this, Keil and Delitzsch comment: *The prophets' unions had indeed so far a certain resemblance to the monastic orders of the early church, that the members lived together in the same buildings, and performed certain sacred duties in common; but if we look into the aim and purpose of monasticism, they were the very opposite of those of the prophetic life. The prophets did not wish to withdraw from the tumult of the world into solitude, for the purpose of carrying on a contemplative life of holiness in this retirement from the earthly life and its affairs; but their unions were associations formed for the purpose of mental and spiritual training, their unions were associations formed for the purpose of mental and spiritual training, that they might exert a more powerful influence upon their contemporaries.*

### The School of Prophets

*They were called into existence by chosen instruments of the Lord, such as Samuel, Elijah, and Elisha, whom the Lord had called to be His prophets, and endowed with a peculiar measure of His Spirit for this particular calling, that they might check the decline of religious life in the nation, and bring back the rebellious “to the law and the testimony.” Societies which follow this as their purpose in life, so long as they do not lose sight of it, will only separate and cut themselves off from the external world, so far as the world itself opposes them, and pursues them with hostility and persecution.\**

18. Vitringa, who I believe is an early rabbi, regarded these institutions as *colleges, in which...philosophers, or, if you please, theologians, and candidates or students of theology, assembled for the purpose of devoting themselves assiduously to the study of divinity under the guidance of some one who was well skilled as a teacher.\*\** Others viewed these schools as training facilities for teachers of God’s truth and spiritual leaders.†
19. Given that the prophets in 1Sam. 10:5 carried musical instruments, it would suggest that subjects related to theology—e.g., music—were also taught.
20. Keil and Delitzsch suggest that these schools concentrated on the following subjects: *It is therefore justly and generally assumed, that the study of the law and of the history of the divine guidance of Israel formed a leading feature in the occupations of the pupils of the prophets, which also included the cultivation of sacred poetry and music, and united exercises for the promotion of the prophetic inspiration. That the study of the earlier revelations of God was carried on, may be very safely inferred from the fact that from the time of Samuel downwards the writing of sacred history formed an essential part of the prophet’s labours...The cultivation of sacred music and poetry may be inferred.‡*
21. Their association with Elijah and Elisha indicate to us that this organization was also approved of by God.

\* Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 500.

\*\* Ibid.

† There were still others who viewed these as almost secular institutions where history, rhetoric, poetry, natural science and moral philosophy were studied. This makes very little sense, given that these men are called *sons of prophets*. There may have been other topics covered and other subjects studied (Keil and Delitzsch suggest law, history and music as additional subjects found in these schools), but the thrust of these institutions no doubt was theological in nature.

‡ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 501.

Keil and Delitzsch devote pp. 497–502 to this particular subject, if you would like to read more. Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2. There is additional reading in *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 2, p. 211; Vol. 4, p. 884.

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It might be worthwhile, at this point, to examine...

#### The Appearances of Samuel in the Book of Samuel

Scripture	Incident
1Sam. 1:11–18	Hannah asks God for a child while in the Tabernacle.
1Sam. 1:19–28	Hannah bears a son, Samuel, and she brings him to the Tabernacle, to fulfill his lifelong service to God.
1Sam. 2:18–21, 26	Samuel as a young boy in the Tabernacle of God.
1Sam. 3:1–18	God speaks to Samuel while he is sleeping. Eli recognizes that the dream is from God.
1Sam. 3:19–21	Samuel grows up and is recognized nation-wide as a prophet of God.

## The Appearances of Samuel in the Book of Samuel

Scripture	Incident
1Sam. 7:2–14	After 20 years of apostasy, Israel returns to God and calls upon Samuel to intercede for them.
1Sam. 7:15–17	Samuel's ministry is summarized.
1Sam. 8:1–22	As Samuel grows old, the elders of Israel come to him requesting that he appoint them a king. Samuel is against this idea, but God allows him to acquiesce to the demands of the people.
1Sam. 9:15–27	God leads Saul to Samuel, and Samuel already has a feast planned to honor his coming.
1Sam. 10:1–8	Samuel tells Saul what would come to pass in the near and far future, so that Saul would realize that Samuel really is a prophet from God and that Saul would really become king.
1Sam. 10:9–27	Samuel formally presents Saul before Israel as their new king. He is received with mixed emotions.
1Sam. 11:12–15	After Saul enjoys a great military victory, the people back him with more enthusiasm and he and Samuel meet the people in Gilgal.
1Sam. 12:1–25	Samuel makes one final, great speech before Israel, concerning Saul, concerning his becoming king, and concerning the choices he and Israel will make in the future.
1Sam. 13:8–15	Saul usurps Samuel's duties as the one to offer sacrifices before God, and Samuel chews him out. Saul offers a myriad of excuses for his behavior.
1Sam. 15:1–35	God tests Saul one more time. Saul is given clear and unequivocal instructions from God through Samuel to destroy the Amalekites and all that they have. He saves aside many of their possessions as well as the king of the Amalekites. Samuel chews him out; Saul eventually confesses his sin; Samuel kills the king of the Amalekites. Samuel no longer goes to Saul to give him guidance and direction.
1Sam. 19:18	David, attempting to escape Saul, goes to Samuel in Ramah; they stay in a village outside of or near to Ramah.
1Sam. 19:22–24	Saul himself goes to Ramah to get David; he removes his royal clothing and prophesies before Samuel.
1Sam. 22	There is no mention of Samuel in association with the priests at Nob.
1Sam. 25:1	Samuel's death is recorded and all Israel mourns for him.
1Sam. 28:1–20	Saul, the day before he dies, goes to a medium and asks her to bring Samuel back from the dead. Miraculously enough, God does allow Samuel to speak to Saul from the dead. There is no new information imparted to Saul, but the reason that God allows Samuel to come back from the dead to speak to Saul is fascinating.

Essentially, Samuel appears about 20 times in the book which bears his name.

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