

1 Samuel 10 Commentary

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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
1 Samuel Chart from Charles Swindoll

| TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES | | | | | | | | | |
|---|------|----------------|-------|----------------|---------------------|-----------------------|-----------------------|-------|-----|
| 1107 | 1011 | | | | 971 | 931 | 853 | 722 | 586 |
| 1 Samuel | | 2 Samuel | | | 1 Kings | 1 Kings | 2 Kings | | |
| 31 | 1-4 | 5-10 | 11-20 | 21-24 | 1-11 | 12-22 | 1-17 | 18-25 | |
| 1 Chronicles 10 | | 1 Chr 11-19 | | 1 Chr 20-29 | 2 Chronicles 1-9 | 2 Chronicles 10-20 | 2 Chronicles 21-36 | | |

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.

[Click to Enlarge](#)

Map on Left [ESV Global Study Bible](#), on right [Jensen's Survey of the OT](#)
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| 1 Samuel 8 | 1 Samuel 9 | 1 Samuel 10 | 1 Samuel 11 | 1 Samuel 12 |
|-----------------------|----------------------|---------------|---------------------|-----------------------------|
| A King Requested | A King Chosen | | King Goes Forth | The Kingdom Admonished |
| People request a king | Saul comes to Samuel | Saul Anointed | Saul's call to arms | Samuel's call to commitment |

1 Samuel 10:1 Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the LORD anointed you a ruler over His inheritance?"

NET 1 Samuel 10:1 Then Samuel took a small container of olive oil and poured it on Saul's head. Samuel kissed him and said, "The LORD has chosen you to lead his people Israel! You will rule over the LORD's people and you will deliver them from the power of the enemies who surround them. This will be your sign that the LORD has chosen you as leader over his inheritance.

CSB 1 Samuel 10:1 Samuel took the flask of oil, poured it out on Saul's head, kissed him, and said, "Hasn't the LORD anointed you ruler over His inheritance?"

ESV 1 Samuel 10:1 Then Samuel took a flask of oil and poured it on his head and kissed him and said, "Has not the LORD anointed you to be prince over his people Israel? And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince over his heritage.

NIV 1 Samuel 10:1 Then Samuel took a flask of oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you leader over his inheritance?"

NLT 1 Samuel 10:1 Then Samuel took a flask of olive oil and poured it over Saul's head. He kissed Saul and said, "I am doing this because the LORD has appointed you to be the ruler over Israel, his special possession.

NRS 1 Samuel 10:1 Samuel took a vial of oil and poured it on his head, and kissed him; he said, "The LORD has anointed you ruler over his people Israel. You shall reign over the people of the LORD and you will save them from the hand of their enemies all around. Now this shall be the sign to you that the LORD has anointed you ruler over his heritage:

- **the flask of oil:** 1Sa 2:10 9:16 16:13 24:6 26:11 2Ki 9:3-6 Ac 13:21 Rev 5:8
- **kissed him:** 2Sa 19:39 1Ki 19:18 Ps 2:12 Ho 13:2 1Th 5:26
- **you a ruler :** 1Sa 8:9,19 13:14 Jos 5:14,15 2Sa 5:2 2Ki 20:5 Heb 2:10
- **his inheritance:** Ex 19:5-6 De 32:9 Ps 78:71 135:4 Jer 10:16
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Exodus 19:5-6+ 'Now then, if you will indeed obey My voice and keep My covenant, then you shall be **My own possession** among all the peoples, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."

Deuteronomy 32:9+ "For the LORD'S portion is His people; Jacob is the allotment of **His inheritance**.

Psalms 2:12KJV **Kiss the Son**, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Then - Marks progression in the narrative and flows from the the 1Sa 9:27 (probably not an ideal chapter break)

Samuel took the flask of oil, poured it on his head, kissed him and said - Samuel literally poured oil on Saul. The only witnesses were Samuel and God. Recall that priests, prophets and kings were anointed. **Kissed him** was a sign of his own support and loyalty to Saul (cf Ps 2:12KJV).

"Has not the LORD anointed ([masah/maschah](#)”; Lxx = [chrio](#)) you a ruler over His inheritance? - Rhetorical. The expression, “Has not Yahweh anointed you ruler,” is a Hebraism for stating something certain. Indeed it was the LORD's doing, and Samuel was just God's vessel of honor set apart, useful to Him for this good work (2Ti 2:21+) of anointing the first human king of Israel. NLT paraphrases it "I am doing this because the LORD has appointed you to be the ruler over Israel, his special possession."

Robert Bergen - For further discussion on the significance of anointing, cf. R. L. Harris, who suggests that the term implied “separation for God’s service” and “divine enablement,” among other things (“[נִשְׁחָ](#)” in [Here is a link to the TWOT](#), 530). **On ruler** - The Lord termed him “leader” (Hb. *nāgîd*) and not “king” here, though the term evidently implied kingship (cf. 1 Sam 12:13) and should not be taken here as a status inferior to that of king. **kissing** - Samuel’s kissing of Saul was an expression of respect for and acceptance of the Lord’s anointed (cf. Gen 29:13; 33:4; 45:15; Exod 4:27; 18:7). (Borrow [1 & 2 Samuel - New American Commentary](#))

Brian Bell - Anointing - was carried out by priests & prophets of the Lord in the OT. They would pour out an amount of sacred, spiced olive oil on the top of the head of an individual selected by God’s prophet to serve as priest or king. 1 a) The act symbolized the power & presence of God’s coming upon an individual to enable the person to do the Lord’s work. (eg Ps.133:2 Aaron - oil ran down beard & to the edge of his garment) b) I think a good picture is in Isa. 21:5. The expression, anoint the shield, refers to the custom of rubbing oil on the leather of the shield so as to make it flexible & fit for use in war. **We have been anointed fellow believers!** You have been set apart as well. 1 Jn 2:20 But you have an anointing from the Holy One. 1 Jn 2:27 But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; Believer’s, He has rubbed oil on you so you would be made flexible & fit for His use!

TECHNICAL NOTE - NET AND ESV INCLUDE THE SEPTUAGINT ADDITION IN BOLD

NET 1 Samuel 10:1 Then Samuel took a small container of olive oil and poured it on Saul's head. Samuel kissed him and said, "The LORD has chosen you to lead his people Israel! **You will rule over the LORD's people and you will deliver them from the power of the enemies who surround them. This will be your sign that the LORD has chosen you as leader over his inheritance.** (1Sa 10:1 NET)

ESV 1 Samuel 10:1 Then Samuel took a flask of oil and poured it on his head and kissed him and said, "Has not the LORD anointed you to be prince over his people Israel? **And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince over his heritage.** (1Sa 10:1 ESV)

COMMENT - The [Masoretic Text](#) (MT) reads simply "Is it not that the LORD has anointed you over his inheritance for a leader?" The (NET and ESV) translation follows the LXX (Septuagint). The [MT](#) apparently suffers from parablepsis, whereby a scribe's eye jumped from the first occurrence of the expression "the LORD has anointed you" to the second occurrence of this expression at the end of v. 1. This mistake caused the accidental omission of the intervening material in the LXX, which appears to preserve the original Hebrew text here.

Anoint ([04886](#)) [masah/maschah](#) is a verb which basically means to smear something on, to rub with oil, to anoint (as in setting one apart for office or function - Elisha as prophet = 1Ki 19:16, kings for office = 1Sa 9:16 = Saul, 1Sa 16:12 = David, 1Ki 1:39 = Solomon) and by implication to sanctify (set aside for sacred purpose) or consecrate (dedicate for a sacred purpose) (altar = Nu 7:10; vessels for worship - Ex 29:36 = "you shall anoint it to consecrate it;" Ex 30:26, 40:9-10). In the first OT use, Jacob **"anointed a pillar"** and made a vow to God (Ge 31:13; Lxx = alepho = to anoint by applying a liquid - Jesus' feet were anointed with perfume - Lk 7:38, 46). **Baker** adds that "The anointing was done with oil to symbolize the elevation of the person to a new position such as priest or king (2Sa 5:3)." **Masah** is used of Aaron being **anointed** (Ex 28:41⁺, Ex 29:7⁺, Ex 29:29) and is translated in the [Septuagint](#) ([Lxx](#)) with [chrio](#) which means to anoint and in the NT only referred to an anointing by God of someone, setting them apart for special service under divine direction (2Co 1:21). In Lk 4:18⁺ [chrio](#) refers to the anointing of Jesus for His ministry (quoting from Isa 61:1⁺ which also uses [chrio](#) to translate [masah](#)) **Chrio** also refers to Jesus' being anointed in Hebrew 1:9⁺ ""YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS **ANOINTED** YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

Gleason Archer - [Encyclopedia of Bible Difficulties - scroll to page 175](#) Do not the Scriptures give contradictory accounts

of how Saul was anointed king over Israel (cf. 1 Sam. 9;10;12)?

There is actually only one account to be found in the scriptural record concerning the anointing of Saul to be king over Israel. That is found in 10:1, where we read that at the border of Samuel's city (presumably Ramah in the territory of Zuph [9:5]) Samuel privately anointed Saul, saying, "Has not the LORD anointed you a ruler over His inheritance?" (NASB). Therefore we must recognize that since there was only one account of the actual anointing ceremony itself, there could not possibly be any contradictory accounts of it.

What we are told in 1 Samuel 10:17–24 is that at a national assembly summoned by Samuel to Mizpah, there was a solemn casting of lots conducted with a view to finding out which man of Israel the Lord Himself had chosen to be king. The lot finally fell on Saul, who was modestly hiding himself from sight by lurking behind the baggage near the place of assembly. When searchers discovered him there and brought him out before the entire congregation, Samuel publicly acknowledged him, saying, "Do you see him whom the LORD has chosen? Surely there is no one like him among all the people" (v.24, NASB). Then all the multitude acclaimed him, saying, "Long live the king!" Yet there is not a word said here about a ceremonial anointing.

A still further confirmation by the military leadership of the nation came after Saul's successful lifting of the siege of Jabesh-gilead and his routing of the Ammonite besiegers themselves. 1 Samuel 11:15 tells us: "So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they also offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly" (NASB). But we are given no indication whatever that he was anointed at that time; there is no mention of a crowning ceremony either. It simply involved an enthusiastic reaffirmation of his royal authority and glory, in line with the previous appointment made at Mizpah. 1 Samuel 12 simply continues the narrative of the confirmation ceremony at Gilgal, with Samuel giving his farewell address before the people and solemnly warning all the nation as well as their new ruler that the favor and protection of the Lord Yahweh would be conditioned on their faithful adherence to His holy law and their maintenance of a consistent testimony of godliness before the idol-worshipping world (vv. 14–15). He closed with a stern warning in v.25: "But if you still do wickedly, both you and your king shall be swept away" (NASB).

This record of the initial anointing of Saul by God's prophet, his subsequent acknowledgment by the nation, and his later vindication as leader by his first victory in war against the heathen all form a perfectly consistent and believable line of development as the very first king of Israel comes into office and the old system of intermittent "judges" (or charismatic rulers) comes to a close.

Norman Geisler - 1 SAMUEL 10:1—Does the Scripture give contradictory accounts of the anointing of Saul? - [When Critics Ask - scroll to page 143](#)

PROBLEM: According to 1 Samuel 10:1, Samuel anointed Saul at the outskirts of Ramah in the territory of Zuph (cf. 9:5). However, 1 Samuel 10:17–24 asserts that Saul was appointed king of Israel at Mizpah. Are these accounts contradictory?

SOLUTION: No. The only passage that describes the anointing of Saul is found in 1 Samuel 10:1. In 1 Samuel 10:17–24 we read of the public appointment of Saul in the presence of the whole nation. There is no statement of anointing him at this time. Also, in 1 Samuel 12 we find the confirmation ceremony of Saul's appointment as king of Israel and Samuel's farewell address to the nation. Nowhere in this section is there any reference to an anointing. According to the biblical record, Saul was anointed only once, and there is no contradiction among these accounts.

James Smith - Handfuls of Purpose - SAUL, THE ANOINTED 1 Samuel 10

"Take my life and let it be,
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."
—HAVERGAL.

Arnold has said, "While life is good to give, I give." This is beautiful. Why should we wait till our youthful strength and vigour are shrivelled up before we yield ourselves to God? Samuel, Saul, and David were all chosen of God while they were young. Surely the best of masters deserves the best of servants. We have seen Saul as "a choice young man." Let us look at him now as the "chosen of God." See how he was—

I. Separated by Anointing. "Samuel took a vial of oil, and poured it upon his head" (v. 1), as a sign that the Lord had anointed him.

Priests and kings were usually called out in this fashion (Exod. 29:7; 2 Kings 9:3). All God's chosen ones still are to be separated unto Himself by an holy anointing (1 John 2:27). There was but a very short interval between the revelation of the Divine purpose to Saul and the outpouring of the oil of consecration upon his head. As soon as we know the will of God we should be separated unto Him. "After that ye believed, ye were sealed with the Holy Ghost" (Eph. 1:13).

II. Encouraged by Promises. The prophet gave him a threefold word of assurance. There was a promise—

1. CONCERNING HIS BUSINESS. "Two men shall say unto thee, The asses are found" (v. 2).
2. CONCERNING HIS BODILY WANTS. Three men would give him two loaves of bread (vv. 3, 4).
3. CONCERNING HIS SPIRITUAL NEED. "The Spirit of the Lord will come upon thee" (v. 6). Thus he was assured that as the chosen of God all things would work together for his good, and that God would make all grace abound toward him. This threefold assurance have all those who have received the anointing of the Holy Spirit (Rom. 8:32). The Lord never sends any one a warfare on his own charges.

III. Changed by Grace. "God gave him another heart" (v. 9).

We may not reckon this change as equal to regeneration, but by the grace of God new motives and desires were begotten in the bosom of Saul. This sudden and unexpected revelation of the purpose of God concerning him had, morally, made him another man than what he was before he knew this great transforming truth. When "the grace of God that bringeth salvation" is revealed to us and received by us, it will certainly make new creatures of us. No man can be the same after receiving the kingdom of God. If the Gospel has not brought to us another heart we surely have not believed it.

IV. Assured by Circumstances. All those signs came to pass" (v. 9).

It is a blessed experience to find that our outward circumstances are made to conform and confirm the thoughts and intents of the inner life. When the purpose of God has been revealed, and our hearts and lives willingly yielded to the fulfilment of that purpose, we shall certainly see, in the providence of God, many confirming tokens. The outer wheels of our circumstances never move contrary to the inner workings of the Spirit of God. There may be wheels within wheels, but they are "full of eyes," and so cannot err (Ezek. 1:18).

V. Moved by the Spirit. "The Spirit of God came upon him, and he prophesied" (vv. 10, 11).

When the Spirit of God comes upon any one there are sure to be signs following. It is but natural for Saul to join in the song of the prophetic band when he was possessed by the same Spirit. Thus the word of Samuel was fulfilled (v. 6). Man at his best, apart from the power of the Holy Ghost, is but a poor weakling in the service of God; but the gift of the Spirit is the assurance of God to us, that all the resources of His grace and wisdom are within our reach for the honour of His Name (John 16:13, 14). This was a priceless privilege conferred upon Saul, an astonishing favour. "Is Saul also among the prophets?"

VI. Humbled by the Prospect. "Saul was taken, and when they sought him he could not be found. Behold, he hath hid himself among the stuff" (vv. 21, 22).

While he was little in his own eyes, all things kept working together for his good. It is not the grace of God that puffs up, but the wind of self-conceit. The kingdom had come to him, not because he had sought it, or wrought for it. It was to him the gift of God. He was deeply conscious of the insignificance of the tribe to which he belonged, and the smallness and poverty of his family (chap. 9:21). But grace delights to lavish its wealth and honour upon the weak and unworthy (2 Cor. 12:9, 10). They that be whole need not a physician.

VII. Despised by the Worthless. "The children of Belial said, How shall this man save us? And they despised him," etc (v. 27).

These sons of worthless men had perhaps known Saul from his boyhood, and like the modern sons of Belial they make no allowance whatever for the call of God and the anointing of His Spirit. It is no new thing to be despised and sneered at because we have had a new and soul-uplifting revelation of the goodness of God. The more God honours us the more will the lewd and self-deceived despise us in their hearts. But in this we are made partakers of the fellowship of the sufferings of Christ. The carnal mind is enmity against God. But here Saul, like our Lord and Master, was patient in suffering. "He held his peace." It is an unmistakable proof of a young man's moral strength when he can treat his enemies with magnanimous silence.

1 Samuel 10:2 "When you go from me today, then you will find two men close to Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, 'The donkeys which you went to look for have been found. Now behold, your father has ceased to be concerned about the donkeys and is anxious for you, saying, "What shall I do about my son?""

- [Rachel's tomb](#): Ge 35:19 Jer 31:15
- [Zelzah](#): Jos 18:28
- [the donkeys](#): 1Sa 10:16 9:3-5
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAMUEL'S INSTRUCTIONS TO IN THE FORM OF "SIGNS"

When you go from me today - "Realizing that Saul was probably having difficulty grasping the significance of these events, Samuel gave him three confirmatory signs (1 Samuel 10:2–7)." ([Cyril Barber](#)) I think there were in essence 4 signs, the fourth being seen in Saul himself being enabled to prophesy.

Then you will find two men close to [Rachel's](#) tomb in the territory of [Benjamin](#) at [Zelzah](#); and they will say to you, 'The donkeys which you went to look for have been found. Now behold, your father has ceased to be concerned about the donkeys and is anxious for you, saying, "What shall I do about my son?"' - This is the first sign (see 1Sa 10:7). Samuel gives prophetic statements that will prove true and substantiate that Samuel is a true prophet of God (sign #1) and his act of anointing Saul was the will of God. What began as a tale of lost donkeys (a tale looking for "tails"), ends with a found king. God had used these "mundane" events to bring to fruition His good and acceptable and perfect will! The location of Rachel's tomb is disputed as the tomb near Bethlehem, which is shown to tourists, was actually built by the Crusaders.

Spurgeon - He gave Saul some signs by which he could confirm the truth of all that he had spoken to him: "When thou art departed from me to-day,"—It was well for Samuel to send Saul, with brilliant prospects opening before him, to the sepulchre of the mother of his tribe. **Oh, that we were all wise enough to think often of our last hours!** (SEE ARTICLE **BREVITY AND FLEETING NATURE OF OUR LIVES**) Communion with the grave might even help us to communion with heaven. Samuel said to Saul, "Thou shalt find two men by Rachel's sepulchre,"—

Robert Bergen - To dispel doubts concerning the Lord's claim on the young man's life, Samuel provided Saul with an unprecedented series of validating signs that would be accomplished almost immediately—even before Saul could return to his own home. This early confirmation would in theory help Saul accept his new status immediately and thus prepare him to accept his role as Israel's king when it was publicly bestowed on him. Robert Bergen - Saul's first confirmatory sign would authenticate Samuel's word concerning the issue that had motivated Saul to seek the prophet in the first place; two men near Rachel's tomb would inform him of the return of the donkeys and the mounting anxiety for Saul's safety back in his father's household. (Borrow [1 & 2 Samuel - New American Commentary](#))

THOUGHT - It wasn't by chance you heard the gospel; It wasn't an accident certain friends or a family member told you about God's forgiveness and love; It wasn't mere luck you were chosen. God arranged it!
Eph.1:4-6

Cyril Barber - **Dr. Hugh Ross**, an astrophysicist from the University of Toronto and now president of [Reasons to Believe](#) (an organization dedicated to providing valid rational proof of the Bible's reliability), assured me that at the lowest rate of chance, namely one in ten—thus making allowance for the fact that we do not know the size of the population in the different places through which Saul traveled—the probability of the events mentioned in 1 Samuel 10:2–6 happening in sequence and as Samuel predicted would be **one in eight million**. As simple as Samuel's signs appear on the printed page, only a sovereign God could orchestrate the necessary events with such precise timing and incredible accuracy.

William Cowper's hymn adapted by Gary Brumley will move your heart beloved....

[God moves in a mysterious way](#)

His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

-- **William Cowper**

ILLUSTRATIONS OF GOD'S SOVEREIGNTY

Brian Bell - God's sovereignty & providence is seen in His control of men & events.

He does according to His will among the host of heaven & among the inhabitants of the earth; & none can stay his hand or say to him, "What have you done?" Dan 4:35ESV

Illustrations:

1. John Bunyan: was drafted as a soldier in the civil war in England & was sent to take part in the siege of Leicester(Les-ter). As he was about to begin sentry duty 1 night, another requested that they exchange responsibilities. Bunyan agreed. That night the other soldier was shot in the head & died. Bunyan was spared so that in the providence of God he might minister through the written word to generations to come. [wrote greatest allegory of all time, Pilgrim's Progress]

2. William Cowper: faced a great crisis. Tired of the struggle, he decided to take his own life, he took an overdose of laudanum[low-dinum](potent narcotic, high morphine concentration) but his suicide attempt failed. Then he tried to drown himself in Thames river, but he was prevented from doing so. The next morning he deliberately tried to impale himself on a knife, but the blade broke & he was only slightly injured. Then he tried to hang himself - & almost succeeded. Someone found him unconscious & cut him down. In despair he began reading Paul's letter to the Romans & received strength to believe that God loved him. [He became one of the most popular poets of the 18th century; Hymn: "There is a Fountain Filled W/Blood"]

3. Christopher Columbus: felt greatly disheartened & discouraged after many attempts to obtain financing for a trip to India. While on way back to Italy he stopped 1 day at a convent not far from Granada & asked for a drink of water. The monk who gave him the water heard his story was the man who intervened on his behalf with Queen Isabella. Out of that request for a glass of water came the money to equip the vessels that ultimately crossed the Atlantic - that request led to the discovery of America.

4. John Calvin: was also on his way to Italy when he experienced God's control of his path. In Italy he hoped to find freedom from Roman Catholic oppression & leisure to continue his writing. The road was closed because of the war between France & Italy, so he decided to make a detour through Geneva. There he met William Farel(not Will Ferrell), who with fiery eloquence demanded that Calvin stay in Switzerland. Impressed with Farel's earnestness, Calvin complied, & the cause of the Reformation owes much to his decision.

5. Abraham Lincoln: one day he was rummaging through a barrel of odds & ends, he came across a copy of Lord Blackstone's Commentaries(on British jurisprudence). This "chance" discovery awakened his interest in law & human rights. As a result he ran for political office & eventually played a decisive role in the history of our country.

6. George Whitefield: was employed by his brother in the Bell Inn but could not get along with his brother's wife, so he gave up his job & went to Bristol. Then step by step he went to Oxford, met with the Wesley's, & developed a ministry that touched countless thousands of lives on both sides of the Atlantic. Whitefield was perhaps the greatest preacher of his time.

Providence happens!

A shift change at work; suicides overridden; a glass of water; a road detour; The effect of 1 book; dealing with a tough sister in law, each showing again that God's Sovereignty is evidenced in His remarkable Providence! These seemingly chance contacts & events have literally altered the course of history! How encouraging for each of us to see God's involvement in the seemingly little things in our lives also!

F.B.Meyer - All these things, if carefully observed, yield their testimony & assurance that God is in all events permitting, directing, controlling, & causing all things to work out His perfect plan.

William Blaikie - The intertwining of events is like "a web of many threads, woven w/ marvelous skill; a network composed of all kinds of materials, great & small, but so arranged that the very smallest of them is as essential as the largest to the completeness of the fabric."

Related Resource:

- In depth discussion of God's [Providence](#)

QUOTATIONS RELATED TO GOD'S PROVIDENCE

God has his hours and his delays. J. A. Bengel

There are no accidents in the life of a Christian. Rowland Bingham

Every blade of grass in the field is measured; the green cups and the coloured crowns of every flower are curiously counted; the stars of the firmament wheel in cunningly calculated orbits; even storms have their laws. William Blaikie

All the world's thrones are occupied by rulers under God's authority. John Blanchard

God's providence will fulfil all his promises. John Blanchard

The same God who controls the sun cares for the sparrow. John Blanchard

I have lived, seen God's hand through a lifetime, and all was for best. Robert Browning

We cannot be robbed of God's providence. Jane Welsh Carlyle

There is nothing of which it is more difficult to convince men than that the providence of God governs this world. John Calvin

We declare that by God's providence, not only heaven and earth and inanimate creatures, but also the counsels and wills of men, are governed so as to move precisely to that end destined by him. John Calvin

That God normally operates the universe consistently makes science possible; that he does not always do so ought to keep science humble. D. A. Carson

The mystery of providence defies our attempt to tame it by reason. I do not mean it is illogical; I mean that we do not know enough about it to be able to unpack it. D. A. Carson

Providence is crowned by the end of it. Stephen Charnock

Happy the man who sees a God employed in all the good and ill that chequers life. William Cowper

What God intends, he decrees; what God permits, he has foreseen. Arthur C. Custance

The longer I live, the more faith I have in providence, and the less faith in my interpretation of providence. Jeremiah Day

While providence supports,
Let saints securely dwell;
That hand which bears all nature up
Shall guide his children well.
Philip Doddridge

He that will watch providences will never want providences to watch. John Flavel

Providence has ordered that condition for you which is best for your eternal good. If you had more of the world than you have, your heads and hearts might not be able to manage it to your advantage. John Flavel

Sometimes providences, like Hebrew letters, must be read backwards. John Flavel

God's providence is like the Hebrew Bible; we must begin at the end and read backward in order to understand it. A. J. Gordon

Providence is much more about God's glory than about our happiness. Geoffrey Grogan

Either directly or indirectly, every providence has a tendency to the spiritual good of those who love God. Matthew Henry

God's providence leaves room for the use of our prudence. Matthew Henry

God's providences often seem to contradict his purposes, even when they are serving them. Matthew Henry

What is corrupt, though of God's permitting, is not of his planting. Matthew Henry

Everything that happens to me can help me along in my Christian life. E. Stanley Jones

God is in the facts of history as truly as he is in the march of the seasons, the revolutions of the planets, or the architecture of the worlds. John Lanahan

Nothing is or can be accidental with God. Henry W. Longfellow

Our Lord God doeth work like a printer, who setteth the letters backwards; we see and feel well his setting, but we shall see the print yonder—in the life to come. Martin Luther

Our spirits are most satisfied when we discern God's aim in everything. Thomas Manton

God not only orders our steps; he orders our stops. George Muller

If our circumstances find us in God, we shall find God in our circumstances. George Muller

If you think you see the ark of God falling you can be sure it is due to a swimming in your head. John Newton

All real evil is averted from the people of God, or is so controlled as in the end to do them good. William S. Plumer

God is at no loss for means, instruments or agents. Heaven and earth, sea and land, mind and matter are full of them. William S. Plumer

God rules and overrules. William S. Plumer

God's government will never fail in any part of the world, in any event of life, or in any tumult of the nations. William S. Plumer

We need never fear that God will be dethroned, or over-reached or defeated. William S. Plumer

Nothing was too little for God to create. Nothing is too little for God to preserve. J. C. Ryle

There's a Divinity that shapes our ends, rough-hew them how we will. William Shakespeare

Providence is the perpetuity and continuance of creation. Richard Sibbes

The keys of providence swing at the girdle of Christ. C. H. Spurgeon

God's providence is all exercised through Christ. Augustus H. Strong

In the working of God's providence the unseen is prop enough for the seen. Augustus H. Strong

God's providence and purposes lie behind everything that occurs, but still God himself is not the author of any sinful action. Geoff Thomas

God has plans for this world, not problems. There is never a panic in heaven. W. Ian Thomas

I do not know why God does some things, but I am convinced that nothing is accidental in his universe. A. W. Tozer

Not a drop of rain falls in vain. John Trapp

God is always previous. Friedrich von Hugel

A firm faith in the universal providence of God is the solution of all earthly problems. It is almost equally true that a clear and full apprehension of the universal providence of God is the solution of most theological problems. Benjamin B. Warfield

God is to be trusted when his providences seem to run contrary to his promises. Thomas Watson

God would never permit evil if he could not bring good out of evil. Thomas Watson

It is a sin as much to quarrel with God's providence as to deny his providence.

Providence is a Christian's diary but not his Bible ... We must not think the better of what is sinful because it is successful. Thomas Watson

If a Christian has to change his plans, it is always because God has something better in store. Phil Webb

We turn to God when our foundations are shaking, only to learn that it is God who is shaking them. Charles C. West

God is not defeated by human failure. William J. C. White

- Source: [Complete Gathered Gold - John Blanchard](#) - excellent resource!

From the **Valley of Vision** (Puritan Prayers) here are a few excerpts that make a reference to Divine Providence...

All-wise God,

Thy never-failing providence orders every event,

sweetens every fear,

reveals evil's presence lurking in seeming good,

brings real good out of seeming evil,
makes unsatisfactory what I set my heart upon,
to show me what a short-sighted creature I am,
and to teach me to live by faith upon
thy blessed self.

Grant me the favor of being led by Thee,
under the directions of Thy **providence**
and Thy Word.

I believe in Thee as the God of nature,
the Ordainer of **providence**,
the Sender of Jesus my Saviour.

1 Samuel 10:3 "Then you will go on further from there, and you will come as far as the [oak of Tabor](#), and there three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of wine;

- **Tabor:** Jos 19:12,22 Jdg 4:6,12 8:18 Ps 89:12
- **Bethel:** Ge 28:19,22 35:1,3,6,7
- **three kids:** Lev 1:10 3:6,12 7:13 23:13 Nu 15:5-12
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAMUEL'S ADDITIONAL PROPHECIES TO SAUL

Then - Marks progression in the narrative. What follows are events that serve as confirmation to Saul of his divine call and commission as Israel's first king.

You will go on further from there, and you will come as far as the [oak of Tabor](#), and there three men going up to God at [Bethel](#) will meet you, one carrying three young [goats](#), another carrying three [loaves of bread](#), and another carrying a jug of [wine](#) - Note the specific details which will enable Saul to definitely identify these men. This is not Mount Tabor ([map](#)), but another Tabor much further south near Bethel ([map](#)). Note the "wills" identifying more prophecies that would soon prove true.

Spurgeon - Going to offer to God a meat offering and a thank offering. How could Samuel have known all this if God had not anointed his eyes, and made him a **seer** who could see what others saw not?

Cyril Barber The second sign occurred by the oak of Tabor (probably a large tree that had become a landmark). There Saul and his servant met three men going to worship God at Bethel. This meeting of these two parties previously unknown to each other at the junction of two particular roads was an incident no uninspired man could have foreseen. The supernatural character of Samuel's knowledge of the group of three men was evident because he had predicted not only the number of men, but also their destination, their greeting, their burden, and their gift. Samuel had specifically mentioned that the gift would be two loaves of bread. Originally intended for an offering (Exodus 29:23–25; Leviticus 8:26–29) the loaves were given spontaneously to Saul, who accepted the gift as he had been told he would do.

Robert Bergen - The second sign would confirm the authenticity and legitimacy of Samuel's act of anointing Saul: three men on their way to a Yahwistic worship center in Bethel (cf. Judg 20:18, 26; 21:2) would present Saul with food designated for use by one who was anointed. Though "the two loaves of bread" (v. 4) were originally intended by the pilgrims as a gift for an anointed Aaronic priest, Saul's acceptance of the food would require him to accept the legitimacy of his own anointing. (Borrow [1 & 2 Samuel - New American Commentary](#))

1 Samuel 10:4 and they will greet you and give you two loaves of bread, which you will accept from their hand.

- **greet**, Jdg 18:15
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAMUEL'S CONTINUED INSTRUCTION TO SAUL

and they will greet you (Heb. ask thee of peace, have asked of thee of welfare) **and give you two loaves of bread, which you will accept from their hand** - Notice that the 3 men had 3 loaves but here only give 2 loaves. More "wills" which are part of the second sign referred to in 1Sa 10:7.

Spurgeon makes a great point - "Thou shalt take from them thy first tribute as a king. They shall give thee two loaves of bread, to teach thee to avoid all luxury, and not to be a king who delighteth in delicate and dainty fare. Thou shalt fare as the people do."

1 Samuel 10:5 "Afterward you will come to the hill (**GIBEAH**), of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying.

BGT 1 Samuel 10:5 κα μετ τα τα ε σελε σ ε ς τ ν βουν ν το θεο ο σπιν κε τ ν σθημα τ ν λλοφ λων κε Νασιβ λλ φυλος κα σται ς ν ε σ λθητε κε ε ς τ ν π λιν κα παντ σεις χορ προφητ ν καταβαιν ντων κ τ ς Βαμα κα μπροσθεν α τ ν ν βλα κα τ μπανον κα α λ ς κα κιν ρα κα α το προφητε οντες

KJV 1 Samuel 10:5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

NET 1 Samuel 10:5 Afterward you will go to **Gibeah** of God, where there are Philistine officials. When you enter the town, you will meet a company of prophets coming down from the high place. They will have harps, tambourines, flutes, and lyres, and they will be prophesying.

CSB 1 Samuel 10:5 "After that you will come to the Hill of God where there are Philistine garrisons. When you arrive at the city, you will meet a group of prophets coming down from the high place prophesying. They will be preceded by harps, tambourines, flutes, and lyres.

ESV 1 Samuel 10:5 After that you shall come to Gibeath-elohim, where there is a garrison of the Philistines. And there, as soon as you come to the city, you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and lyre before them, prophesying.

NIV 1 Samuel 10:5 "After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying.

NLT 1 Samuel 10:5 "When you arrive at Gibeah of God, where the garrison of the Philistines is located, you will meet a band of prophets coming down from the place of worship. They will be playing a harp, a tambourine, a flute, and a lyre, and they will be prophesying.

NRS 1 Samuel 10:5 After that you shall come to Gibeath-elohim, at the place where the Philistine garrison is; there, as you come to the town, you will meet a band of prophets coming down from the shrine with harp, tambourine, flute, and lyre playing in front of them; they will be in a prophetic frenzy.

- **hill of God:** 1Sa 10:10 13:3
- **garrison** 1Sa 19:20 2Ki 2:3,5,15 4:38 6:1
- a psaltery: Ex 15:20,21 2Ki 3:15 1Ch 13:8 15:19-21,27,28 16:5,42 25:1-6 2Ch 29:25-27 Ps 49:4 150:3-6
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

PROPHET PREDICTS MORE

PROPHET ENCOUNTERS FOR SAUL

Afterward - Time phrase, also marking progress in the narrative. As discussed below this was one of the signs that Saul now had the authority to act as king as the situation would require (1Sa 10:7).

You will come to the hill of God (Gibeath-elohim) **where the Philistine garrison** (outpost, officials) **is - NET on garrison** - Or "sentries." Some translate "outpost" (NIV) or "garrison" (NAB, NRSV, NLT) here (see 1 Sam 13:3). The noun is plural in the Hebrew text, but the LXX and other ancient witnesses read a singular noun here.

Cyril Barber The third sign took place at the "hill of God," identified as Tell el-Ful. Some translators add, "where the Philistine garrison is" (1 Samuel 10:5), but this addition appears to be strangely in conflict with the evidence of 7:13–14. If there were a garrison of the Philistines in Saul's hometown, why would he need to be told of their presence? The Septuagint translates the word for hill as "height" or "erection," leading some scholars to adopt the idea of a "pillar"—part of a cultic shrine on the summit of the hill. Still others believe the word should be translated "prefect" or "governor." And then there are those who claim that the place had at one time been occupied by a garrison of Philistines but, as there is no verb in the original, there is no necessity for supposing that the place was then the residence of a garrison. Finally, certain scholars seek to avoid the problem by changing Gibeath to Geba.

and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place (**bamah**) **with harp, tambourine, flute, and a lyre before them, and they will be prophesying** - Here is third specific predictive sign of prophets prophesying (cf 1Sa 10:7). Regarding **high place** see [note below by Homer Heater](#).

Related Resources:

- For discussion of musical instruments borrow [Zondervan Encyclopedia of the Bible, Volume 4, page 311](#).
- For discussion of prophets prophesying see [L. J. Wood, ECSTASY AND ISRAEL'S EARLY PROPHETS in Bulletin of the Evangelical Theological Society 9 \(1966\) 125–137](#)
- Robert L. Alden, "Ecstasy and the prophets," Bulletin of the Evangelical Theological Society 9.3 (Summer 1966): 149-156

Robert Bergen - The third encounter would confirm Samuel's assertion that the Lord had also anointed Saul (v. 1). In the presence of a group of prophets, "the Spirit of the Lord will come upon you in power and you will prophesy with them" (v. 6). (Borrow [1 & 2 Samuel - New American Commentary](#))

ESV Study Bible Note ([borrow](#)) - Though music may have been used in pagan worship to induce trances, these prophets were still able to walk and play instruments while prophesying. No practices such as self-flagellation or laceration are mentioned here, and the music was probably used to focus attention on the Lord. These same four instruments are mentioned as providing music for feasting in Isa. 5:12. The "**harp**" was similar to today's concert harp. The "**tambourine**" was similar to the modern tambourine, but without the small cymbals. The precise nature of the "**flute**" is unknown. Various types of wind instruments are known from pictures. Most depict pipes being played vertically, more like a recorder than today's concert flute. Examples of metal and bone flutes have been found; wood and reed were probably also common. The **lyre** was basically a sound box, with arms in a U-shape supporting a bar across the top. Depictions of musicians playing the lyre in the ancient Near East are common, and some specimens of the instrument itself have been excavated. The **lyre** seems to have been considered the premier instrument. In 1 Sam. 16:16, Saul's servants suggest seeking out a lyre player.

High places ([01116](#)) **bamah** Six activities seem to be related to high places -- burning of incense, sacrificing, eating of sacrificial meals, praying, prostitution, child sacrifice (cf. bama in the valley, Je7:31). The first use in Lev 26:30 is God's declaration to Israel "I will destroy your high places." In Dt 32:13 speaking of Jacob (Israel) He declared "He made him ride on the **high places** of the earth," so clearly some uses of bamah are not negative. In a similar use God says Israel "you will tread upon their (Israel's enemies') **high places**." Another positive use is Psalm 18:33 where David declared Jehovah "makes my feet like hinds' feet, And sets me upon my **high places**." (cp Hab 3:19 - [NET Note](#) = David "compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured.", cp Isa 58:14) We see the effect of Israel's high places on Jehovah in Ps 78:58 = "For they provoked Him with their high places and aroused His jealousy with their graven images."

1 Samuel 10:6 "Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man.

- **Spirit:** 1Sa 10:10 16:13 19:23,24 Nu 11:25 Jdg 3:10 Mt 7:22
- **another man:** 1Sa 10:9-12

- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

Related Passages:

1 Samuel 10:10 When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them.

1 Samuel 11:6 Then the Spirit of God came upon Saul mightily when he heard these words, and he became very angry (RIGHTEOUS ANGER).

1 Samuel 16:13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and **the Spirit of the LORD came mightily upon David from that day forward**. And Samuel arose and went to Ramah.

1 Samuel 18:10 Now it came about on the next day that **an evil spirit from God came mightily upon Saul**, and he raved in the midst of the house, while David was playing the harp with his hand, as usual; and a spear was in Saul's hand. (UNRIGHTEOUS "ANGER")

1 Chronicles 12:18 Then **the Spirit came upon Amasai**, who was the chief of the thirty, and he said, "We are yours, O David, And with you, O son of Jesse! Peace, peace to you, And peace to him who helps you; Indeed, your God helps you!" Then David received them and made them captains of the band.

2 Chronicles 24:20 Then **the Spirit of God came on Zechariah** the son of Jehoiada the priest; and he stood above the people and said to them, "Thus God has said, 'Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you.'"

PREDICTION OF SAUL CHANGED BY THE SPIRIT OF THE LORD

Then - Marks progression in the narrative describing this great supernatural event and the fourth sign (1Sa 10:7).

The Spirit of the LORD will come upon you mightily ([tsalach](#); Lxx - [ephallomai](#)) - Come upon mightily is same Hebrew verb used in 1Sa 10:10, 1Sa 11:6. We have seen this pattern of God providing a deliver for Israel by dispensing His Spirit upon them. For example,

Jdg 6:34+ So **the Spirit of the LORD came upon Gideon**; and he blew a trumpet, and the Abiezrites were called together to follow him.

Jdg 11:29+ Now **the Spirit of the LORD came upon Jephthah**, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon. (See also Jdg 14:6, 14:19, Jdg 15:14, 1Ch 12:18)

Guzik - This reception of the Holy Spirit was the real anointing. The oil poured out on Saul's head was just a picture of this. A gallon of oil could go on his head, but if the Spirit of the Lord did not come upon him, it would mean nothing.

Spurgeon - "Thou shalt speak with enthusiasm about God; moved with a holy passion, thou shalt speak like a man inspired." **I do not think that Saul ever did really in his inmost soul know the Lord.** After Samuel anointed him, he was "turned into another man," but he never became a new man, and the sense of God's presence that he had was not comparable to that presence of God which a true saint enjoys.

Matthew Poole on will come upon you "is literally "will leap or rush upon thee, to wit [namely], for a season. So it may be opposed to the Spirit's resting upon a man, as in Numbers 11:25; Isaiah 11:2."

And you shall prophesy with them and be changed into another man - The Spirit would empower prophetic words from Saul, but even more would empower him to fulfill his role as king. This prophecy is fulfilled in 1Sa 10:9.

Cyril Barber - As Saul turned from Samuel, the Lord changed Saul's heart. A herdsman-farmer was given the disposition of a patriot-statesman-warrior. This change caused Saul to think of affairs of state and freed him from the cares of his former manner of life.

Spurgeon - Note that Samuel did not say to Saul, "Thou shalt be turned into a new man," **for that is what he never was He became, for a while, another man, a different man from what he had been before, but he never became a gracious man.**

Eugene Merrill on **changed to another man** - This is frequently taken to mean that Saul was converted or spiritually regenerated. However, such language for spiritual renewal is foreign to the Old Testament, and Saul's subsequent attitudes and behavior do not

bear out that this was his experience (1Sa 16:14; 18:12; 28:15-16). Actually the Spirit made the inexperienced and unlettered Saul able to assume kingly responsibilities in much the same way as the judges before him were blessed (Judges 6:34; 11:29; 13:25; 14:6, 19; 15:14). (Borrow the [Bible Knowledge Commentary - Old Testament](#)).

Life Application Study Note ([borrow](#)) - How could Saul be so filled with the Spirit and yet later commit such evil acts? Throughout the Old Testament, God's Spirit "came upon" a person temporarily so that God could use him or her for great acts. This happened frequently to Israel's judges when they were called by God to rescue the nation (Judges 3:8-10). This was not always a permanent, abiding influence, but sometimes a temporary manifestation of the Holy Spirit. Yet, at times in the Old Testament, **the Spirit even came upon unbelievers to enable them to do unusual tasks** (Balaam in Numbers 24; 2Ch 36:22-23). The Holy Spirit gave the person power to do what God asked, but it did not always produce the other fruits of the Spirit, such as self-control. Saul, in his early years as king, was a different person (1Sa 10:1-10) as a result of the Holy Spirit's work in him. But as Saul's power grew, so did his pride. After a while he refused to seek God; the Spirit left him (1Sa 16:14), and his good attitude melted away.

Related Resource:

- [Empowered by the Spirit of God- Holy Spirit in the Histrographic Writings of the OT --D. Block](#)

Come upon mightily ([06743](#)) **tsalach** means to rush or rush upon, to break forth, to come mightily. As discussed below this verb describes the Holy Spirit's affect on persons, making them powerful (Jdg. 14:6, 9; 15:14; 1 Sa 16:13); or causing persons to prophesy (1 Sam. 10:6, 10; 11:6). It indicates the effect of an evil spirit as well (1 Sa 18:10). It has the sense of persons breaking out, rushing forward in battle (2 Sam. 19:17); and of God breaking out in acts of judgment (Amos 5:6). The Septuagint gives us a vivid word picture of the Spirit's coming upon someone mightily! In 1 Sa 10:6 (and 1Sa 11:6, 1 Sa 16:13) the Greek verb used to translate **tsalach** is **ephallomai** which means to leap or jump upon and was the verb used by Luke in [Acts 19:16](#) to describe the evil spirit leaping upon "sons of one Sceva"! In 1 Sa 10:10 the verb is **allomai** meaning to leap or spring up (used in Acts 3:8, Jn 4:14).

Tsalach - 10x - Usage: break forth(1), came upon him mightily(4), came upon mightily(1), came mightily(2), come upon you mightily(1), rushed(1). Jdg. 14:6; Jdg. 14:19; Jdg. 15:14; 1Sa 10:6; 1Sa 10:10; 1Sa 11:6; 1Sa 16:13; 1Sa 18:10; 2Sa 19:17; Amos 5:6.

1 Samuel 10:7 "It shall be when these signs come to you, do for yourself what the occasion requires, for God is with you."

BGT 1 Samuel 10:7 κα̅ σ̅ται̅ τ̅αν̅ ξ̅ει̅ τ̅ ση̅με̅ α̅ τ̅α̅ τ̅α̅ π̅ σ̅ πο̅ ει̅ π̅ ν̅τ̅α̅ σα̅ ν̅ ε̅ ρ̅ χ̅ε̅ ρ̅ σου̅ τι̅ θε̅ ς̅ με̅ τ̅ σο̅

KJV 1 Samuel 10:7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

NET 1 Samuel 10:7 "When these signs have taken place, do whatever your hand finds to do, for God will be with you.

CSB 1 Samuel 10:7 When these signs have happened to you, do whatever your circumstances require because God is with you.

ESV 1 Samuel 10:7 Now when these signs meet you, do what your hand finds to do, for God is with you.

NIV 1 Samuel 10:7 Once these signs are fulfilled, do whatever your hand finds to do, for God is with you.

NLT 1 Samuel 10:7 After these signs take place, do what must be done, for God is with you.

NRS 1 Samuel 10:7 Now when these signs meet you, do whatever you see fit to do, for God is with you.

RSV 1 Samuel 10:7 Now when these signs meet you, do whatever your hand finds to do, for God is with you.

YLT 1 Samuel 10:7 and it hath been, when these signs come to thee -- do for thyself as thy hand findeth, for God is with thee.

NKJ 1 Samuel 10:7 "And let it be, when these signs come to you, that you do as the occasion demands; for God is with you.

NJB 1 Samuel 10:7 When these signs have occurred, act as occasion serves, for God is with you.

- **signs:** Ex 4:8 Lu 2:12 Joh 6:14
- **do what the occasion** , Jdg 9:33

- **God:** Ge 21:20 De 20:1 Jdg 6:12 Isa 7:14 45:1,2 Mt 1:23 28:20
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SIGNS SIGNAL TO SAUL TO "JUST DO IT"

Just do it is the idea of doing what his hand found to do

It shall be when these signs come to you, do for yourself what the occasion requires (literally - do for thee as thine hand shall find), **for God is with you** - NET - "do whatever your hand finds to do, for God will be with you." NKJ = "do as the occasion demands; for God is with you." NLT = "do what must be done, for God is with you." What are the signs? (1) Report of found donkeys (1Sa 10:2), (2) meeting of 3 men, (1Sa 10:3-4) (3) profitable, prophet encounter (1Sa 10:5), (4) Saul himself would begin prophesying (1Sa 10:6).

F B Meyer - 1 Samuel 10:7 Thou shalt do as occasion serve thee.

This is an example of how God demands of us the use of our sanctified common-sense. Samuel sketches to Saul the course of events during the next few days; showing how clearly our lives lie naked and open to the eyes of God, and how easily He can reveal them when necessary. But whilst the various incidents are told, the prophet does not feel it incumbent to tell this goodly young man how he should behave in any given instance. "When these signs are come upon thee, thou shalt do as occasion serve thee."

We are reminded of a parallel in the life of Peter. The angel of God unbarred the prison-doors, and led him forth, because nothing short of Divine power would avail. He led the dazed Apostle through one street, because he was too bewildered to realize what had happened. But, as soon as the night-air had brought him to his senses, the angel left him "to consider the matter"— to use his own judgment. The result of which was, that he went to the house of Mary.

One of the divinest of our faculties is the judgment, before which the reasons for and against a certain course of action must be adduced, but with which the ultimate decision lies. It is a tendency with some to depreciate the use of this wonderful power, by looking for signs and visions to point their path. This is a profound mistake. God will give these when there are complications in which the exercise of judgment might be at fault; but not where it is sufficient. Where no sign is given, carefully divest yourself of selfish considerations, weigh the pros and cons, ask for guidance, dare to act; and having acted in faith, never look back or

1 Samuel 10:8 "And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do."

BGT 1 Samuel 10:8 κα καταβ σ μπροσθεν τς Γαλαλα κα δο καταβα νω πρς σ νενεγκε ν λοκα τωσιν κα θυσιας ε ρηνικ ς πτ μ ρας διαλε ψεις ως το λθε ν με πρς σ κα γνωρ σω σοι ποι σεις

KJV 1 Samuel 10:8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

NET 1 Samuel 10:8 You will go down to Gilgal before me. I am going to join you there to offer burnt offerings and to make peace offerings. You should wait for seven days, until I arrive and tell you what to do."

CSB 1 Samuel 10:8 Afterward, go ahead of me to Gilgal. I will come to you to offer burnt offerings and to sacrifice fellowship offerings. Wait seven days until I come to you and show you what to do."

ESV 1 Samuel 10:8 Then go down before me to Gilgal. And behold, I am coming down to you to offer burnt offerings and to sacrifice peace offerings. Seven days you shall wait, until I come to you and show you what you shall do."

NIV 1 Samuel 10:8 "Go down ahead of me to Gilgal. I will surely come down to you to sacrifice burnt offerings and fellowship offerings, but you must wait seven days until I come to you and tell you what you are to do."

NLT 1 Samuel 10:8 Then go down to Gilgal ahead of me. I will join you there to sacrifice burnt offerings and peace offerings. You must wait for seven days until I arrive and give you further instructions."

NRS 1 Samuel 10:8 And you shall go down to Gilgal ahead of me; then I will come down to you to present burnt offerings and offer sacrifices of well-being. Seven days you shall wait, until I come to you and show you

what you shall do."

YLT 1 Samuel 10:8 'And thou hast gone down before me to Gilgal, and lo, I am going down unto thee, to cause to ascend burnt-offerings, to sacrifice sacrifices of peace-offerings; seven days thou dost wait till my coming in unto thee, and I have made known to thee that which thou dost do.'

- to Gilgal: 1Sa 11:14,15 1Sa 13:4,8-15 15:33
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAMUEL GIVES SAUL INSTRUCTIONS TO WAIT

And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do - Samuel told (prophecy) Saul that they must meet again in Gilgal, that is, at some future date when King Saul would have the army ready for battle. This event took place some years later (in 1 Samuel 13). Samuel is teaching Saul that the prophetic word (just validated by the 4 signs) takes precedence over the will of the king. Here the king is to wait for the prophet. He passes the test here, but later miserably fails the test (Read 1Sa 13:4,8-15+). Why **seven days**? That "complete number" would certainly test his patience or impatience.

Robert Bergen explains that "In Israel's monarchy royal authority was derived and secondary; the king was always to be under the Lord's authority. Since the Lord's true prophets were conduits through which the divine word came to kings, these prophets were in a functionally superior position to royalty. Royal power would have divinely set limits, and the Lord's prophets would define those limits. Samuel's words to Saul were thus the opening volley in an enduring struggle between human political will and divinely inspired religious conscience. (Borrow [1 & 2 Samuel - New American Commentary](#))

Brian Bell - Saul received a mission, a responsibility. 1. You & I have been commissioned by the Lord to go into all the world & make disciples. And yes that might cost us something! a) Years ago, a farmer in Asia stood outside his hut and looked down the hill toward the sea. There in the distance he saw a wave that seemed to be larger than usual, headed his way. As he watched, the wave grew and grew in height. Looking around, he saw his neighbors and the rest of the villagers farming in the fields below, unable to see the wave headed their way. In just a few minutes, the wave would overtake them and they would all be lost. Thinking quickly, he grabbed a torch and set his hut on fire, with all of the rice he had already gathered for the coming winter. After lighting the fire, he began to ring the village bell and his neighbors, looking up and seeing the fire, immediately left their fields and ran up the hill to help. Only after reaching the top, did they turn and see the wave begin to crash on the fields they had just left. Their neighbor had sacrificed all he had to save their lives! b) God has called you and me to have new priorities in our lives as well. c) Is making disciples costing you anything? (a son or daughter? Finances? your pride?)

1 Samuel 10:9 Then it happened when he turned his back to leave Samuel, God changed his heart; and all those signs came about on that day.

BGT 1 Samuel 10:9 κα γενθη στε πιστραφ ναι τ μ ατο πελθε ν π Σαμουηλ μετ στρεψεν ατ θε ς καρδ αν λλην κα λθεν π ντα τ σημε α ν τ μ ρ κε ν

KJV 1 Samuel 10:9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

NET 1 Samuel 10:9 As Saul turned to leave Samuel, God changed his inmost person. All these signs happened on that very day.

CSB 1 Samuel 10:9 When Saul turned around to leave Samuel, God changed his heart, and all the signs came about that day.

ESV 1 Samuel 10:9 When he turned his back to leave Samuel, God gave him another heart. And all these signs came to pass that day.

NIV 1 Samuel 10:9 As Saul turned to leave Samuel, God changed Saul's heart, and all these signs were fulfilled that day.

NLT 1 Samuel 10:9 As Saul turned and started to leave, God gave him a new heart, and all Samuel's signs were fulfilled that day.

NRS 1 Samuel 10:9 As he turned away to leave Samuel, God gave him another heart; and all these signs were fulfilled that day.

- **another heart:** 1Sa 10:6
- **and all those signs:** 1Sa 10:2-5 Jdg 6:21,36-40 7:11 Isa 38:7,8 Mk 14:16
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAUL A "CHANGED MAN" BY THE SPIRIT'S COMING ON HIM

Then it happened when he turned his back to leave Samuel, God changed (lit - overturned) **his heart** - Lit. "God changed him for another heart," In context this relates to the Spirit coming upon Saul to equip him for God's work (much like with Gideon in Jdg 6:34, Jephthah in Jdg 11:29)..

and all those signs came about on that day - NLT - "all Samuel's signs were fulfilled that day." The signs are those described in the preceding section (1Sa 10:2-6).

[Cyril Barber](#) - One of the most frequently asked questions is, **Was Saul saved when God gave him "another heart"?** Was Dr. A. R. S. Kennedy right when he said, "His [Saul's] is the first conversion recorded in sacred literature"? While this issue has been hotly debated, it seems most likely that God gave to Saul that which he lacked by training and heredity. He provided him with the inner disposition to fulfill the tasks of a king. He equipped him, as He had done the judges, so that Saul would be able to deliver His people from those who sought to oppress them. When the transitory enthusiasm of his meeting with the prophets passed, it left Saul with a certain inner sense that could not be satisfied without further communion with the Lord. New powers were at work within him that he did not fully understand. He wanted to be alone to try to sort things out in his mind. Instead of going straight home he probably sent his servant on ahead of him while he ascended the hill to spend time in solitary reflection. When he arrived at the high place, did Saul use those two loaves of bread for a thank offering? We do not know, but that certainly is a possibility, for he had been given a new disposition.

QUESTION - [Was King Saul saved?](#)

ANSWER - People have long puzzled over the question of whether or not [King Saul](#) was saved; that is, whether or not Saul was forgiven and justified by God and is in heaven today. It's not possible to give a definitive answer because, of course, Saul's salvation rests with God, not with us. We have no certain knowledge of the condition of Saul's heart. As Scripture says, only God sees the heart (1 Samuel 16:7).

The Bible does indicate that a person's spiritual transformation will be evidenced by his or her "fruit" (Matthew 7:16–20). If a person continually produces "bad fruit," then it is unlikely that he is a true believer.

Arguing against Saul's salvation is his record of jealousy, hatred, and murder.

Saul's rule as king was characterized by failure and rebellion. He directly disobeyed God (1 Samuel 15:1–35) and broke God's law by offering a sacrifice that only priests were to offer (1 Samuel 13:1–14). Saul was visited by evil spirits on several occasions (1 Samuel 16:14; 18:10; 19:9). Saul spent much time and energy trying to murder David (1 Samuel 18:10; 19:10; 23:14); he even tried to murder his son Jonathan once (1 Samuel 20:33). Incredibly, King Saul ordered the slaughter of eighty-five innocent priests and their families (1 Samuel 22:18–19). He consulted a witch and asked her to conjure Samuel up from the dead—another direct violation of God's Law (1 Samuel 28:1–20). Saul ended his life by committing suicide (1 Samuel 31:4).

There is the tendency to look at the above facts and say, "Saul didn't obey the Lord much at all, so that means he wasn't saved." But that is not quite fair, for there is more to the story.

Saul was God's choice to lead Israel (1 Samuel 9:15–16). Before Saul was made king, Samuel told him to visit some prophets (1 Samuel 10:5). At that time, Saul was told, "The Spirit of the Lord will come powerfully upon you, and you will prophesy with them; and you will be changed into a different person. . . . God is with you" (verses 6–7). The promise that Saul would be "changed into a different person" sounds very much like the born-again statements in the New Testament (see 2 Corinthians 5:17). This description, plus the statement in verse 9 that "God changed Saul's heart," leads some to believe that Saul was saved.

Just as Samuel had said, Saul was filled with the Spirit and prophesied with the other prophets (1 Samuel 10:10–13). The question remains *how* exactly Saul was changed. Was his new heart evidence that the Lord had forgiven his sin and saved him for eternity, or was the Lord simply overcoming Saul's reluctance to be king (see 1 Samuel 9:21)? The Bible does not say.

Those who believe that Saul was not saved point to the litany of abuses, missteps, and outrages that Saul committed, reasoning that no true follower of God could behave in such a way.

Those who believe that Saul was saved point to the fact that he was chosen by God and then used by God to prophesy and to defeat the Philistines. Saul made mistakes in his struggle against the flesh, but so do we all (Romans 7:21–23). Saul walked in the flesh for most of his life and therefore disobeyed the Lord. It doesn't make him unsaved. It just makes him a disobedient believer, some say, and the Lord disciplined His child in the way He saw fit.

In 1 Samuel 28:19, the spirit of Samuel tells Saul, "Tomorrow you and your sons will be with me." These words indicate Saul's fate. Samuel definitely predicts the king's death. The question then becomes, do Samuel's words "**with me**" refer broadly to [Sheol](#), the place of the dead, or do they refer more specifically to the abode of the righteous? (ED: SEE Luke 16:19-33+) A case could be made either way, but the fact that Saul's son Jonathan was a righteous man argues for the idea that Saul joined Samuel in the abode of the righteous.

Saul's tragic choice to live according to the flesh caused him much sorrow. Saul started out so well, but his disobedience derailed what could have been a stellar kingship and the beginning of a dynasty. By his sin, King Saul lost everything: his relationship with his son, his leadership role in Israel, the love of his people, and finally his life.

Again, it is not our place to judge another person's salvation. Only God truly knows whether or not Saul was saved. Did Saul begin his career with a humble, God-fearing heart? Yes. Did he commit egregious sins later in life? Yes. The matter of his salvation is between God and Saul. GotQuestions.org

1 Samuel 10:10 When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them.

BGT 1 Samuel 10:10 κα ρχεται κεθεν ες τν βουν ν κα δο χορς προφητ ν ξ ναντ ας ατο κα λατο π α τν πνε μα θεο κα προφ τευσε ν μ σ α τν

KJV 1 Samuel 10:10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

NET 1 Samuel 10:10 When Saul and his servant arrived at Gibeah, a company of prophets was coming out to meet him. Then the spirit of God rushed upon Saul and he prophesied among them.

CSB 1 Samuel 10:10 When Saul and his attendant arrived at Gibeah, a group of prophets met him. Then the Spirit of God took control of him, and he prophesied along with them.

ESV 1 Samuel 10:10 When they came to Gibeah, behold, a group of prophets met him, and the Spirit of God rushed upon him, and he prophesied among them.

NIV 1 Samuel 10:10 When they arrived at Gibeah, a procession of prophets met him; the Spirit of God came upon him in power, and he joined in their prophesying.

NLT 1 Samuel 10:10 When Saul and his servant arrived at Gibeah, they saw a group of prophets coming toward them. Then the Spirit of God came powerfully upon Saul, and he, too, began to prophesy.

NRS 1 Samuel 10:10 When they were going from there to Gibeah, a band of prophets met him; and the spirit of God possessed him, and he fell into a prophetic frenzy along with them.

- they came: 1Sa 10:5 19:20-24
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Numbers 11:17 "Then I will come down and speak with you there, and I will **take of the Spirit who is upon you, and will put Him upon them; and they shall bear the burden of the people with you**, so that you will not bear it all alone.

Numbers 11:25)Then the LORD came down in the cloud and spoke to him; and **He took of the Spirit who was upon him and placed Him upon the seventy elders.** And when the Spirit rested upon them, they **prophesied.** But they did not do it again.

Numbers 11:26 But two men had remained in the camp; the name of one was Eldad and the name of the other Medad. And **the Spirit rested upon them** (now they were among those who had been registered, but had not gone out to the tent), and they **prophesied** in the camp.

Numbers 11:29 But Moses said to him, "Are you jealous for my sake? Would that all the LORD'S people were prophets, that the LORD would **put His Spirit upon them!**"

Numbers 24:2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and **the Spirit of God came upon him.**

Numbers 27:18 So the LORD said to Moses, "Take **Joshua the son of Nun, a man in whom is the Spirit**, and lay your hand on him;

Judges 3:9-10 When the sons of Israel cried to the LORD, the LORD raised up a deliverer for the sons of Israel to deliver them, Othniel the son of Kenaz, Caleb's younger brother. 10 **The Spirit of the LORD came upon him**, and he judged Israel. When he went out to war, the LORD gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim.

Judges 6:34 So the **Spirit of the LORD came upon Gideon**; and he blew a trumpet, and the Abiezrites were called together to follow him.

Judges 11:29 Now **the Spirit of the LORD came upon Jephthah**, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon.

Judges 13:24-25 Then the woman gave birth to a son and named him Samson; and the child grew up and the LORD blessed him. 25 And **the Spirit of the LORD began to stir him** in Mahaneh-dan, between Zorah and Eshtaol.

Judges 14:6 **The Spirit of the LORD came upon him mightily**, so that he tore him as one tears a young goat though he had nothing in his hand; but he did not tell his father or mother what he had done.

Judges 14:19 Then **the Spirit of the LORD came upon him mightily**, and he went down to Ashkelon and killed thirty of them and took their spoil and gave the changes of clothes to those who told the riddle. And his anger burned, and he went up to his father's house.

Judges 15:14 When he came to Lehi, the Philistines shouted as they met him. And **the Spirit of the LORD came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire**, and his bonds dropped from his hands.

SPIRIT CAUSES SAUL TO PROPHECY

When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily ([tsalach](#); Lxx - [hallomai](#) - Jn 4:14), **so that he prophesied among them** - This same verb came upon mightily is used in 1Sa 10:6 and 1Sa 11:6 to empower Saul for his divinely ordained task. Without the Spirit he could not have carried out God's work! Does that sound familiar? It should for Jesus said "apart from Me (and My indwelling Spirit) you can do (absolutely) nothing (of eternal value)" (Jn 15:5).

THOUGHT- So in this passage the Spirit enabled speaking which is interesting for Paul commands believers to continually be filled with the Spirit in Eph 5:18+ and the very next word in Greek in Eph 5:19+ is the verb for "speaking!" You can often discern if someone (including yourself) is Spirit filled by what comes out of their (your/my) mouth!

ESV Study Bible Note ([borrow](#)) on **Spirit of God came upon him mightily** - This might not be a permanent spiritual renewal or conversion, but Saul is confirmed as the one to deliver Israel (see 1Sa 10:7, "do what your hand finds to do"; cf. 9:16) and is reminded of God's presence by means of this visible sign (cf. Jdg. 14:6, 19; 15:14). Later the Spirit of the Lord "departed from Saul" (1Sa 16:14; 18:12).

1 Samuel 10:11 It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, "What has happened to the son of Kish? Is Saul also among the prophets?"

BGT 1 Samuel 10:11 κα γενθησαν πντες ο εδτες ατν χθς κα τρτην κα εδον κα δο ατς ν μ σ τ ν προφητ ν κα επεν λα ς καστος πρ ς τ ν πλησ ον ατο τ το τ γεγον ς τ υ Κις κα Σαουλ ν προφ ταις

KJV 1 Samuel 10:11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

NET 1 Samuel 10:11 When everyone who had known him previously saw him prophesying with the prophets, the people all asked one another, "What on earth has happened to the son of Kish? Does even Saul belong with the prophets?"

CSB 1 Samuel 10:11 Everyone who knew him previously and saw him prophesy with the prophets asked each other, "What has happened to the son of Kish? Is Saul also among the prophets?"

ESV 1 Samuel 10:11 And when all who knew him previously saw how he prophesied with the prophets, the people said to one another, "What has come over the son of Kish? Is Saul also among the prophets?"

NIV 1 Samuel 10:11 When all those who had formerly known him saw him prophesying with the prophets, they asked each other, "What is this that has happened to the son of Kish? Is Saul also among the prophets?"

NLT 1 Samuel 10:11 When those who knew Saul heard about it, they exclaimed, "What? Is even Saul a prophet? How did the son of Kish become a prophet?"

NRS 1 Samuel 10:11 When all who knew him before saw how he prophesied with the prophets, the people said to one another, "What has come over the son of Kish? Is Saul also among the prophets?"

- **when all:** Joh 9:8,9 Ac 3:10
- **What:** Mt 13:54,55 Ac 2:7,8 4:13 9:21
- Is Saul: 1Sa 19:24 Joh 7:15
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAUL SURPRISES BY PROPHECYING

It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another (Heb. a man to his neighbour), **"What has happened to the son of Kish? Is Saul also among the prophets?"** - Two good questions! What had happened is God had chosen him to be king, Samuel had anointed him king and the Spirit came upon him confirming he was king. The prophecy was simply evidence of the changes that had been granted by God to Saul. So yes he was a king **among the prophets** at least for a short time.

J Vernon McGee - The Spirit of God came upon Saul and he prophesied. Everyone who had known him before knew that something had happened to him. They asked, "Is Saul also among the prophets?" God was giving Saul an opportunity. God never withheld anything from him, and yet he failed.

Robert Bergen - Saul's uncharacteristic behavior shocked "those who had formerly known him," and they reacted in disbelief: "What is this that has happened to the son of Kish? Is Saul also among the prophets?" (v. 11). (Borrow [1 & 2 Samuel - New American Commentary](#))

1 Samuel 10:12 A man there said, "Now, who is their father?" Therefore it became a proverb: "Is Saul also among the prophets?"

BGT 1 Samuel 10:12 κα πεκρθη τις ατν κα επεν κα τς πατ ρ α το δι το το γενθη ες παραβολ ν κα Σαουλ ν προφ ταις

KJV 1 Samuel 10:12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

NET 1 Samuel 10:12 A man who was from there replied, "And who is their father?" Therefore this became a proverb: "Is even Saul among the prophets?"

CSB 1 Samuel 10:12 Then a man who was from there asked, "And who is their father?" As a result, "Is Saul

also among the prophets?" became a popular saying.

ESV 1 Samuel 10:12 And a man of the place answered, "And who is their father?" Therefore it became a proverb, "Is Saul also among the prophets?"

NIV 1 Samuel 10:12 A man who lived there answered, "And who is their father?" So it became a saying: "Is Saul also among the prophets?"

NLT 1 Samuel 10:12 And one of those standing there said, "Can anyone become a prophet, no matter who his father is?" So that is the origin of the saying "Is even Saul a prophet?"

NRS 1 Samuel 10:12 A man of the place answered, "And who is their father?" Therefore it became a proverb, "Is Saul also among the prophets?"

RSV 1 Samuel 10:12 And a man of the place answered, "And who is their

- **who is their:** Isa 54:13 Joh 6:45 7:16 Jas 1:17
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

A man there said, "Now, who is their father?" - NLT has an interpretative paraphrase = "Can anyone become a prophet, no matter who his father is?" The meaning of this question is not entirely clear. Since "father" can speak of the source, the question may simply be, who is behind this supernatural expression? The implication would be God, but from the notes below there is some difference of opinion as to the true interpretation.

ESV Study Bible Note ([borrow](#)) on **who is their father?** The question may simply be about leadership, since "father" is elsewhere synonymous with the prophetic "leader" (2 Kings 2:12; 6:21; 13:14). If this is so, the implication may be either that no good leader would permit someone like Saul to join or that Saul is, in fact, the new leader of the prophets. There is some evidence that prophets were not always viewed positively, and so another possibility is that Saul's presence with such "madmen" (cf. 2 Kings 9:11) is suspicious. Finally, if Samuel is their leader then it is an ironic statement, since Saul will ultimately oppose Samuel's authority (see note on 1 Sam. 19:23-24).

NIV Study Bible ([borrow](#)) - Some understand the question as an expression of contempt for prophets generally, others as implying the recognition that prophetic inspiration comes from God and therefore could be imparted to whomever God chose. However, since leading prophets were sometimes called "father" (2Ki 2:12; 6:21; 13:14), the speaker may have intended a disdainful reference to Samuel or an ironical gibe at Saul.

MacArthur on **who is their father** - A question asked to find out the identity of the leader of the prophetic band that now included Saul. (Borrow [MacArthur Study Bible](#))

Robert Bergen - It also gave rise to ridicule, expressed in a cryptic response to the previous rhetorical questions: "And who is their father?" (v. 12). (Borrow [1 & 2 Samuel - New American Commentary](#))

Therefore it became a proverb: "Is Saul also among the prophets?" - NLT = "Is even Saul a prophet?"

Life Application Study Note ([borrow](#)) - When Saul's friends heard inspired words coming from Saul, they exclaimed, "Is even Saul a prophet?" This was an expression of surprise at worldly Saul's becoming religious. It is equivalent to "What? Has he got religion?"

1 Samuel 10:13 When he had finished prophesying, he came to the high place.

BGT 1 Samuel 10:13 κα̅ συν̅ετ̅ λε̅σεν̅ προ̅φη̅τε̅ ω̅ν̅ κα̅ ρ̅χε̅ται̅ ε̅ς̅ τ̅ν̅ β̅ου̅ν̅ ν̅

KJV 1 Samuel 10:13 And when he had made an end of prophesying, he came to the high place.

NET 1 Samuel 10:13 When Saul had finished prophesying, he went to the high place.

CSB 1 Samuel 10:13 Then Saul finished prophesying and went to the high place.

ESV 1 Samuel 10:13 When he had finished prophesying, he came to the high place.

NIV 1 Samuel 10:13 After Saul stopped prophesying, he went to the high place.

NLT 1 Samuel 10:13 When Saul had finished prophesying, he went up to the place of worship.

NRS 1 Samuel 10:13 When his prophetic frenzy had ended, he went home.

- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAUL GOES TO THE HIGH PLACE

When he had finished prophesying, he came to the high place ([bamah](#) - cf 1Sa 10:5, 1Sa 9:12-14, 19, 25) - As noted earlier the **high place** would have been a place of worship of Yahweh in a day when there was no Tabernacle for centralized worship. It is interesting that it does not say Saul went to worship or sacrifice.

Homer Heater has an interesting note on **high place** - "These passages in 1 Samuel indicate that the writer of Samuel had no problem with high places so long as they were dedicated to Yahweh. "In Kings, however, the attitude of the historian is clearly hostile to high places. He conceded the necessity of the people worshiping there (and by inference Solomon also) because of the lack of a temple. However, the historian was writing from a later perspective when religion had become syncretistic, and the high places were a snare to the people."

1 Samuel 10:14 Now Saul's uncle said to him and his servant, "Where did you go?" And he said, "To look for the donkeys. When we saw that they could not be found, we went to Samuel."

BGT 1 Samuel 10:14 κα ε πεν ο κε ος α το πρ ς α τ ν κα πρ ς τ παιδ ριον α το πο πορε θητε κα ε παν ζητε ν τ ς νους κα ε δαμεν τι ο κ ε σ ν κα ε σ λθομεν πρ ς Σαμουηλ

KJV 1 Samuel 10:14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

NET 1 Samuel 10:14 Saul's uncle asked him and his servant, "Where did you go?" Saul replied, "To look for the donkeys. But when we realized they were lost, we went to Samuel."

CSB 1 Samuel 10:14 Saul's uncle asked him and his attendant, "Where did you go?" "To look for the donkeys," Saul answered. "When we saw they weren't there, we went to Samuel."

ESV 1 Samuel 10:14 Saul's uncle said to him and to his servant, "Where did you go?" And he said, "To seek the donkeys. And when we saw they were not to be found, we went to Samuel."

NIV 1 Samuel 10:14 Now Saul's uncle asked him and his servant, "Where have you been?" "Looking for the donkeys," he said. "But when we saw they were not to be found, we went to Samuel."

NLT 1 Samuel 10:14 "Where have you been?" Saul's uncle asked him and his servant. "We were looking for the donkeys," Saul replied, "but we couldn't find them. So we went to Samuel to ask him where they were."

NRS 1 Samuel 10:14 Saul's uncle said to him and to the boy, "Where did you go?" And he replied, "To seek the donkeys; and when we saw they were not to be found, we went to Samuel."

- And he said: 1Sa 9:3-10
- no where: 2Ki 5:25
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

QUERY BY SAUL'S UNCLE

Now Saul's uncle said to him and his servant, "Where did you go?" And he said, "To look for the donkeys. When we saw that they could not be found, we went to Samuel - Saul does not mention the anointing by Samuel or supernatural signs. They resorted to the prophet Samuel when the donkeys could not be found.

1 Samuel 10:15 Saul's uncle said, "Please tell me what Samuel said to you."

BGT 1 Samuel 10:15 κα ε πεν ο κε ος πρ ς Σαουλ π γγειλον δ μοι τ ε π ν σοι Σαμουηλ

KJV 1 Samuel 10:15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

NET 1 Samuel 10:15 Saul's uncle said, "Tell me what Samuel said to you."

CSB 1 Samuel 10:15 "Tell me," Saul's uncle asked, "what did Samuel say to you?"

ESV 1 Samuel 10:15 And Saul's uncle said, "Please tell me what Samuel said to you."

NIV 1 Samuel 10:15 Saul's uncle said, "Tell me what Samuel said to you."

NLT 1 Samuel 10:15 "Oh? And what did he say?" his uncle asked.

NRS 1 Samuel 10:15 Saul's uncle said, "Tell me what Samuel said to you."

- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

UNCLE WANT MORE INFO ON SAMUEL

Saul's uncle said, "Please tell me what Samuel said to you." - From the context, his uncle would have been aware of his changed behavior. And added to that, the mention of the prophet's name prompts further questioning from uncle. It is surprising that we have no words from Kish his father. Why? Scripture is silent.

1 Samuel 10:16 So Saul said to his uncle, "He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom which Samuel had mentioned.

BGT 1 Samuel 10:16 κα ε πεν Σαουλ πρ ς τ ν ο κε ο ν α το π γγειλεν παγγ λλων μοι τι ε ρηνται α νοι τ δ μα τ ς βασιλε ας ο κ π γγειλεν α τ

KJV 1 Samuel 10:16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

NET 1 Samuel 10:16 Saul said to his uncle, "He assured us that the donkeys had been found." But Saul did not tell him what Samuel had said about the matter of kingship.

CSB 1 Samuel 10:16 Saul told him, "He assured us the donkeys had been found." However, Saul did not tell him what Samuel had said about the matter of kingship.

ESV 1 Samuel 10:16 And Saul said to his uncle, "He told us plainly that the donkeys had been found." But about the matter of the kingdom, of which Samuel had spoken, he did not tell him anything.

NIV 1 Samuel 10:16 Saul replied, "He assured us that the donkeys had been found." But he did not tell his uncle what Samuel had said about the kingship.

NLT 1 Samuel 10:16 "He told us that the donkeys had already been found," Saul replied. But Saul didn't tell his uncle what Samuel said about the kingdom.

NRS 1 Samuel 10:16 Saul said to his uncle, "He told us that the donkeys had been found." But about the matter of the kingship, of which Samuel had spoken, he did not tell him anything.

- **matter:** 1Sa 9:27 Ex 4:18 Jdg 14:6 Pr 29:11
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAUL TELLS UNCLE ONLY PART OF STORY

So Saul said to his uncle, "He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom which Samuel had mentioned - The matter of the kingdom would be a reference to himself as king of that kingdom. Does this reflect Saul's humility? That is possible but we cannot be certain. It could have reflected a fearful heart, afraid of what men might say and the subsequent suitcase scene would tend to support this interpretation.

Robert Bergen - Thus at this time none of Saul's servants or family members were aware of Saul's divine selection; it remained a secret shared only by Saul and Samuel. David's kingship likewise would have a two-stage beginning. Both were selected as kings by the Lord, yet the kingship of both was hidden from their family members for a period of time. (Borrow [1 & 2 Samuel - New American](#)

1 Samuel 10:17 Thereafter Samuel called the people together to the LORD at Mizpah;

BGT 1 Samuel 10:17 καὶ παρῶν γέγειεν Σαμουὴλ παντὶ τῷ λαῷ πρὸς κριθὸν ἐν Μασσηφᾶ

KJV 1 Samuel 10:17 And Samuel called the people together unto the LORD to Mizpah;

NET 1 Samuel 10:17 Then Samuel called the people together before the LORD at Mizpah.

CSB 1 Samuel 10:17 Samuel summoned the people to the LORD at Mizpah

ESV 1 Samuel 10:17 Now Samuel called the people together to the LORD at Mizpah.

NIV 1 Samuel 10:17 Samuel summoned the people of Israel to the LORD at Mizpah

NLT 1 Samuel 10:17 Later Samuel called all the people of Israel to meet before the LORD at Mizpah.

NRS 1 Samuel 10:17 Samuel summoned the people to the LORD at Mizpah

- to the Lord: 1Sa 7:5,6 Jdg 20:1
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries



See Mizpah NW of Ramah, Samuel's hometown and Gibeah, Saul's hometown

SAMUEL CALLS FOR A NATIONAL GATHERING

Thereafter - Time phrase. How long after the preceding events is not stated.

Youngblood points out that ""Saul's rise to kingship over Israel took place in three distinct stages: He was (1) anointed by Samuel (9:1-10:16), (2) chosen by lot (10:17-27), and (3) confirmed by public acclamation (11:1-15)." (Expositor's Bible Commentary)

Samuel called the people together to the LORD at Mizpah (= "watchtower" name of 4 OT cities) - The old gray headed prophet prepares to pass the baton to Israel's first king. Mizpah was an ironic place to announce a major shift in authority from God to a human king, as it was the site Israel had met to exterminate the tribe of Benjamin (Saul's tribe!). Mizpah was also the same place that God had given Israel victory over the Philistines followed by years of relative peace under Samuel's judgeship. Israel had a poor memory of the goodness and greatness of God.

THOUGHT - How is my memory of the great and marvelous deeds God has done in my life. It is always good to review His good works in our life that it might stir our hearts to renewed loyalty, love and obedience to Him.

Cyril Barber - Mizpah had been the site of the national convocation twenty-five years earlier when Israel had renewed their covenant with the Lord. The same site was to be the place where God would lead in the choice of Israel's first king.

Mizpah was a city about seven and a half miles north of Jerusalem which had been allotted to Benjamin, Josh. 18:26 where the Israelites assembled in Jdg. 20:1-3 and decreed the penalty to be visited upon the Benjamites for their maltreatment of the Levite's

concubine (Jdg. 20:10). In 1Sa 7:5 Samuel said, "Gather all Israel to Mizpah and I will pray to the LORD for you." So it was a city where national confession and repentance took place and brought in a period of spiritual awakening and of revived national life.. Finally here in 1Sa 10, it is the place where Saul will be crowned king (1Sa 10:17-25).

Easton adds **Mizpah** is "A city of Benjamin, "the watch-tower", where the people were accustomed to meet in great national emergencies (Josh. 18:26; Judg. 20:1, 3; 21:1, 5; 1 Sam. 7:5-16). It has been supposed to be the same as Nob (1 Sam. 21:1; 22:9-19). It was some 4 miles north-west of Jerusalem, and was situated on the loftiest hill in the neighbourhood, some 600 feet above the plain of Gibeon."

1 Samuel 10:18 and he said to the sons of Israel, "Thus says the LORD, the God of Israel, 'I brought Israel up from Egypt, and I delivered you from the hand of the Egyptians and from the power of all the kingdoms that were oppressing you.'

BGT 1 Samuel 10:18 κα ε πεν πρ ς υ ο ς Ισραηλ τ δε ε πεν κ ριο ς θε ς Ισραηλ λ γων γ ν γαγον το ς υ ο ς Ισραηλ ξ Α γ ππου κα ξειλ μην μ ς κ χειρ ς Φαρω βασιλ ως Α γ ππου κα κ πα σ ν τ ν βασιλει ν τ ν θλιβουσ ν μ ς

KJV 1 Samuel 10:18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

NET 1 Samuel 10:18 He said to the Israelites, "This is what the LORD God of Israel says, 'I brought Israel up from Egypt and I delivered you from the power of the Egyptians and from the power of all the kingdoms that oppressed you.

CSB 1 Samuel 10:18 and said to the Israelites, "This is what the LORD, the God of Israel, says: 'I brought Israel out of Egypt, and I rescued you from the power of the Egyptians and all the kingdoms that were oppressing you.'

ESV 1 Samuel 10:18 And he said to the people of Israel, "Thus says the LORD, the God of Israel, 'I brought up Israel out of Egypt, and I delivered you from the hand of the Egyptians and from the hand of all the kingdoms that were oppressing you.'

NIV 1 Samuel 10:18 and said to them, "This is what the LORD, the God of Israel, says: 'I brought Israel up out of Egypt, and I delivered you from the power of Egypt and all the kingdoms that oppressed you.'

NLT 1 Samuel 10:18 And he said, "This is what the LORD, the God of Israel, has declared: I brought you from Egypt and rescued you from the Egyptians and from all of the nations that were oppressing you.

NRS 1 Samuel 10:18 and said to them, "Thus says the LORD, the God of Israel, 'I brought up Israel out of Egypt, and I rescued you from the hand of the Egyptians and from the hand of all the kingdoms that were oppressing you.'

- Thus says: Jdg 2:1 6:8,9 Ne 9:9-12,27,28
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAMUEL BEGINS WITH A HISTORY LESSON

and he said to the sons of Israel, "Thus says the LORD (THUS HE IS SPEAKING AS GOD'S MOUTHPIECE), the God of Israel, 'I brought Israel up from Egypt, and I delivered you from the hand of the Egyptians and from the power of all the kingdoms that were oppressing you.' - Samuel functioning as a prophet first reminds Israel it was God Who delivered them from all their enemies, from the time of deliverance in Egypt and thereafter throughout the 300 year period of judges. So even though the judges were often referred to as deliverers Yahweh (through Samuel) reminds them it was He Who saved them. Samuel will follow this reminder with severe condemnation.

1 Samuel 10:19 "But you have today rejected your God, who delivers you from all your calamities and your distresses; yet you have said, 'No, but set a king over us!' Now therefore, present yourselves before the LORD by your tribes and by your clans."

BGT 1 Samuel 10:19 κα με ς σ μερον ξουθεν κατε τ ν θε ν ς α τ ς σιν μ ν σωτ ρ κ π ντων τ ν κακ ν μ ν κα θ λ ψεων μ ν κα ε πατε ο χ λ λ τι βασιλ α σ τ σει ς φ μ ν κα ν ν κατ σ ητε ν πιον κυρ ου κατ τ σ κ π τ ρ α μ ν κα κατ τ ς φυλ ς μ ν

KJV 1 Samuel 10:19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

NET 1 Samuel 10:19 But today you have rejected your God who saves you from all your trouble and distress. You have said, "No! Appoint a king over us." Now take your positions before the LORD by your tribes and by your clans."

CSB 1 Samuel 10:19 But today you have rejected your God, who saves you from all your troubles and afflictions. You said to Him, 'You must set a king over us.' Now therefore present yourselves before the LORD by your tribes and clans."

ESV 1 Samuel 10:19 But today you have rejected your God, who saves you from all your calamities and your distresses, and you have said to him, 'Set a king over us.' Now therefore present yourselves before the LORD by your tribes and by your thousands."

NIV 1 Samuel 10:19 But you have now rejected your God, who saves you out of all your calamities and distresses. And you have said, 'No, set a king over us.' So now present yourselves before the LORD by your tribes and clans."

NLT 1 Samuel 10:19 But though I have rescued you from your misery and distress, you have rejected your God today and have said, 'No, we want a king instead!' Now, therefore, present yourselves before the LORD by tribes and clans."

NRS 1 Samuel 10:19 But today you have rejected your God, who saves you from all your calamities and your distresses; and you have said, 'No! but set a king over us.' Now therefore present yourselves before the LORD by your tribes and by your clans."

And you have: 1Sa 8:7-9,19 12:12,17-19

- by your tribes: Nu 17:2 Jos 7:14-26 Mic 5:2
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

REMINDER OF REDEMPTION BY GOD THEY REJECTED

But - Strong term of contrast. In spite of what God had done for Israel, instead of prompting greater love and adoration, Israel had an opposite response.

You have today rejected your God, Who delivers ([yasha'](#)) you from all your calamities and your distresses - Samuel again reminds Israel that they had rejected the very One Who had rescued them and not just from "some" but from **ALL** their **calamities and your distresses**. This is a direct rebellion against the first commandment in Exodus 20:1-3+

Then God spoke all these words, saying, 2 "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. 3 **"You shall have no other gods before Me.**

Yet you have said, 'No, but set a king over us! - Yet introduces a contrast, in this case their stubborn refusal to accept God as their true King. This was sin against the LORD and yet the LORD hears their rejection and gives them their request.

Now therefore, present yourselves before the LORD by your tribes and by your clans." - **NET**- Now take your positions before the LORD by your tribes and by your clans." Note not before Samuel but before the LORD, because Samuel wanted Israel to understand it was the LORD Who was in control of the selection of Saul.

Delivers (saves, help) ([03467](#)) **yasha'** (See also **yeshua** from which we get our word "Jesus") is an important Hebrew verb which means to help, to save, to deliver. The root in Arabic is "make wide" which underscores the main thought of yasha' as to bring to a place of safety or broad pasture in contrast to a narrow strait which symbolizes distress or danger. **Yasha'** connotes protection that produces freedom from a present danger (2Sa 22:3, Job 5:4), salvation or deliverance in a religious sense (Ps 51:12), a title of God (Savior - 2Sa 22:47; 1Chr 16:35; Ps 18:46; Ps 24:5; Ps 25:5; Ps 27:9; Ps 65:5; Ps 79:9; Ps 85:4; Isa 17:10; 62:11; Mic 7:7 Hab

3:18), victory as an act or a result of conquering (2Sa 22:36; Ps 18:35) It is notable that almost 20% of the uses of yasha' are found during the dark days of Judges (dominated by the heart attitude of Jdg 21:25), which surely speaks of the undeserved lovingkindness of God! Uses in this section of 1 Samuel - 1 Sam. 9:16; 1 Sam. 10:19; 1 Sam. 10:27; 1 Sam. 11:3;

1 Samuel 10:20 Thus Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot.

BGT 1 Samuel 10:20 κα προσ γαγεν Σαμουηλ π ντα τ σκ ππρα Ισραηλ κα κατακληρο ται σκ πτρον Βενιαμιν

KJV 1 Samuel 10:20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

NET 1 Samuel 10:20 Then Samuel brought all the tribes of Israel near, and the tribe of Benjamin was chosen by lot.

CSB 1 Samuel 10:20 Samuel had all the tribes of Israel come forward, and the tribe of Benjamin was selected.

ESV 1 Samuel 10:20 Then Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot.

NIV 1 Samuel 10:20 When Samuel brought all the tribes of Israel near, the tribe of Benjamin was chosen.

NLT 1 Samuel 10:20 So Samuel brought all the tribes of Israel before the LORD, and the tribe of Benjamin was chosen by lot.

NRS 1 Samuel 10:20 Then Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot.

- **brought:** 1Sa 14:41 Jos 7:16-18 Ac 1:24-26
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

TRIBE OF BENJAMIN CHOSEN

Thus Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot- Proverbs 16:33 is a good commentary on this passage for "The lot is cast into the lap, but its every decision is from the LORD." This process was deliberately chosen to show all Israel that the **tribe of Benjamin** was chosen by God. God was in charge of the selection of Israel's first human king.

LOT [SMITH] (literally a pebble). The custom of deciding doubtful questions by lot is one of great extent and high antiquity. Among the Jews lots were used with the expectation that God would so control them as to give a right direction to them. They were very often used by God's appointment. "As to the mode of casting lots, we have no certain information. Probably several modes were practiced."

Lot [EBD] (Heb. goral, a "pebble"), a small stone used in casting lots (Num. 33:54; Jonah 1:7). The lot was always resorted to by the Hebrews with strictest reference to the interposition of God, and as a method of ascertaining the divine will (Prov. 16:33), and in serious cases of doubt (Esther 3:7). Thus the lot was used at the division of the land of Canaan among the several tribes (Num. 26:55; 34:13), at the detection of Achan (Josh. 7:14, 18), the election of Saul to be king (1 Sam. 10:20, 21), the distribution of the priestly offices of the temple service (1 Chr. 24:3, 5, 19; Luke 1:9), and over the two goats at the feast of Atonement (Lev. 16:8). Matthias, who was "numbered with the eleven" (Acts 1:24-26), was chosen by lot.

Norman Geisler - **1 SAMUEL 10:1—Was Saul chosen by God, by the people, or by casting a lot?** [When Critics Ask - scroll to page 144](#)

PROBLEM: The Bible says Saul was chosen by the people (1 Sam. 8:19), by the Lord (1 Sam. 9:17; 10:24), and by casting a lot (1 Sam. 10:20–21). Which was it?

SOLUTION: All three are true. Since the people demanded of God a king, He granted their request and guided their choice of Saul by means of casting a lot. Proverbs 16:33 declares that "the lot is cast into the lap, but its every decision is from the Lord" (cf. Acts 1:26).

1 Samuel 10:21 Then he brought the tribe of Benjamin near by its families, and the Matrite family was taken. And Saul the son of Kish was taken; but when they looked for him, he could not be found.

BGT 1 Samuel 10:21 κα προσγει σκ πτρον Βενιαμιν ες φυλ ς κα κατακληροται φυλ Ματταρι κα προσ γουσιν τ ν φυλ ν Ματταρι ες νδρας κα κατακληροται Σαουλ υ ς Κις κα ζτει α τ ν κα ο χ ε ρ σκετο

KJV 1 Samuel 10:21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

NET 1 Samuel 10:21 Then he brought the tribe of Benjamin near by its families, and the family of Matri was chosen by lot. At last Saul son of Kish was chosen by lot. But when they looked for him, he was nowhere to be found.

CSB 1 Samuel 10:21 Then he had the tribe of Benjamin come forward by its clans, and the Matrite clan was selected. Finally, Saul son of Kish was selected. But when they searched for him, they could not find him.

ESV 1 Samuel 10:21 He brought the tribe of Benjamin near by its clans, and the clan of the Matrites was taken by lot; and Saul the son of Kish was taken by lot. But when they sought him, he could not be found.

NIV 1 Samuel 10:21 Then he brought forward the tribe of Benjamin, clan by clan, and Matri's clan was chosen. Finally Saul son of Kish was chosen. But when they looked for him, he was not to be found.

NLT 1 Samuel 10:21 Then he brought each family of the tribe of Benjamin before the LORD, and the family of the Matrites was chosen. And finally Saul son of Kish was chosen from among them. But when they looked for him, he had disappeared!

NRS 1 Samuel 10:21 He brought the tribe of Benjamin near by its families, and the family of the Matrites was taken by lot. Finally he brought the family of the Matrites near man by man, and Saul the son of Kish was taken by lot. But when they sought him, he could not be found.

- 1Sa 14:40-42, Lv 16:8-10; Jos 7:15-18
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

THE LOT FALLS ON SAUL

Then he brought the tribe of Benjamin near by its families, and the [Matrite](#) family was taken. And Saul the son of Kish was taken - The lot moves closer to selecting Saul. Alternatively one of the priests may have used the Urim and Thummim to determine the Lord's will (Ex. 28:30), but there is no mention anywhere in this section of priest being present. Recall that God had used a similar methodology in exposing [Achan](#) (Josh 7:14-18). The lot would be used later to identify Saul's own son Jonathan for breaking his command to eat no food until the enemy was defeated (1Sa 14:38-42).

But when they looked for him, he could not be found - The question is how could Saul be taken if he was absent? Presumably they had names on the lots.

[Cyril Barber](#) - Commentators have taken sides, either praising Saul for his self-abnegation or condemning him for his cowardice. They ignore the fact that other great men have done essentially the same. Athanasius of Alexandria, for example, deliberately avoided meeting with the other clergy when a bishop was to be selected, lest their choice fall on him. When Dr. V. Raymond Edman knew that God wanted him to teach at Wheaton College, Illinois, he purposely did not attend a meeting in New York City where Dr. J. Oliver Buswell, then president of the college, was scheduled to speak; Dr. Edman was concerned that someone might introduce him to Dr. Buswell, who as a result of the encounter might extend an invitation to join the faculty. Dr. Edman wanted to be sure the invitation came at the prompting of the Lord. A short time later a letter came asking him to accept a position in the political science department. The same spirit animated Saul.

1 Samuel 10:22 Therefore they inquired further of the LORD, "Has the man come here yet?" So the LORD said, "Behold, he is hiding himself by the baggage."

BGT 1 Samuel 10:22 κα πηρ τησεν Σαμουηλ τι ν κυρ ε ρχεται ν ρ ντα θα κα ε πεν κ ριος δο α τ ς κ κρυπται ν το ς σκε εσιν

KJV 1 Samuel 10:22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.

NET 1 Samuel 10:22 So they inquired again of the LORD, "Has the man arrived here yet?" The LORD said, "He has hidden himself among the equipment."

CSB 1 Samuel 10:22 They again inquired of the LORD, "Has the man come here yet?" The LORD replied, "There he is, hidden among the supplies."

ESV 1 Samuel 10:22 So they inquired again of the LORD, "Is there a man still to come?" and the LORD said, "Behold, he has hidden himself among the baggage."

NIV 1 Samuel 10:22 So they inquired further of the LORD, "Has the man come here yet?" And the LORD said, "Yes, he has hidden himself among the baggage."

NLT 1 Samuel 10:22 So they asked the LORD, "Where is he?" And the LORD replied, "He is hiding among the baggage."

NRS 1 Samuel 10:22 So they inquired again of the LORD, "Did the man come here?" and the LORD said, "See, he has hidden himself among the baggage."

- **inquired:** 1Sa 23:2-4,11,12 Nu 27:21 Jdg 1:1 20:18,23,28
- **he is hiding himself:** 1Sa 9:21 15:17 Lu 14:11
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAMUEL INQUIRES OF YAHWEH

Therefore they inquired further of the LORD, "Has the man come here yet?" - How did they inquire further of the LORD?

[Cyril Barber](#) suggests "Unable to find their new king, the people apparently appealed to the high priest. He consulted the urim and thummim and Saul's hiding place was revealed."

So the LORD said, "Behold, he is hiding himself by the baggage- [Self-effacing](#) Saul in a suitcase! Or was it fearful Saul in hiding? Yahweh answers Samuel. How? Was it by a voice or an impression? The text does not tell us. There is a touch of irony here for when we first saw Saul, he was being sent to look for missing donkeys, but now it is Saul who is missing and the people go looking for him!

Robert Bergen - Saul's actions, however odd, were consistent with the portrayal of Saul to this point; previously the king-designate had shut out both his servant (1Sa 9:27) and his uncle (1Sa 10:16) from any knowledge of his destiny. Saul's vacancy at his own coronation suitably foreshadows a reign that would vacate responsibilities associated with the exercise of godly rule and perhaps suggests the lack of wisdom of those who preferred such a king to Yahweh. At the same time, divine assistance in the search for Saul reinforced the conclusion that Saul was indeed the Lord's answer to Israel's demand for a king "like the other nations." (Borrow [1 & 2 Samuel - New American Commentary](#))

Brian Bell - Ask yourself: Am I hiding among the baggage? When it came time for being used by God, Saul was nowhere to be found. Even after God had equipped him, he was hiding out, ignoring one of the primary missions God had given him. Even after God had equipped us, many of us are hiding out, ignoring one of the primary missions God had given us. What baggage are you hiding behind? Often we hide among the baggage because of our baggage! Maybe the baggage of failing to trust God; the baggage of the fear of man; the baggage of self-negativism; the baggage of religiosity; the baggage of unforgiveness; the baggage of unconfessed sin; the baggage of complacency; the baggage of self-absorption. Maybe its just hiding in busyness! (that's an easy place to hide in our culture) We have accumulated much baggage over the years! Let us get out from amongst the baggage. Let us give our baggage to the Lord. Let us be freed from the burden of carrying them. Are you hiding among the baggage to hide from God's calling in your life? Are you still asking, "has God called me to do this?" "Am I qualified?" Any nudging of the Holy Spirit that you've been resisting, ignoring, or hiding from?

1 Samuel 10:23 So they ran and took him from there, and when he stood among the people, he was taller than any of the people from his shoulders upward.

BGT 1 Samuel 10:23 καὶ ὄραμεν καὶ λαμβάνει αὐτὸν κεθεὶν καὶ κατὰ στήθεσιν ἐν μέσσοις τοῦ λαοῦ καὶ ψθίπτε

π ν τ α τ ν λ α ν π ρ μ α ν κ α π ν ω

KJV 1 Samuel 10:23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

NET 1 Samuel 10:23 So they ran and brought him from there. When he took his position among the people, he stood head and shoulders above them all.

CSB 1 Samuel 10:23 They ran and got him from there. When he stood among the people, he stood a head taller than anyone else.

ESV 1 Samuel 10:23 Then they ran and took him from there. And when he stood among the people, he was taller than any of the people from his shoulders upward.

NIV 1 Samuel 10:23 They ran and brought him out, and as he stood among the people he was a head taller than any of the others.

NLT 1 Samuel 10:23 So they found him and brought him out, and he stood head and shoulders above anyone else.

NRS 1 Samuel 10:23 Then they ran and brought him from there. When he took his stand among the people, he was head and shoulders taller than any of them.

- he was taller: 1Sa 9:2 16:7 17:4
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

THE TALL KING IN THE SUITCASE

So they ran and took him from there, and when he stood among the people, he was taller than any of the people from his shoulders upward - There is surely something almost comical about the tallest man in the land hiding in a suitcase! Saul begins his reign not on a throne but in a suitcase! Why was he in a suitcase? I think it was fear, not humility or modesty.

Wiersbe says "As Andrew Murray said, "True humility isn't thinking meanly of one's self; it's simply not thinking of one's self at all." Had Saul been focusing on the glory of God, he would have been present in the assembly and humbly accepting God's call. Then he would have urged the people to pray for him and to follow him as he sought to do the Lord's will. (Borrow [Be successful](#))

1 Samuel 10:24 Samuel said to all the people, "Do you see him whom the LORD has chosen? Surely there is no one like him among all the people." So all the people shouted and said, "Long live the king!"

BGT 1 Samuel 10:24 κ α ε π ε ν Σ α μ ο υ η λ π ρ ς π ν τ α τ ν λ α ν ε ο ρ κ α τ ε ν κ λ λ ε κ τ α ι α υ τ κ ρ ι ο ς τ ι ο κ σ τ ι ν α τ μ ο ι ο ς ν π σ ι ν μ ν κ α γ ν ω σ α ν π ς λ α ς κ α ε π α ν ζ τ ω β α σ ι λ ε ς

KJV 1 Samuel 10:24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

NET 1 Samuel 10:24 Then Samuel said to all the people, "Do you see the one whom the LORD has chosen? Indeed, there is no one like him among all the people!" All the people shouted out, "Long live the king!"

CSB 1 Samuel 10:24 Samuel said to all the people, "Do you see the one the LORD has chosen? There is no one like him among the entire population." And all the people shouted, "Long live the king!"

ESV 1 Samuel 10:24 And Samuel said to all the people, "Do you see him whom the LORD has chosen? There is none like him among all the people." And all the people shouted, "Long live the king!"

NIV 1 Samuel 10:24 Samuel said to all the people, "Do you see the man the LORD has chosen? There is no one like him among all the people." Then the people shouted, "Long live the king!"

NLT 1 Samuel 10:24 Then Samuel said to all the people, "This is the man the LORD has chosen as your king. No one in all Israel is like him!" And all the people shouted, "Long live the king!"

NRS 1 Samuel 10:24 Samuel said to all the people, "Do you see the one whom the LORD has chosen? There is no one like him among all the people." And all the people shouted, "Long live the king!"

- See: De 17:15 2Sa 21:6
- **Long live the king:** Heb. Let the king live, 1Ki 1:25,21,39 2Ki 11:12 Mt 21:9
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

SAUL PRESENTED, PEOPLE RESPOND "GOD SAVE THE KING"

Samuel said to all the people, "Do you see him whom the LORD has chosen? Surely there is no one like him among all the people." - Samuel emphasizes that Saul is the LORD's choice. He also gives him an honorable introduction stating no one else was like him.

Brian Bell - Saul had height in his favor, thus he was warmly received...because he looked like a king! It was his height that was impressive! But really, it identified him with "the other nations". The Canaanites were known for being tall (Nu.13:32,33); The Anakites (Dt.2:10); a Philistines (1Sa17:4); an Egyptian (1Ch.11:23); the Sabeans (Is 45:14); an Amorite (Amos 2:9); were all known for being tall but no other Israelite in the Bible besides Saul is referred to as "tall"!

So all the people shouted and said, "Long live the king!" (KJV = "God save the king!") - The people pay no attention that he had just climbed out of a suitcase, for they were so overjoyed to have a human king.

Brian Bell - The King is dead. Long live the King (French: Le Roi est mort, vive le Roi! Lay-raw-eh-more; Veev-lay-raw!) is a traditional proclamation made following the accession of a new monarch in various countries, such as the United Kingdom. They rejected their God/King, long live their new king! Saul had everything in his favor: U. (1) a strong body, 10:23; (2) a humble mind, 9:21; (3) a new heart, 10:9; (4) spiritual power, 10:10; (5) loyal friends, 10:26; and most of all, (6) the guidance and prayers of Samuel. 1. Yet in spite of these advantages, he failed miserably. Why? Because he would not allow God to be the Lord of his life.

Eugene Merrill has an interesting comment - in the eyes of the Lord, Saul was disqualified. The prophetic word of Jacob was that the scepter (of kingship) would not depart from Judah (Gen. 49:10). The promised dynasty of kings which would eventually produce the Messiah must originate in Judah. Saul as a Benjamite could not, then, meet the basic prerequisite of lineage. Nonetheless the people had made their demand, and **the** Lord had acquiesced. (Borrow the [Bible Knowledge Commentary - Old Testament](#)).

G Campbell Morgan - God save the King.-1 Sam. 10.24

This was the cry of the people when Saul was presented to them as the chosen of Jehovah. The literal translation would be, "Let the king live." It was simply an expression of desire for the long life of the one thus appointed. This first expression of the Hebrew people has passed into the current speech of all peoples who live under monarchic government. In this earliest use of it, it expressed the satisfaction of the people that their request was granted, their recognition of God in the appointment, and their submission to the authority of the appointed one. Such submission was wholly right. If men desire a king, their first duty is to obey the king. Paul recognized this when he clearly enjoined obedience to kings and all in authority. On the side of the king it was, and is, necessary that he recognize the fact that his authority is a delegated authority, that the powers that be are ordained of God. If he fail to do so, and govern without righteousness and justice, then the time will inevitably come when God will act through the people for his dethronement, and if necessary for his death. Not only this Bible history, but all human history testifies to the truth of these things. In them we discover the persistence of the Divine government. Man with all his choosing and planning never escapes from that final authority and power. This is the one and only, ground for confidence in human affairs, and it is a rock foundation. (Borrow [Life applications from every chapter of the Bible](#))

1 Samuel 10:25 Then Samuel told the people the ordinances of the kingdom, and wrote them in the book and placed it before the LORD. And Samuel sent all the people away, each one to his house.

BGT 1 Samuel 10:25 κα ε πεν Σαμουηλ πρ ς τ ν λα ν τ δικα ωμα το βασιλ ως κα γραψεν ν βιβλ κα θηκεν ν πιον κυρ ου κα ξαπ στειλεν Σαμουηλ π ντα τ ν λα ν κα π λθεν καστος ε ς τ ν τ πον α το

KJV 1 Samuel 10:25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

NET 1 Samuel 10:25 Then Samuel talked to the people about how the kingship would work. He wrote it all down on a scroll and set it before the LORD. Then Samuel sent all the people away to their homes.

CSB 1 Samuel 10:25 Samuel proclaimed to the people the rights of kingship. He wrote them on a scroll,

which he placed in the presence of the LORD. Then Samuel sent all the people away, each to his home.

ESV 1 Samuel 10:25 Then Samuel told the people the rights and duties of the kingship, and he wrote them in a book and laid it up before the LORD. Then Samuel sent all the people away, each one to his home.

NIV 1 Samuel 10:25 Samuel explained to the people the regulations of the kingship. He wrote them down on a scroll and deposited it before the LORD. Then Samuel dismissed the people, each to his own home.

NLT 1 Samuel 10:25 Then Samuel told the people what the rights and duties of a king were. He wrote them down on a scroll and placed it before the LORD. Then Samuel sent the people home again.

NRS 1 Samuel 10:25 Samuel told the people the rights and duties of the kingship; and he wrote them in a book and laid it up before the LORD. Then Samuel sent all the people back to their homes.

- 1Sa 8:11-18 De 17:14-20 Eze 45:9,10 46:16-18 Ro 13:1-7 1Ti 2:2 Tit 3:1 1Pe 2:13,14
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

Related Passages:

Deuteronomy 17:14-20+ "When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,' 15 you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman. 16 "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' 17 "He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself. 18 "Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests. 19 "It shall be with him and he shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes, 20 that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.

THE ORDINANCES OF THE KINGDOM RECORDED

Then Samuel told the people the ordinances ([mishpat/mispat](#)) of the kingdom, and wrote them in the book (scroll) and placed it before the LORD - NIV = the regulations of the kingship" NET = "Then Samuel talked to the people about how the kingship would work." 1Sa 8:11-18 presents Samuel's warnings regarding a king but were not strictly speaking ordinances. This book has been lost. If he placed it **before the LORD, that suggest possibly Samuel placed it before the Ark of the Covenant at [Kirjath-jearim](#) the home of the ark (cf 1Sa 7:1)**

Some writers suggest the scroll was placed in a high place at Mizpah but that is speculation. Another reasonable consideration is that Samuel reiterated the instructions given by Moses (see passage above).

Robert Bergen - In keeping with the stipulations set forth in the Torah, Samuel the Levite made available to the new king "a copy of this law, taken from that of the priests, who are Levites" (Deut 17:18). The exact content of this document is unknown; it may have been a copy of at least a section of the Mosaic legal materials or perhaps an expansion of the materials in Deuteronomy. Like other sacred documents, it was "deposited ... before the Lord." (Borrow [1 & 2 Samuel - New American Commentary](#))

And Samuel sent all the people away, each one to his house - Samuel was still in charge at this point, even dismissing the new king to his home. One would think this passage should read "Samuel went into retirement," but his role in establishing the monarchy had several more chapters to play out. Thus the fact that it was Samuel not Saul who sent the people away indicates that Samuel still had some authority in this newly born monarchy!

1 Samuel 10:26 Saul also went to his house at Gibeah; and the valiant men whose hearts God had touched went with him.

BGT 1 Samuel 10:26 κα Σαουλ π λθεν ε ς τ ν ο κον α το ε ς Γαβαα κα πορε θησαν υ ο δυν μεων ν ψαπο κ ριος καρδ ας α τ ν μετ Σαουλ

KJV 1 Samuel 10:26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

NET 1 Samuel 10:26 Even Saul went to his home in Gibeah. With him went some brave men whose hearts God had touched.

CSB 1 Samuel 10:26 Saul also went to his home in Gibeah, and brave men whose hearts God had touched went with him.

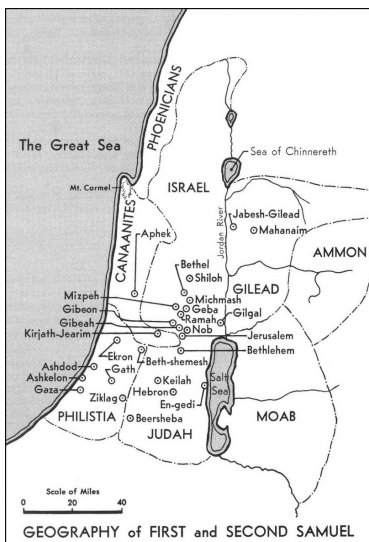
ESV 1 Samuel 10:26 Saul also went to his home at Gibeah, and with him went men of valor whose hearts God had touched.

NIV 1 Samuel 10:26 Saul also went to his home in Gibeah, accompanied by valiant men whose hearts God had touched.

NLT 1 Samuel 10:26 When Saul returned to his home at Gibeah, a group of men whose hearts God had touched went with him.

NRS 1 Samuel 10:26 Saul also went to his home at Gibeah, and with him went warriors whose hearts God had touched.

- Gibeah: 1Sa 11:4 15:34 Jos 18:28 Jdg 19:12-16 20:14 2Sa 21:6
- whose hearts: Ezr 1:5 Ps 110:3 Ac 7:10 13:48
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries



See Gibeah NW of Jerusalem

SAUL RETURNS HOME TO GIBEAH

Saul also went to his house at **Gibeah**; and the valiant (**chayil**; Lxx = **dunamis** = power, might, strength) **men whose hearts God had touched went with him** - Saul did not immediately take up his throne (there was no palace, no capital city) but nevertheless the LORD provided valiant men to go with him but moving in their hearts, presumably further evidence of the work of the Holy Spirit in the Old Testament. Clearly God was not a passive bystander, but was actively supporting Israel's choice of a human king. This speaks volumes about the mercy and forbearance of God Who had been rejected.

Bergen - Since no capital city had yet been established for an Israelite monarch, Saul's hometown became the de facto first capital of Israel. The beginnings of a standing military force—a necessary component for effective national leadership—are seen as Saul was "accompanied by valiant men [Hb. haḥayil, "the strength"] whose hearts God had touched." God's action in these men's lives demonstrates that the Lord was supplying his anointed with the vital resources needed to fulfill his responsibilities. (Borrow [1 & 2 Samuel - New American Commentary](#))

Valiant (wealth, strength, riches, army) ([02428](#)) **chayil** strength, wealth, army. This word has the basic idea of strength and influence. In the sense of "strength," "power," or "might" in general, ḥayil is used about twenty times: of God (Psalm 59:11), from God (Ps 18:32), physical strength of a man (Eccles. 10:10), or even of plant life (Joel 2:22). Approximately eighty-five times ḥayil is used as an attribute of people. It follows 'ish "man" ("valiant man," 1 Kings 1:42), sometimes bēn, son" ("valiant man," 2 Sa 17:10),

and most often follows gibbôr "mighty (man)" ("mighty man of valor"). The individual designated seems to be the elite warrior similar to the hero of the Homeric epic, and it may be that the gibbôr hayil was a member of a social class. Although in most contexts his military prowess was involved, he was wealthy enough to bear special taxes (2 Kings 15:20, translated because of context, "mighty men of wealth"). The use in 1 Kings 1:52 indicates that the ben hayil (translated "worthy man") was also to be honorable or reputable. Adonijah's life was in danger because of his treachery, not because of lack of strength or wealth. hayil also designates men of ability to care for Joseph's sheep (Genesis 47:6, translated "men of activity"), or to judge the people (Exodus 18:21, 25, translated able men"). (from [the TWOT](#))

1 Samuel 10:27 But certain worthless men said, "How can this one deliver us?" And they despised him and did not bring him any present. But he kept silent.

BGT 1 Samuel 10:27 κα υ ο λοιμο ε παν τ σσει μς ο τος κα τ μασαν α τ ν κα ο κ νεγκαν α τ δ ρα

KJV 1 Samuel 10:27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

NET 1 Samuel 10:27 But some wicked men said, "How can this man save us?" They despised him and did not even bring him a gift. But Saul said nothing about it.

CSB 1 Samuel 10:27 But some wicked men said, "How can this guy save us?" They despised him and did not bring him a gift, but Saul said nothing.

ESV 1 Samuel 10:27 But some worthless fellows said, "How can this man save us?" And they despised him and brought him no present. But he held his peace.

NIV 1 Samuel 10:27 But some troublemakers said, "How can this fellow save us?" They despised him and brought him no gifts. But Saul kept silent.

NLT 1 Samuel 10:27 But there were some scoundrels who complained, "How can this man save us?" And they scorned him and refused to bring him gifts. But Saul ignored them. Nahash, king of the Ammonites, had been grievously oppressing the people of Gad and Reuben who lived east of the Jordan River. He gouged out the right eye of each of the Israelites living there, and he didn't allow anyone to come and rescue them. In fact, of all the Israelites east of the Jordan, there wasn't a single one whose right eye Nahash had not gouged out. But there were 7,000 men who had escaped from the Ammonites, and they had settled in Jabesh-gilead. (SEE [TECHNICAL NOTE](#) BELOW)

NRS 1 Samuel 10:27 But some worthless fellows said, "How can this man save us?" They despised him and brought him no present. But he held his peace. Now Nahash, king of the Ammonites, had been grievously oppressing the Gadites and the Reubenites. He would gouge out the right eye of each of them and would not grant Israel a deliverer. No one was left of the Israelites across the Jordan whose right eye Nahash, king of the Ammonites, had not gouged out. But there were seven thousand men who had escaped from the Ammonites and had entered Jabesh-gilead.

YLT 1 Samuel 10:27 and the sons of worthlessness have said, 'What! this one doth save us!' and they despise him, and have not brought to him a present; and he is as one deaf.

- **worthless men:** 1Sa 2:12 11:12 De 13:13 2Sa 20:1 2Ch 13:7 Ac 7:35,51,52
- **bring him:** 2Sa 8:2 1Ki 4:21 10:25 2Ch 17:5 Ps 72:10 Mt 2:11
- he held his peace: or, he was as though he had been deaf, Ps 38:13 Isa 36:21 Mt 27:12-14
- 1 Samuel 10 Resources - Multiple Sermons and Commentaries

WORTHLESS MEN QUESTIONED SAUL'S KINGSHIP

But - Term of contrast. While some men had hearts touched by God, not all men were so moved.

Certain worthless ([beliyyaal](#); Lxx = [loimos](#) = pestilence, public menace) **men said, "How can this one deliver ([yasha'](#)) us?"** - Worthless men is literally "sons of [Belial](#)," (Belial was used as name for Satan in 2 Cor 6:15). They rejected the outcome in spite of compelling evidence that Yahweh had chosen Saul to be king of Israel.

And they despised him and did not bring him any present - Why did they despise Saul? Perhaps the sight of a king coming out of suitcase cause them to disrespect Saul. Given this response by some, it is possible the valiant men God raised up, would function as body guards for the newly crowned king!

Stevenson - You see, Israel at this time was nothing more than a scattered and disunited collection of tribes. This was not a unified nation. You couldn't even get them to agree on what to eat for lunch. And they also did not agree that Saul should be their new king, no matter what Samuel had told them. But this changed dramatically when Saul led the Israelites to victory in battle.

But he kept silent - Literally "he was as is deaf!" Saul did not respond to their dissing him, but held his peace. This would seem to be a man controlled by magnanimous spirit (? Holy Spirit) at this time. Ecclesiastes 10:4 says "If the ruler's temper rises against you, do not abandon your position, because composure allays great offenses."

Bergen notes that "Admirably, Saul's first act as an oriental monarch was one of grace; he "kept silent" in response to the critics' effrontery instead of ordering their deaths (cf. Pr 16:14). (Borrow [1 & 2 Samuel - New American Commentary](#))

TECHNICAL NOTE - NET NOTE - In place of the [Masoretic Text](#) (MT) ("and it was like one being silent") the LXX has "after about a month," taking the expression with the first part of the following chapter rather than with 1Sa 10:27. Some Hebrew support for this reading appears in the corrected hand of a Qumran MS of Samuel, which has here "about a month." However, it seems best to stay with the MT here even though it is difficult.

Worthless (wicked, Belial)([01100](#)) [beliyyaal](#) from **belî** + **ya'al**: "not, without" and "to be of use, worth, or profit.") A worthless person, good for nothing to himself or others, and capable of nothing but mischief. Some feel that the word **Belial** can be traced to the false god Baal, and is also a term for yoke (they cast off the yoke of decency), and a term for entangling or injuring. The LXX renders it according to the context by the terms paranomos, anomia, and aphrōn, i.e. "lawless, lawlessness, witless." By the NT time, Belial had become synonymous with Satan (cf. 2 Cor. 6:15[±]). There is one use we would all do well to ponder and in the power of the Spirit affirm or declare (or pray) to be true in our life from time to time...

I will set no **worthless** ([beliyyaal](#)) thing before my eyes; I hate the work of those who fall away; It shall not fasten ([dabaq](#)) its grip on me. (Psalm 101:3[±]) (MARK IT DOWN - WORTHLESS IMAGES CAN BE VERY "STICKY" IN YOUR MIND'S EYE! I AM SPEAKING ESPECIALLY TO YOU MEN AS YOU KNOW TO WHAT I AM REFERRING!)

Despised ([0959](#)) ([baza/bazah](#) is from a root meaning to accord little worth to something) means to disdain or to hold in contempt. Bazah is used in a number of places to mean "despise" in the sense of treating someone or something as totally insignificant or worthless. Bazah means to raise the head loftily and disdainfully, to look down one's nose at something (so to speak)! The idea is that one undervalues something or someone which implies contempt for that thing or person (in this case God's Name in Mal 1:6 and here His table/altar, the place He is to be worshipped, revered, and adored! Woe!)

Cyril Barber summarizes the events - Looking back we observe God's hand in the events that took place. The probability of so complex a set of circumstances occurring by chance and without God's sovereign control, is impossible to calculate. Consider the intermeshing of events:

- When Kish's donkeys happened to go astray, it was Saul and not one of his brothers who was sent to look for them.
- After three days of fruitlessly searching each canyon and ravine throughout the hill country, Saul and the servant came without premeditation to the place where Samuel lived. A day earlier they would have missed him.
- On approaching the city, Saul and his servant unexpectedly met some young women who had just seen Samuel as they were going to draw water for the needs of their respective households. The exchange of greetings with Samuel had made the women aware of the fact that he was even then on his way to the high place to offer a sacrifice.
- On entering the city, Saul and his servant happened to meet Samuel. Without their telling him of their errand, he set their minds at ease by assuring them that the donkeys had been found.
- Samuel also invited them to dine with him, and they received incidental confirmation of the prophet's prior knowledge of their coming from the cook.
- The next day Samuel gave Saul three signs that would take place in specified places and involve different people (1 Samuel 10:2-5).
- The Spirit of the Lord came upon Saul exactly as Samuel had predicted (10:6, 10).
- Confirmation of Saul's selection as king over Israel was conducted in an official manner, proving beyond question God's involvement in the proceedings and His choice of Israel's new king (10:20-21).

Source of Our Confidence

Observing God's hand in all these events is very comforting to us. We see from the experience of Saul how patiently and yet persistently the Lord works behind the scenes to accomplish His purpose in our lives. No incident is insignificant or unimportant. Our most stressful experiences are all a part of His sovereign plan. But lest we allow ourselves to be swayed by an apparent happenstance (Jonah 1:3), let us remember how manifold were God's confirmatory signs to the man of His choosing and how abundant were the proofs of His will.

The truth of God's sovereignty reinforces itself on our minds as we meditate on God's Word and consider how vitally involved He was in the experiences of His people throughout Biblical history. This truth encourages us in times of great blessing when it is easy to rejoice in the Lord and praise Him, and also in times of great depression when we are on the verge of despair and believe ourselves to be forsaken by Him. Then we can remember that as the Lord led Saul even though he was unaware of it, so He has under His control all of the circumstances of our lives. In the final analysis He will accomplish His purposes in and through us (Philippians 1:6).

In light of the teaching of 1 Samuel 9–10, therefore, we can act with confidence and "do as the occasion requires," for God is with us (10:7). The indwelling of the Holy Spirit is given to all believers. There is no partiality with God. He orchestrates the events of our lives even though we may not be aware of His involvement behind the scenes.

With such assurance of the Lord's presence, humility is the only appropriate response. In this respect Saul at this stage of his life serves as a good example. He did not think of himself more highly than was fitting, but instead internalized what was happening in his life and sought to understand the significance of the events that had taken him by surprise. Even those who opposed, ridiculed, and insulted him did not cause him to act unwisely. Rather, he was possessed of the quiet peaceable spirit that seeks for reconciliation instead of retribution.