

Why was Saul Hiding in the Baggage?

*How an Ancient Story can throw Light onto a Dark Issue
in Contemporary Leadership.*

Theme: **The Dark Side of Leadership**

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Abstract

There are a number of different interpretations concerning the extraordinary incident of Saul hiding in the baggage within the story of his call to leadership (1 Samuel 9-11). All the ones I came across give an inadequate explanation. Using the rules of narrative criticism combined with the Jacqueline Grey Pentecostal reading method, "Them, Us & Me", I deductively propose what I believe is its most likely meaning. Robert Alter expounds on the frequent use of 'type scenes' in the Old Testament and his advice for interpreting them was instrumental in achieving the solution. The solution is consistent with the context of the surrounding narrative. The dark side of leadership is not always within the leader. It may very well be lurking *within the people themselves* whom they lead. There are reflections of this message in the New Testament in the ministry of Jesus and in the problems faced by the first Christians. I give some suggested examples in contemporary Christianity and propose some means of addressing this anomaly within Pentecostalism.

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1. Introduction

In this paper I share a discovery made by applying the narrative criticism approach of Robert Alter.¹ The discovery concerns an unexpected, out of place incident within a call to leadership narrative in the Old Testament. It reveals a dark side of leadership not usually covered in leader preparation. If warning of this ever-latent anomaly is highlighted in our training I suggest it could reduce the number of casualties currently experienced in Pentecostalism.

The strange incident happened during the selection of the first king of Israel.² When Saul's moment of fame arrived, when he had just been selected by the casting of lots, he was nowhere to be seen! Why was it so? Why was Saul hiding in the baggage? This question intrigued me as it has many others. It has been the subject of speculation among biblical scholars and preachers. The narrator has made the answer tantalizingly obscure.

To explore its message with contemporary application I will follow the Pentecostal reading method developed by Jacqueline Grey.³ Firstly, I give some explanation of the new reading method. I will also set out guiding principles from narrative criticism that assisted in discovering its meaning. I will then list some of the interpretations I came across, explain their inadequacy, and deductively propose what I believe is the best answer. This dark side of leadership will be discussed from a Christian perspective as reflected in the New Testament and in the contemporary Church. Finally, I share a personal experience and conclude addressing readers, particularly in the Pentecostal community, on how we may improve in avoiding this anomaly.

2. Jacqueline Grey's Reading Method

The research conducted by biblical scholar Jacqueline Grey was *descriptive* of how Pentecostals read the Old Testament. Her proposed reading method is additionally and ambitiously *prescriptive*. She prescribes separate analysis under the headings, "THEM," "US," and "ME." "THEM" asks the question, "What is "the significance of the text to the older covenant people of God"?"⁴ "US" asks, "What is the significance of the older covenant text for the Christian community?"⁵ "ME" asks, "What does the text mean to me?"⁶ This appears simple enough but, on the contrary, in full operation it is considerably complex and thereby invaluable. It requires some clarification.

Firstly, the method requires reassertion because it has been suggested that it may be applicable for New Testament hermeneutics. Such appropriation would be fundamentally flawed. It would fail to appreciate the transition to the vastly superior

¹ Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981).

² Saul began his forty-year reign operating more like a charismatic judge, but soon developed the characteristics of kingship such as retaining a standing army.

³ Jacqueline Grey, *THREE'S A CROWD Pentecostalism, Hermeneutics, and the Old Testament* (Eugene, Oregon: Pickwick Publications, 2011).

⁴ Ibid. 165.

⁵ Ibid. 172.

⁶ Ibid. 163.

new covenant, through the Cross, that is behind the model. The difference between “THEM” and “US & ME” is covenantal, not sociological, nor even the ‘people of God.’ As the author of Hebrews asserts, *Jesus has become the guarantor of a better covenant. (Hebrews 8:6, NIV).*

Secondly, it is helpful for comprehension to revisit the place of Grey’s method among other hermeneutics. “THEM, US & ME” belongs primarily to the ‘reader response’ category of literary criticism but with two significant variations. It is reader response because it allows for readers to bring in their own experiences, values, and interpretation to a passage. The first variation is that a Pentecostal reader has the advantage of being baptised (immersed) by the same Holy Spirit who inspired the original authors forming the inspired Word of God, in their belief system. Subjective as this may be it is not necessarily unreal. It is subject to the community’s verification and carries the weight of ‘testimony.’ The Spirit’s influence within a personal contribution needs to be discerned. The second variation to a narrow reader response is that it has an inbuilt capacity to draw in other reading methods to enhance the quality of interpretation and potentially stimulate an ongoing, wider conversation. This link to biblical scholarship, for both Old and New Testament, and its openness for Spirit interpretation, causes it to become considerably more complex and thus an invaluable, avant-garde reading method. (See Chart 1).

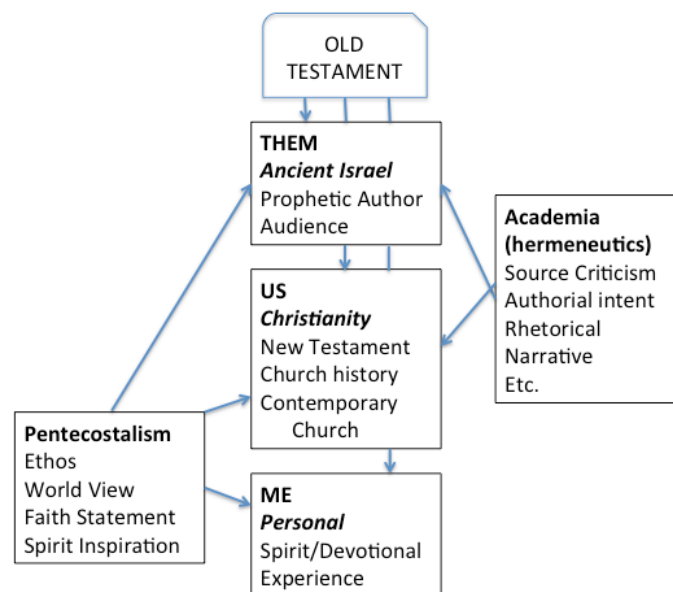


Chart 1. Them, Us, & Me Complex of Pentecostal Old Testament Interpretation.

The capacity to draw in other reading methods leads to an inevitable clash in any conversation. Although scholarship is more robust and objective, it has variant presuppositions or worldviews to that of Pentecostalism (and the Old Covenant Jewish religion). A demythologising approach, for example, may be scanned by Pentecostal readers but would not be swallowed. It doesn’t align with their experience. THEM and US, however, are still subject to the Pentecostal reader’s personal, uninformed reading (aside from the Spirit), which needs guidance. I suggest Pentecostal scholars, in addition to their own contribution, have an interpretive role in the conversation. Still, not all hermeneutics are conducive for this discussion. Without wanting to minimize the disassociation, I believe there is hope. Some approaches of the Academy

provide grounds for more fruitful engagement than others. One such approach may be Walter Brueggemann's theologically oriented proposition of recognising Israel's testimony of Yahweh.⁷ Another approach, used in this paper, is narrative criticism.

3. Narrative Criticism

Studying the narrative of Saul's calling through the literary conventions of story telling was the most helpful in determining underlying meaning in the 'hiding in the baggage' passage. Bowman provides a concise summary of the advantages of narrative criticism. He explains, "Narrative criticism seeks to discover and disclose the narrative's own intrinsic points of emphasis, thereby facilitating its interpretation."⁸ He presents four major advantages as follows. It is based on empirically observable text, not speculative intentions of author, hypothetical reconstructions of the historian or ideological agenda of the reader. It focuses on making constructive sense of the text; it is not deconstructive. As it is concerned with literary conventions it helps identify a story's own internal emphasis. Finally, it protects against over interpretation by excluding extra textual information.⁹ Pentecostals should concur with these advantages.

Use of the following literary conventions influenced reaching my conclusion. Firstly, I expanded point of view beyond Saul to include those of Yahweh, the people of Israel, and the narrator. Yahweh in the Old Testament is both personal and imminent (at least to the prophet) and not an absent, impersonal power. This is consistent with the beliefs and claimed experiences of Pentecostalism. The people of Israel are a main character and in this narrative Saul is provided as king for their benefit. The narrator's point of view in retelling the story is of uppermost significance as he is in control of the narrative. The Spirit inspired communication of the narrator and the communication of Yahweh were considered of highest priority for interpretation.

Next, I considered the time sequence of a reader engaging with the unfolding plot. In this case future events, such as Saul's failure, were not to be read into his early life in a disparaging manner without justification. In fact, I found the early narrative quite positive of Saul. Excuse the colloquialism, Saul had not yet become the bad guy!

Alter points out the importance of speech in the Old Testament and how meaning is often conveyed through it. The information that Saul was hiding in the baggage was conveyed in dialogue between Israel and Yahweh. The reader should be additionally alert to its importance because it was Yahweh who revealed Saul's location.

Finally, Alter proposes that 'type scenes' in the Old Testament have an underlying meaning. A type scene is where a main character in a story goes through a similar event to that of a hero in an earlier narrative. Variance to the first event is the

⁷ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997).

⁸ R.G. Bowman, 'Narrative Criticism: Human Purpose in conflict with Divine Presence', in G. Yee (ed) *Judges & Method: New approaches in biblical studies*, (Minneapolis: Fortress Press, 1995), p.17.

⁹ Bowman, *Narrative Criticism*, pp.18-19.

key to the present passage's interpretation. This literary convention became a critical factor leading to my discovery.

With these narrative tools at hand I proceed to investigate the passage through the THEM, US & ME complex.

4. Analysis of the Passage (THEM)

4.1 The Passage

1 Samuel 10:20-24 (NIV) v20 When Samuel had all Israel come forward by tribes, the tribe of Benjamin was taken by lot. v21 Then he brought forward the tribe of Benjamin, clan by clan, and Matri's clan was taken. Finally Saul son of Kish was taken. But when they looked for him, he was not to be found. v22 So they inquired further of the LORD, "Has the man come here yet?" And the LORD said, "Yes, he has hidden himself among the supplies." v23 They ran and brought him out, and as he stood among the people he was a head taller than any of the others. v24 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!"

The gathered tribes of Israel cast lots to select their king with the knowledge that he would then be Yahweh's choice. When selected, Saul was hiding in the baggage or supplies. I pondered over this for a long time. Surely it wasn't superfluous information for aesthetic reasons, or merely a narrative suspense building strategy. It was too strange an inclusion and at such a monumental transition in Israel's history. There must be a hidden message that the narrator wanted to get across, but not to everyone.

4.2 Saul in the Baggage, Alternate Interpretations

Here are some suggestions by biblical commentators. R.P. Gordon writes, "...in a fit of bashfulness (*cf.* 9:21) he had taken refuge among the convention *baggage*."¹⁰ Joyce Baldwin ponders, "[Saul] .. seems not to have been able to see himself in the role of king..."¹¹ James Smith concludes, "His concealment must have been the result either (1) of modesty or (2) a sudden nervous excitement under the circumstances."¹² Mary Evans sees a touch of humour in the hiding and adds, "Saul's changed character had not yet increased his self confidence."¹³ Tsumura considers it not because he was a shy, reserved person but "probably for fear of accepting a new and responsible position in the crucial stage of the covenant people's history."¹⁴

Alter himself has little light to shed on this unusual incident in his commentary. He interprets it as farcical. He even suggests a recurring motif of Saul's unwillingness

¹⁰ Robert P. Gordon, *I & II Samuel A Commentary*. (Carlisle, UK: Paternoster Press, 1986). 121.

¹¹ Joyce G Baldwin, *1 and 2 Samuel*. (Leicester, England: Inter-Varsity, 1988). 94.

¹² James E. Smith, *1 & 2 Samuel*. (Joplin, Mo: College Press Pub. Co, 2000). 147-148.

¹³ Mary J Evans, *1 and 2 Samuel* (Peabody, Mass.; Carlisle, Cumbria: Hendrickson Publishers ; Paternoster Press, 2000). 50.

¹⁴ David Toshio Tsumura, *The First Book of Samuel*, The new international commentary on the Old Testament (Grand Rapids, Mich: William B. Eerdmans, 2007). 298.

to accept his mission.¹⁵ The evidence for this is weak and Alter does not justify his opinion by citing such references. Each incident that may reflect reluctance could just as readily be interpreted as a sign of humility or wisdom.

John Maxwell, though a popular author on leadership, in my opinion gives the worst interpretation. (As a concession, he is not a Biblical scholar but informative in other ways.) He ridicules Saul calling him a shrimp [i.e. prawn] on the inside. He scorns saying, “Saul showed his lack of courage from the beginning, when he hid among the baggage to avoid becoming king.”¹⁶

Was Saul hiding in fear? Was he so shy and not wanting to take up his calling? It seemed to me these views were unconsciously influenced by Saul’s later failings. Against this is the context of Saul having been confident enough to seek the prophet, receive his tutoring, and receive the empowerment of the Spirit with prophesying. He was able to wisely keep such a controversial calling secret from his inquisitive uncle, unlike Joseph. (1 Samuel 9-10:16). In the succeeding chapter he showed outstanding assertiveness in calling all Israel together under threat of punishment. He then led a military defeat of the Ammonites with courage and tactical wisdom, (1 Samuel 11). I suggest from the surrounding narrative it is out of place to say that he was shy or afraid.

Some ancient commentators were more considerate of Saul and give him a positive portrayal. A Targum text is my favourite. It suggested he had slipped off for some quiet prayer and Bible study!¹⁷ My personal opinion aligns with Josephus who comments, “... he showed such a degree of command over himself, and of modesty..”¹⁸

The difficulty with all the above interpretations is that they are speculative and cannot be confirmed, except by the weakest inference, from the narrative. The Hebrew translated “baggage” is כֶּלִי (*kelly*). In English this may have humorous undertones but not in Hebrew. For example, it is also translated as jewelry, articles, weaponry, armour bearer, and supplies. It is frequently used of items in service of the Tabernacle, (e.g. Ex.. 27:19).

Another difficulty with the above interpretations is that they are not answering the most appropriate question. They endeavour to answer why Saul hid himself in the baggage. The better question, in such an important transition in Israel’s history, is, ‘Why was Saul hiding in the baggage?’ In other words, ‘Why did the narrator include this unusual incident?’ I propose this can be answered with a fair degree of certainty.

Some commentaries to their credit do consider a higher reason for the inclusion. Smith, for example, sees it as “another opportunity for Yahweh to demonstrate his control of the entire procedure and his determination to place his man on the throne.”¹⁹ I believe there is another, more accurate reason than this.

¹⁵ Robert Alter, *The David Story. A Translation with Commentary of 1 and 2 Samuel* (New York: W.W.Norton & Company, 1999). Kindle ebook location 1714.

¹⁶ John Maxwell, *The Maxwell Leadership Bible* (Nashville: Thomas Nelson, Maxwell Motivation, 2002). 434.

¹⁷ Gordon, *I & II Samuel A Commentary*. 121.

¹⁸ Flavius Josephus, *The Antiquities of the Jews*, (transl. by William Whiston, www.gutenberg.org), Book VI, chapter 4, par. 5.

¹⁹ Smith, *1 & 2 Samuel*. 147-8.

4.3 Narrative Review & New Proposal

As mentioned, Alter expounds on the use of type scenes as a means to convey underlying meaning. The passage under scrutiny has distinct similarities to the selection of Achan incident in Joshua 7. In Table 1 below, I show an astonishing eleven points of commonality, far too many to be a coincidence.

The key to interpretation, according to Alter, is in the points of variance between type scenes. I propose, from the implications of these comparative type scenes and the narrative construction, that the narrator was intentionally portraying Saul as hidden treasure, the devoted things for Yahweh or destruction, parallel to that which was disobediently kept by Achan. In Joshua 7 the Israelites zealously eliminated Achan, family, and possessions; in the new scene they laud and idolized Saul to the usurping of Yahweh. The whole nation was now culpable and would be destined for destruction without the hopefully, godly leadership of Saul.

Commonality	Joshua 7	1 Samuel 10
Time of Transition.	Taking possession of the Promised Land.	Political change to a Monarchy.
Gathering of Israel.	Gathering of Israel by tribes called by Joshua.	Gathering of Israel by tribes called by Samuel.
Elimination process of selection.	To expose the culprit for taking things devoted for destruction from Jericho.	To select the first king.
Yahweh identifies location of the object/person.	Identifying the culprit - Achan. v.11. "with their own possessions [baggage]". Hebrew קְלִי (<i>kelly</i>).	Identifying the candidate – Saul. v22 "among the supplies [baggage]". Hebrew קְלִי (<i>kelly</i>).
Running to location.	Messengers run to Achan's tent.	People run to the baggage area.
Hidden object(s) of desire causing trouble to Israel.	Treasure (devoted for destruction) items found hidden.	Saul, the desired king, hiding.
Object(s) of devotion/ worship brought out and presented before the Israelites.	Beautiful robe, silver & gold.	Saul, head and shoulders taller than anyone.
Corporate Response.	Stoning of Achan, objects & family.	Proclaiming Saul as king.
Remembrance of event.	Large pile of rocks.	Scroll of duties of kinship deposited before Yahweh.
Subsequent military victory.	Defeat of Ai through tactical action (Joshua 8).	Defeat of Ammonites through tactical action (1 Sam. 11).

Table 1. Achan and Saul Incident Comparison.

I would like to underscore this point. The dark side of leadership is not always within leaders. There is another dark side lurking within the hearts of the people in over venerating their human leader. But is this interpretation of the Israelites consistent with the surrounding narrative?

4.3 The Context of the Passage

The context of the passage is the call of Saul narrative, which stretches 1 Samuel 9-11. Preceding this, in 1 Samuel 8, the prophet Samuel warned Israel about the gross disadvantages of a monarchy. Immediately after the story, 1 Samuel 12, he again warned of turning away from Yahweh, this time dramatically so with an accompanying miraculous sign in the weather. Finally, at the commencement of the public appointment of Saul, 1 Samuel 10:17-19, the gathered Israelites were similarly harshly rebuked, “*you have now rejected your God*” v19, yet their request is granted. All points of accusation in the story are against the affections of the Israelites.

4.4 THEM Conclusion

Walter Brueggemann calls the Samuel narrative as a struggle for power. Major themes within this struggle are orthodox worship (refer the Ark and Temple narratives) and Yahweh searching to appoint godly leadership over Israel, the special people of his covenantal ownership. He finds such a person through Samuel. He finds such a person, in a long struggle, through David. Saul was a potential candidate in his early days but failed. Yahweh worked hard to keep their wandering hearts!

Tsumura argues that the text of 1 Samuel was substantially composed still within the united kingdom period.²⁰ The first readers, with the monarch still in place, may not have been so receptive to an inference of the king being idolised. Hence we have a hidden meaning for the astute listener, along with the explicit warnings to remain faithful to Yahweh. As a matter of course Israel eventually went into exile, a nation devoted for destruction, through not heeding the prophets and while under the leadership of the kings who failed spiritually.

We can now proceed to the superior covenant where there are commensurate tendencies.

5. New Covenant Perspective (US)

Having determined with a fair degree of certainty the message of inordinate idolising of the new king, the next consideration is to ask what implication this has for the new covenant, Christian community. I will briefly review the anomaly as reflected in the New Testament and then consider how the same darkness may be within contemporary practices and trends.

5.1 New Testament Reflection

The most direct connection to Christianity of the passage is in a rising messianic expectation. The monarchy was used prophetically to point forwards to the eternal reign of a future ‘Lord’s anointed’. In the Gospels Jesus is identified as this messianic king of Israel. (Ref. Matthew 12:18, quoting Isaiah 42:1-4.) Jesus fulfilled the messianic prophecies but not the people’s expectation. His life on earth was constantly

²⁰ Tsumura, *The First Book of Samuel*. 31-32.

in tension between his heavenly calling and the crowds. After receiving the baptism in the Holy Spirit he was led to the wilderness. (It wasn't because he was shy of his calling!) There he faced the temptation to take a short cut to his destiny of ruling the nations by worshipping Satan. (Matthew 4:8-10). The Gospel of John describes an occasion where a crowd sought to appoint Jesus as their king and he again rejects these misguided efforts. (John 6:14-15). He had compassion for the crowds but didn't trust their judgement. This is made clear by the Gospel writer, *Jesus would not entrust himself to them, for he knew all people. He did not need any testimony about mankind, for he knew what was in each person.* (John 2:22-24). Jesus was also the prophesied suffering servant of the Lord. (Isaiah 53). He became the hidden treasure, the devoted things for Yahweh and destruction on behalf of the sins of the people, with his crucifixion. Then came his resurrection and ascension to the throne with authority over all creation. (Matthew 28:19).

The anointing and calling of Jesus not only has similarities to the call of Saul narrative but also projects forward to draw in all who follow in his steps. On the Day of Pentecost (Acts 2) the whole Christian community became the Lord's anointed. In this way we may identify with Saul as the Lord's anointed. There are positive parallels to his calling narrative.²¹ There are appropriate warnings in his failings. Saul's empowerment by the Spirit aligns with the Pentecostal community's embracing of the full Gospel in obedience to Jesus command. (Acts 1:8).

The calling of the most prominent early Christian has a fascinating parallel to that of Old Testament Saul. The call to ministry narrative of Saul of Tarsus seems to exemplify reversing his predecessor's failures; the persecutor becomes the saint. It also addresses the issue of crowd deification of leaders. Barnabas and Saul of Tarsus were called while worshipping and fasting at the church in Antioch, (among the baggage?). The Holy Spirit spoke calling them to missionary work. (Acts 13:1-3). While sharing the Gospel in Cyprus the narrator, Luke, switches to call him Paul. Shortly after in the text of a sermon Paul refers to his predecessor's appointment as king, reign, and replacement by the more commendable David. (Acts 13:20-23). The two incidents surrounding this narrative are particularly interesting. In Acts 12:19-23, King Herod gives a public address, is referred to a god by the audience, and is stuck down by the Lord and dies. In the penultimate location of the first missionary journey, in Lystra, Paul and Barnabas face a situation where they had to forcefully refuse the worship of those who had seen a healing miracle. (Acts 14:8-20).

An early, Spirit filled church faced the temptations that are common to humans. (1 Corinthians 1-3). Paul corrected a dysfunctional spirit of partiality that followed a favourite leader. The members were reminded ... *neither the one who plants nor the one who waters is anything, but only God, who makes things grow.* (1 Corinthians 3:7).

The instruction given to Israel to direct faith and affection to Yahweh continues in the Christian message, now directed to the Lord for all nations. Each member of the new covenant community must remain faithful to the Lord and be available for his personal calling. Those who bear the message are to be Spirit filled and they will struggle to overcome the temptation to accept the crowd's tendency to deify the

²¹ In a previous study on the call of Saul narrative I outline how he progressed through stages of being destined, called, anointed, appointed, and confirmed in his leadership.

spiritual messenger or leader. Saul's hiding in the baggage suddenly becomes a positive place to be.

5.2 Contemporary Pentecostal Reflection

Contemporary Christian leaders may take warning of Old Testament Saul's failings in that none are infallible. There must also be awareness of the dark side of the crowd. I will focus on three possible examples of this.

Firstly, there is a tendency by traditional Christianity to concentrate attention on the human, historical Jesus within the text of the New Testament. Their religion is intellectual and safely controllable, not a daily Presence. Worship of the historic Jesus without present, relational trust may be a form of idolatry. Appreciation of the historic Jesus is vital but it is no substitute for the Pentecostal Spirit engagement. . . . *God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.* (Ephesians 2:6).

Secondly, within Pentecostal churches the surge of growth experienced with the Apostolic Revolution, charismatic renewal, and appearance of mega churches resulted in governance changes and attitudes to leaders. Democratic congregations transitioned to that of giving greater authority to pastors.²² This may have influenced an unrealistic expectation of leaders and unexpectedly facilitated a propensity to higher casualties. I suggest it has been conducive for leader worship at the expense of individual responsibility and devotion to Christ. Bill Scheidler sees the analogy on discussing the excessive level of attention given to apostleship, and I suggest generally to all leadership. He writes reflectively, "People are always looking for a king. The children of Israel wanted a king like the other nations."²³

Thirdly, influence on attitudes to leaders has also come from external, societal sources. Leadership remains a hot topic across all organisations and institutions in our contemporary society. The accounting profession to which I belonged, CPA Australia, has in its training program the capstone subject as "Global Strategy and Leadership." Many principles of leadership are consistent with the values of Christianity. In the enthusiasm to follow this trend the Christian distinctive must be kept in view. These include having a sense of divine calling and, in Pentecostalism, empowerment by the Holy Spirit. The danger of crowd worship is more acute because of the charismata. Christian leadership training should continue to warn of this danger.

I suggest some measures to compensate the tendency in the conclusion (i.e. 7. US & ME Conclusion / Recommendation).

²² Shane Clifton, *Pentecostal Churches in Transition: Analysing the Developing Ecclesiology of the Assemblies of God in Australia*, Global Pentecostal and Charismatic studies v. 3 (Leiden ; Boston: Brill, 2009). 150-161.

²³ Bill Scheidler and Dick Iverson, *Apostles, the Fathering Servant: A Fresh Biblical Perspective on Their Role Today* (Portland, Or: City Bible, 2001). 4.

6. Personal Experience (ME)

In 1991 my wife and I felt led to join an international church planting movement whose founder we knew personally as a man of integrity and as an outstanding leader. He was an intellectual giant, dedicated, and humble – and successful. He was “head and shoulders” above the rest. The people in the movement highly venerated him. Internally and externally he was regarded as an Apostle. Then, for some inexplicable reason, he fell; but I wasn’t surprised. For a long time I had been concerned that the movement was becoming insular and relying too much on one leader. He could do no wrong. The other leaders feared to touch “the Lord’s anointed” and the culture became too embedded to bring him to account. Strangely, knowing the story of Saul gave me comfort through a very painful time. The danger of succumbing to the crowd’s praise in place of the Heavenly Father’s pleasure is all too familiar.

7. US & ME Conclusion / Recommendation

The message behind the Saul in the baggage incident is alive and well in the new covenant people as shown in the life of Jesus, in the early church, and possibly in the contemporary examples given. I tentatively suggest some means of addressing this in Pentecostalism.

The difficulty of training Pentecostal pastors is that it is presently eclectic and largely informal. That is, it is often up to the pastors of the many autonomous churches to seek training themselves. There is a plethora of training material and teaching courses. Some authorised listing of standard recommended reading and teaching material in relation to pastoring and leading would be helpful. Against the odds I suggest, where absent, their inclusion of warning of the anomaly raised by this paper. Having a resolute devotional life must certainly be a part of this.

The focus of vision can in many cases be on growth and success within the church or organisation itself. I suggest this be changed to a higher level of inclusion or benefit. For example, changing from a mission of planting churches worldwide to raising Spirit filled, biblically equipped, godly leaders in the area of individual calling has been a significant factor in reorienting my confidence in ministering and moving forward after experiencing a movement casualty.

Having the plurality of leaders in a church, and at all levels of leadership, provides for compensating strengths and weakness, enforces character building in respecting each other, and is safeguard against unconscious elevation.

8. Conclusion

This paper has endeavored to accomplish three things in contemplating the Saul in the baggage incident. Firstly, it has explained and exemplified the Jacqueline Grey reading method for the Old Testament. Secondly, it has sought to illustrate the value of narrative criticism as a useful tool for Pentecostals. Thirdly, it has raised a dark issue in leadership of which we must be made aware.

The Old Testament is too often used incorrectly. Pentecostal preaching can emphasize minor, out of context metaphors, and presents them as Gospel truth. The truths may reflect Christian values but they are not present in the text from which they are purported to come. This needs urgent attention, which I suggest should come through promoting the simple, yet complex method of THEM, US, & ME. The voice of Pentecostalism may then be able to resonate more convincingly and to a wider audience. It may even gain the attention of a largely skeptical scholarship and the Jewish community without losing spirituality.

The secular and liberal Christian hermeneutic, narrative criticism, significantly assisted the process of interpretation. It is based on logical, textual conventions. Although there are other hermeneutics that may be explored in the reading model, I suggest this be given a place of prominence for utilization.

Finally, prospective leaders have been alerted to a crowd's tendency to hero/heroine worship. It has been suggested that this dark side be seriously considered along with the other idiosyncrasies of human leadership.

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