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# שְׁמוּאֵל א • 1<sup>ST</sup> SAMUEL

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## INTRODUCTION

In the Hebrew Bible, the two *Books of Samuel* constitute one single work; the division into two books originates in the Greek translation of the *Septuagint*, which moreover, grouped Samuel and Kings under one title, “The Four Books of Kingdoms” (called, in the *Vulgate*, “The Four Books of Kings”).

The text is one of the worst preserved of the Hebrew Bible. The *Septuagint* gives a text that is frequently different from the *Masoretic Text*, derived from a prototype of which significant fragments have been recovered from the caves of Qumran (1QSam, 4QSam<sup>a</sup>, 4QSam<sup>b</sup> & 4QSam<sup>c</sup>). There evidently existed several Hebrew versions of the *Books of Samuel*.

The text of Chs 17–18, which includes the David and Goliath story, differs considerably in the *LXX* as compared to the *MT*, supporting the idea that this story circulated in ancient times in more than one form. The *LXX* version is much shorter than the *MT* (unlike other chapters, where the *LXX* is generally significantly longer), lacking almost half of the material. Many scholars think that the shorter text of the *LXX* is preferable to the *MT*, which in their view has been expanded by incorporation of later material; others conclude that the shorter Greek text (or the Hebrew text that underlies it) reflects an attempt to harmonise certain alleged inconsistencies that appear in the longer version of the story. Given the translation characteristics of the *LXX* elsewhere in this section, it does not seem likely that these differences are due to deliberate omission of these verses on the part of the translator; it seems more likely that the Greek translator has faithfully rendered a Hebrew text that itself was much shorter than the *MT*.

Overall, it seems preferable to stay with the *MT*, at least for the most part; however, major textual differences between the *LXX* and the *MT* are mentioned, throughout, in the footnotes.

## AUTHORSHIP AND DATES

The book is traditionally attributed to the prophets, Samuel, Gad, and Nathan, who may well have written the core of the text we now have. It is possible that other literary units, besides the lengthy history of 2S 9–20, were formed some time in the first two centuries of the monarchy, namely, the earliest Samuel cycle and the two histories of Saul and David (1S 17 through 2S 1). It is further possible that these units had already been combined by about 700 BCE, though the books did not reach definitive form until they were gathered into the great Deuteronomic historical work a little before, or during, the Exile. Even so, the influence of the so-called ‘Deuteronomic Editor’ is less obvious here than in Judges and Kings; it is most noticeable in the earlier chapters (especially 1S 7 & 12) and may possibly be traced in a re-handling of Nathan’s prophecy, 2S 7; but the narrative of 2S 9–20 has remained almost untouched.

## שמואל א פרק א

## 1 SAMUEL 1

א ויהי איש אחד מן־הרמתים צופים מהר אפרים  
ושמו אלקנה בן־ירחם בן־אליהוא בן־תחו בן־צוף  
אפרתי: ב ולו שתי נשים שם אחת חנה ושם  
השנית פננה ויהי לפננה ילדים ולחנה אין ילדים:  
ג ועלה האיש ההוא מעירו מימים ימימה  
להשתחות ולזבח ליהוה צבאות בשילה ושם שני  
בני־עלי חפני ופנחס פהנים ליהוה: ד ויהי היום  
ויזבח אלקנה ונתן לפננה אשתו ולכל־בניה  
ובנותיה מנות: ה ולחנה יתן מנה אחת אפים כי  
את־חנה אהב ויהוה סגר רחמה: ו וכעסה

1 There was a man of Ramathaim-Zophim, from the highlands of Ephraim whose name was Elkanah son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. 2 He had two wives, one called Hannah, the other Peninnah; Peninnah had children but Hannah had none. 3 Every year this man used to go up from his town to worship and to sacrifice to Yahweh Sabaoth in Shiloh. The two sons of Eli, Hophni and Phinehas, were there as priests of Yahweh. 4 On the day Elkanah offered sacrifices, he would give portions to Peninnah and to all her sons and daughters; 5 but to Hannah he gave a double portion, because he loved her more, since Yahweh had made her barren. 6 Her rival would

### 1 SAMUEL 1

- 1 The opening here follows the MT – the LXX reads ‘a man from Ramathaim, a Zuphite’ (ἄνθρωπος ἦν ἐξ Ἀρμαθαιμ Σιφά), which is followed by a number of recent English translations (including the NJB & NRSV); it is possible the MT reading, צופים, arose from dittography of the מ at the beginning of the following word. Comparison with v. 19 shows that Ramah was probably the familiar name of the place.
- 2 Bigamy was not common in Old Testament times but was allowed (Dt 21:15–17).
- 3 The interpretation of ‘Yahweh Sabaoth’ as ‘Yahweh of hosts/armies’ (be these the armies of Israel, or the armies of heaven, stars, angels, and cosmic forces at large) is not certain. The title appears here for the first time and is connected with the cult at Shiloh; the expression, “Yahweh Sabaoth, whose throne is on the winged creatures,” occurs for the first time in 4:4, in connexion with the moving of the Ark from Shiloh. The title remained associated with the ritual of the Ark and passed into usage in Jerusalem, once the Ark was installed there (2S 6:2, 18, 7:8, 27).
- 4 The NJB opens this verse, here following the NRSV, with, “One day Elkanah offered sacrifice. He used to give...”
- 5 The exact sense of the word אפים (‘two faces’) is not certain; it is most likely used with the preceding expression (‘one portion of two faces’) to mean a double portion. Although evidence for this use of the word derives primarily from Aramaic rather than from Hebrew usage, it fits the context here better than other suggestions do. Other possibilities for the meaning of the word include ‘heavily’ (cf. Vg, tristis) and ‘worthy’ or ‘choice’ (cf. KJV and Tg). Some follow the LXX here, emending to אפס and translating it as ‘but’ or ‘however’, which seems unnecessary: the translators of the LXX may have struggled to make sense of the word rather than following a different Hebrew text.
- 6 Note the unusual/unexpected dagesh on the resh in הרעמה.

צָרְתָהּ גַּם־כַּעַס בַּעֲבוּר הַרְעַמָּה כִּי־סָגַר יְהוָה בְּעַד רַחֲמָה: <sup>ז</sup> וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבַיִת יְהוָה כִּן תִּכְעַסְנָה וְתִבְכֶּה וְלֹא תֹאכַל: <sup>ח</sup> וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים: <sup>ט</sup> וַתִּקַּם חַנָּה אַחֲרָי אֹכְלָה בְשֻׁלָּה וְאַחֲרָי שָׁתָה וְעָלִי הִכְהִין יֹשֵׁב עַל־הַכִּסֵּא עַל־מְזוּזַת הַיֵּכָל יְהוָה: <sup>י</sup> וְהִיא מָרַת נַפְשָׁהּ וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכָה תִּבְכֶּה: <sup>יא</sup> וַתִּדְרֹךְ נִדְרָהּ וַתֹּאמֶר יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאֶהּ | בְּעֵינַי אֲמַתְךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְתָּהּ לְאֲמַתְךָ זָרַע אֲנָשִׁים וְנִתְתִּיו לְיְהוָה כָּל־יְמֵי חַיָּו וּמוֹרָהּ לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: <sup>יב</sup> וְהָיָה כִּי הִרְבִּיתָהּ לְהִתְפַּלֵּל לְפָנָי יְהוָה וְעָלִי שָׁמַר אֶת־פִּיהָ: <sup>יג</sup> וְחַנָּה הִיא מְדַבֶּרֶת עַל־לִפְתָּהּ רֶק שִׁפְתֶיהָ נִעֹת וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחְשְׁבָה עָלֶי

taunt her to annoy her, because Yahweh had made her barren. <sup>7</sup> So, year after year, when she went up to the temple of Yahweh, she would taunt her. On that day, Hannah wept and would not eat anything. <sup>8</sup> Then Elkanah her husband said to her, “Hannah, why are you crying and why are you not eating? Why is your heart so sad? Am I not more to you than ten sons?” <sup>9</sup> After they had eaten and drunk at Shiloh, Hannah rose, while Eli, the priest, was sitting on his seat by the doorpost of the Temple of Yahweh. <sup>10</sup> She was deeply distressed and prayed to Yahweh, and wept bitterly <sup>11</sup> and made a vow, saying, “Yahweh Sabaoth! If you will take notice of the distress of your servant and bear me in mind and not forget your servant and give her a man-child, then I will give him to Yahweh all the days of his life; a razor shall never touch his head.”

<sup>12</sup> As she continued praying before Yahweh, Eli was watching her mouth; <sup>13</sup> she was speaking silently; her lips were moving but her voice was inaudible; therefore, Eli thought she was drunk. <sup>14</sup> And Eli said to

<sup>7</sup> In the desert, the shrine of the Ark was a tent; but, at Shiloh, it was a stone building (see v. 9, 3:2, 3:15).

<sup>8</sup> Like the number seven, the number ten is sometimes used in the OT as an ideal number (see, for example, Dn 1:20, Zc 8:23).

<sup>9</sup> The NRSV & NJB, following the LXX (καὶ κατέστη ἐνώπιον κυρίου) add ‘and took her stand before Yahweh’ after ‘rose’; here, we follow the MT.

<sup>10</sup> For this verse, here following the NRSV, the NJB reads, “In the bitterness of her soul she prayed to Yahweh with many tears.”

<sup>11</sup> The NRSV, following the LXX (καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἕως ἡμέρας θανάτου αὐτοῦ, καὶ οἶνον καὶ μέθυσμα οὐ πίνεται, καὶ σίδηρος οὐκ ἀναβήσεται ἐπὶ τῆν κεφαλὴν αὐτοῦ) & 4QSam<sup>a</sup>, ends this verse with, “then I will set him before you as a nazirite until the day of his death. He shall drink neither wine nor intoxicants, and no razor shall touch his head;” here, we follow the MT.

<sup>12</sup> The NJB opens this verse, here following the NRSV, with, “While she prayed before Yahweh, which she did for some time.”

<sup>13</sup> People usually prayed aloud and feast days were sometimes an occasion for heavy drinking (Is 22:13, Amos 2:8); hence Eli’s contempt.

<sup>14</sup> The NJB has ‘how much longer’ in place of ‘how often’, here following NETB.

לְשַׁכְּרָהּ: י' וַיֹּאמֶר אֵלֶיהָ עַד־מַתַּי תִּשְׁתַּכְּרִין  
הַסִּירִי אֶת־יַיִנְךָ מֵעַלֶיךָ: ט' וַתֵּעַן חַנָּה וַתֹּאמֶר לֹא  
אֲדַנִּי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיִּזַּן וְשָׁכַר לֹא שָׁתִיתִי  
וְאֶשְׁפָּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה: ט"ו אֶל־תִּתֵּן אֶת־  
אֲמַתְךָ לִפְנֵי בַת־בַּלְיַעַל כִּי־מְרֹב שִׁיחִי וְכַעֲסִי  
דִּבַּרְתִּי עַד־הַנֶּה: ז' וַיַּעַן עָלַי וַיֹּאמֶר לְכִי לְשָׁלוֹם  
וְאַל־הִי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָתְךָ אֲשֶׁר שָׁאַלְתְּ מֵעַמּוֹ:  
י" וַתֹּאמֶר תִּמְצָא שְׁפַחְתְּךָ חֵן בְּעֵינַיִךְ וְתִלְךְ הָאִשָּׁה  
לְדַרְכָּהּ וַתֹּאכַל וּפְגִיחָהּ לֹא־הָיָה עוֹד: י"ט וַיִּשְׁכְּמוּ  
בַבֶּקֶר וַיִּשְׁתַּחֲווּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם  
הַרְמַתָּה וַיֵּדַע אֶלְקָנָה אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָהּ  
יְהוָה: כ' וַיְהִי לְתַקְפּוֹת הַיָּמִים וַתֵּהָר חַנָּה וַתֵּלֶד בֶּן  
וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו:  
כ"א וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת־  
זִבְחַ הַיָּמִים וְאֶת־נְדָרוֹ: כ"ב וְחַנָּה לֹא עָלְתָה כִּי־

her, “How often are you going to get drunk? Put away your wine.”  
<sup>15</sup> “No, my lord,” Hannah replied, “I am a woman in great trouble; I  
have taken neither wine nor strong drink – I was pouring out my soul  
before Yahweh. <sup>16</sup> Do not take your servant for a wicked woman; all this  
time, I have been speaking from the anxiety and grief.” <sup>17</sup> Then Eli  
answered her, saying, “Go in peace and may the God of Israel grant  
what you have asked of him.” <sup>18</sup> She said, “May your maidservant find  
favour in your sight;” and, with that, the woman went away; she  
returned to the hall, ate, and was dejected no longer. <sup>19</sup> They rose early  
in the morning and worshipped before Yahweh, then returned to their  
home in Ramah. Elkanah laid with Hannah his wife and Yahweh was  
mindful of her. <sup>20</sup> She conceived and gave birth to a son, and called him  
Samuel; for, she said, “I have asked Yahweh for him.” <sup>21</sup> The man  
Elkanah went up again with all his family to offer the annual sacrifice  
to Yahweh and to pay his vow. <sup>22</sup> Hannah, however, did not go up,

<sup>15</sup> The literal translation of ‘in great trouble’ is ‘difficult of spirit’; the LXX has ‘for whom the day is difficult’ (ἡ σκληρὰ ἡμέρα), apparently mistaking the word for ‘spirit’ (רוּחַ) to be the word for ‘day’ (יוֹם).

<sup>16</sup> The literal translation for ‘wicked woman’ is ‘daughter of worthlessness’.

<sup>17</sup> In place of ‘what you have asked of him’, here following the NJB, the NRSV has ‘the petition you have made to him’.

<sup>18</sup> After ‘ate’, the NRSV, following the LXX (μετὰ τοῦ ἀνδρός αὐτῆς καὶ ἔπιεν) adds ‘and drank with her husband’; here, we follow the MT & NJB.

<sup>19</sup> The literal translation of ‘laid with’ is ‘knew’.

<sup>20</sup> A derivation from the root שָׁאַל (‘to ask’) would give ‘Saul’; Biblical etymology is often, as here, content with a certain similarity of sound. The actual derivation of ‘Samuel’ (שְׁמוּאֵל) is from ‘Shem-El’ (‘the name of God’ or ‘God’s name is El’); a footnote in the WEBBE suggests that the name sounds like the Hebrew for ‘heard by God’. At the end of this verse (and leading into v. 12), the NJB adds ‘when a year had gone by’.

<sup>21</sup> The NJB has ‘husband’ in place of ‘man’, here following the NRSV.

<sup>22</sup> At the end of this verse, the NRSV, following 4QSam<sup>a</sup>, adds ‘I will offer him as a nazirite for all time’; here, we follow the MT & NJB.

אָמְרָה לְאִשָּׁה עַד יִגְמַל הַנֶּנֶר וְהִבֵּאתִיו וְנִרְאָה  
אֶת־פָּנָי יִהְיֶה וַיֵּשֶׁב שָׁם עַד־עוֹלָם: כִּי וַיֹּאמֶר לָהּ  
אֶלְקָנָה אִשָּׁה עָשִׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד־גְּמֻלָּךְ  
אִתּוֹ אֲךָ יִקָּם יְהוָה אֶת־דְּבָרֹךְ וְתֵשֶׁב הָאִשָּׁה וְתִינָק  
אֶת־בְּנָהּ עַד־גְּמֻלָּהּ אִתּוֹ: כִּי וְתַעֲלֶהּ עִמָּה כַּאֲשֶׁר  
גְּמַלְתָּ בְּפָרִים שְׁלֹשָׁה וְאֵיפָה אַחַת קֶמַח וְגַבַל יִין  
וְתִבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ וְהִנְעַר נָעַר: כִּי וַיִּשְׁחָטוּ  
אֶת־הַפָּר וַיָּבֵאוּ אֶת־הַנֶּנֶר אֶל־עֲלִי: כִּי וְתֹאמַר בִּי  
אֲדֹנָי חַי נִפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנֹּצֵבֶת עִמָּכָה  
בְּזֶה לְהַתְּפַלֵּל אֶל־יְהוָה: כִּי אֶל־הַנֶּנֶר הַזֶּה  
הִתְּפַלַּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׂאֵלְתִי אֲשֶׁר שְׂאֵלְתִי  
מֵעַמּוֹ: כִּי וְגַם אָנֹכִי הִשְׂאֵלְתֶהוּ לִיהוָה כָּל־הַיָּמִים  
אֲשֶׁר הָיָה הוּא שְׂאוֹל לִיהוָה וַיִּשְׁתַּחֲוֶה שָׁם  
לִיהוָה: {ס}

saying to her husband, “Not before the child is weaned. Then I will bring him and present him before Yahweh and he shall stay there forever.” <sup>23</sup> Elkanah her husband said to her, “Do what you think fit; wait until you have weaned him. May Yahweh establish his word.” So, the woman remained and nursed her child until his weaning. <sup>24</sup> When she had weaned him, she took him up with her together with three bulls, an ephah of flour and a skin of wine, and she brought him to the Temple of Yahweh at Shiloh; and the child was with them. <sup>25</sup> They slaughtered the bull and brought the child to Eli. <sup>26</sup> She said, “If you please, my lord. As you live, my lord, I am the woman who stood here beside you, praying to Yahweh. <sup>27</sup> For this child I prayed and Yahweh has granted me what I asked of him. <sup>28</sup> Now I make him over to Yahweh for the whole of his life. He is made over to Yahweh.” Then they worshipped Yahweh there.

<sup>23</sup> The NJB, following 4QSam<sup>a</sup>, ends with ‘may Yahweh bring about what you have said’.

<sup>24</sup> In place of ‘three bulls’, here following the MT, the NJB & NRSV, following the LXX (μόσχω τριετίζοντι) have ‘a three-year old bull’ (cf. v. 25).

<sup>25</sup> The NJB ends this verse, here following the NRSV, with, “...the child’s mother came to Eli.”

<sup>26</sup> In place of ‘beside you’, here following the NJB, the NRSV has ‘in your presence’.

<sup>27</sup> The NRSV ends this verse, here following the NJB, with, “...the petition I made to him.”

<sup>28</sup> For the last sentence, the NJB (following the LXX – ἃς ζῆν αὐτός, ἤσθησαν τῷ κυρίῳ) has “There she left him, for Yahweh.”

## שמואל א פרק ב

## 1 SAMUEL 2

|   |  |
|---|--|
| וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר<br>עֲלָץ לִבִּי בַיהוָה<br>רָמָה קַרְנֵי בַיהוָה<br>רָחַב פִּי עַל־אֹיְבֵי<br>כִּי שָׂמַחְתִּי בִישׁוּעָתְךָ:<br>אֵין־קָדוֹשׁ כַּיהוָה<br>כִּי אֵין בַּלְתָּךְ<br>וְאֵין צוּר כַּאֱלֹהֵינוּ:<br>אֵל־תִּרְבּוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ<br>יֵצֵא עֲתָק מִפִּיכֶם<br>כִּי אֵל דַּעוֹת יְהוָה<br>וְלֹא וְלֹא נִתְכַּנּוּ עַלְלוֹת:<br>קִשְׁתֵּי גִבּוֹרִים חֲתִים<br>וְנִכְשָׁלִים אֲזָרוּ חֵיל:<br>שְׂבָעִים בְּלֶחֶם נִשְׁכְּרוּ<br>וְרַעֲבִים חֲדָלוּ | <p>1 And Hannah prayed, saying:<br/>My heart exults in Yahweh,<br/>my strength lifted up in Yahweh;<br/>my mouth derides my foes,<br/>for I rejoice in your deliverance.</p> <p>2 There is no Holy One like Yahweh,<br/>(indeed there is none but you)<br/>no Rock like our God.</p> <p>3 Do not keep talking so proudly,<br/>let no arrogance come from your mouth.<br/>For Yahweh is an all-knowing God<br/>and by him actions are weighed.</p> <p>4 The bows of the mighty are broken<br/>but the feeble are girded with strength.</p> <p>5 The fully fed are hiring themselves out for bread<br/>but the hungry need labour no more;</p> |
|---|--|

### 1 SAMUEL 2

- 1 In the 3<sup>rd</sup> line, the NJB & NRSV, following the LXX (ἐν θεῷ μου), have 'in my God' in place of 'in Yahweh', here following the MT & NETB. The NRSV, following 4QSam<sup>a</sup>, has 'my victory' in place of 'your deliverance', here following the MT & NJB.
- 2 For the last line, the LXX has 'there is no holy one like you' (οὐκ ἔστιν ἅγιος πλὴν σοῦ). The term translated 'rock' refers to a rocky cliff where one can seek refuge from enemies; here, the metaphor depicts God as a protector of his people.
- 3 The *Ketiv* opens the last line with 'and not' (ולא) in place of 'and by him', here following the *Qere* (ולו).
- 4 The NJB has 'bow' in place of 'bows', here following the NRSV.
- 5 For the 2<sup>nd</sup> line, the NRSV has 'but those who were hungry are fat with spoil'; the meaning of the Hebrew is uncertain.

עֲדַעֲקָרָה יִלְדָה שִׁבְעָה  
 וְרַבַּת בָּנִים אִמְלֵלָה:  
 יְהוָה מִמִּית וּמְחִיֵּה  
 מוֹרִיד שְׁאוֹל וַיַּעַל:  
 יְהוָה מוֹרִישׁ וּמַעֲשִׂיר  
 מִשְׁפִּיל אֶף־מְרוֹמָם:  
 מִקִּים מַעְפָּר דָּל  
 מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן  
 לְהוֹשִׁיב עִם־נְדִיבִים  
 וְכִסֵּא כְבוֹד יִנְחֵלֵם  
 כִּי לַיהוָה מְצַקֵּי אֲרֶץ  
 וַיִּשֶׁת עֲלֵיהֶם תִּבְלָה:  
 רִגְלֵי חֲסִידוֹ יִשְׁמֹר  
 וְרָשָׁעִים בַּחֹשֶׁךְ יִדָּמוּ  
 כִּי־לֹא בִכַח יִגְבֹּר־אִישׁ:  
 יְהוָה יַחַתּוּ מְרִיבֵו  
 עֲלוֹ בַשָּׁמַיִם יִרְעֹם

the barren woman bears sevenfold  
 but the mother of many is left desolate.

- 6 Yahweh gives death and life,  
brings down to Sheol, and draws up;
- 7 Yahweh makes poor and makes rich;  
he humbles and he also exalts.
- 8 He raises the poor from the dust;  
he lifts the needy from the dunghill  
to give them a place with princes,  
and to assign them a seat of honour.  
For, to Yahweh belong the pillars of the earth;  
on these, he has poised the world.
- 9 He safeguards the steps of his faithful  
but the wicked vanish in darkness  
(for human strength can win no victory).
- 10 The enemies of Yahweh are shattered,  
the Most High thunders in the heavens.

6 'Life' may refer to birth rather than to resurrection from the dead; likewise, the next line may refer to deep trouble or desperate injuries and recovery from them. 'Sheol' (שְׁאוֹל) was the place of the dead under the earth, like Hades among the Greeks (Is 14:9-21); but the term is sometimes used of conditions near death (Ps 86:13, 88:3-7).

7 The NJB omits the 2<sup>nd</sup> occurrence of 'makes' in the 1<sup>st</sup> line.

8 After the 4<sup>th</sup> line, the LXX inserts, "He grants the vow of the one who vows and blesses the years of the just."

9 The idea that the good would prosper and the wicked suffer ill fortune in this world was widespread in the post-Exilic period (see Pr 3:9-10, 5:22-23); the books of Job and Ecclesiastes are protests against this view of life.

10 'The Most High' is a conjectural translation ('Elyon'); the MT has 'against him he thunders'. For God as the final judge of all, see Ps 98:9.

יְהוָה יִדִין אֶפְסֵי־אָרֶץ  
וַיִּתֶּן־עֹז לְמַלְכּוֹ וַיְרַם קֶרֶן מְשִׁיחוֹ:

{פ}

Yahweh judges the ends of the earth;

he endows his king with power and strengthens his Anointed.

י<sup>א</sup> וַיֵּלֶךְ אֶלְקָנָה הַרְמַתָּה עַל־בֵּיתוֹ וְהַנְּעָר הָיָה  
מְשָׁרֵת אֶת־יְהוָה אֶת־פָּנָיו עָלָיו הַכֹּהֵן: י<sup>ב</sup> וּבְנֵי עָלָיו  
בְּנֵי בְלִיעַל לֹא יָדְעוּ אֶת־יְהוָה: י<sup>ג</sup> וּמִשְׁפַּט הַכֹּהֲנִים  
אֶת־הָעַם כָּל־אִישׁ זָבַח זָבַח וּבָא גַעַר הַכֹּהֵן כְּבִשְׁל  
הַבָּשָׂר וְהַמְזֹלֵג שְׁלֹשׁ הַשָּׁנִים בַּיָּדוֹ: י<sup>ד</sup> וְהִכָּה בַכַּיִזָּר  
אוֹ בַדּוֹד אוֹ בַקְלָחַת אוֹ בַפְּרוֹר כֹּל אֲשֶׁר יַעֲלֶה  
הַמְזֹלֵג יִקַּח הַכֹּהֵן בּוֹ כִּכָּה יַעֲשׂוּ לְכָל־יִשְׂרָאֵל  
הַבָּאִים שָׁם בְּשִׁלָּה: י<sup>ט</sup> גַּם בְּטָרִם יִקְטְרוּן אֶת־  
הַחֵלֶב וּבָא גַעַר הַכֹּהֵן וְאָמַר לְאִישׁ הַזֹּבֵחַ תִּנְהַ  
בְּשָׂר לְצִלוֹת לַכֹּהֵן וְלֹא־יִקַּח מִמֶּךָ בְּשָׂר מִבְּשָׂל כִּי  
אִם־חַי: י<sup>ט</sup> וַיֹּאמֶר אֵלָיו הָאִישׁ קֶטֶר יִקְטְרוּן כִּי־זֶם  
הַחֵלֶב וְקַח־לְךָ כַּאֲשֶׁר תִּאֻוֶּה נִפְשֶׁךָ וְאָמַר | לֹא לוֹ  
כִּי עַתָּה תִּתֶּן וְאִם־לֹא לִקְחָתִי בַחֲזָקָה: י<sup>ז</sup> וְתַהֲי  
חֲטָאת הַנְּעָרִים גְּדוֹלָה מְאֹד אֶת־פָּנָיו יְהוָה כִּי נֶאֱצַו

<sup>11</sup> Then Elkanah left for Ramah but the boy stayed to minister to Yahweh in the presence of Eli the priest. <sup>12</sup> Now the sons of Eli were scoundrels; they cared nothing for Yahweh <sup>13</sup> or the duties of the priests to the people. When a man offered a sacrifice, the priest's servant would come with a three-pronged fork in his hand while the meat was cooking; <sup>14</sup> he would thrust this into cauldron or pan, or dish or pot, and the priest claimed for his own whatever the fork brought up. This is what they did at Shiloh to all the Israelites who came there. <sup>15</sup> The priest's servant would even come up before the fat had been burnt and say to the man who was making the sacrifice, "Give the priest meat for him to roast. He will not take boiled meat from you, but raw." <sup>16</sup> Then if the man replied, "Let them first burn the fat and then take whatever you wish," he would say, "No! You must give it now or I will take it by force." <sup>17</sup> This sin of the young men was very great in the sight of Yahweh, because they

<sup>11</sup> In place of 'Elkanah left', here following the MT & NRSV, the NJB has 'she left'; the LXX has 'they left' (*ἀπῆλθον*).

<sup>12</sup> The literal translation of 'scoundrels' is 'sons of worthlessness'.

<sup>13</sup> Eli's sons ignore the regulations governing the priest's share (see Lv 7:28ff, Nb 18:8ff, Dt 18:3-4).

<sup>14</sup> For the last sentence, here following the NRSV, the NJB reads, "They behaved thus with all the Israelites who came there to Shiloh."

<sup>15</sup> The literal translation of 'raw' is 'living'.

<sup>16</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>17</sup> The LXX & 4QSam<sup>a</sup> lack 'they' (literally, 'the men').

הָאֲנָשִׁים אֶת מִנְחַת יְהוָה: י<sup>י</sup> וּשְׂמוּאֵל מִשְׂרַת אֶת־  
פָּנָי יְהוָה נָעַר חֲגוּר אֶפֹּד בַּד: י<sup>ט</sup> וּמַעֲלִיל קֶטֶן  
תַּעֲשֶׂה־לּוֹ אִמּוֹ וְהֵעֲלִתָהּ לוֹ מִיָּמִים | יְמִימָה  
בְּעֹלוֹתָהּ אֶת־אִשָּׁה לְזִבְחַת אֶת־זִבְחַת הַיָּמִים:  
כ<sup>י</sup> וּבִרְךָ עָלַי אֶת־אֱלֹקֵיךָ וְאֶת־אִשְׁתִּי וְאָמַר יְשֵׁם  
יְהוָה לְךָ זֶרַע מִן־הָאִשָּׁה הַזֹּאת תַּחַת הַשָּׂאֵלָה  
אֲשֶׁר שָׂאֵל לַיהוָה וְהָלַכְוּ לְמִקְוָמוֹ: כֵּא<sup>כ</sup> כִּי־פָקַד יְהוָה  
אֶת־חַנָּה וְתָהָר וְתָלַד שְׁלֹשֶׁה־בָנִים וּשְׁתֵּי בָנוֹת  
וַיִּגְדֵּל הַנָּעַר שְׂמוּאֵל עִם־יְהוָה: {ס}

כב<sup>ב</sup> וְעַלִּי זָקֵן מְאֹד וּשְׁמַע אֶת כָּל־אֲשֶׁר יַעֲשׂוּן בָּנָי  
לְכָל־יִשְׂרָאֵל וְאֵת אֲשֶׁר־יִשְׁכַּבּוּן אֶת־הַנְּשִׁים  
הַצְּבָאוֹת פֶּתַח אֹהֶל מוֹעֵד: כג<sup>ג</sup> וַיֹּאמֶר לָהֶם לָמָּה  
תַּעֲשׂוּן כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי שֹׁמֵעַ אֶת־  
דְּבָרֵיכֶם רָעִים מֵאֵת כָּל־הָעָם אֱלֹהֵי: כד<sup>ד</sup> אֵל בְּנֵי כִּי  
לוֹא־טוֹבָה הַשְּׁמַעָה אֲשֶׁר אָנֹכִי שֹׁמֵעַ מֵעַבְרִים

treated the offering made to Yahweh with contempt. <sup>18</sup> Samuel was in the service of Yahweh; a boy wearing a linen ephod. <sup>19</sup> His mother used to make him a little tunic which she brought him each year when she came up with her husband to offer the yearly sacrifice. <sup>20</sup> Then Eli would bless Elkanah and his wife and say, “May Yahweh give you children by this woman for the gift she has made to Yahweh;” and then they would go home. <sup>21</sup> Yahweh visited Hannah; she conceived and gave birth to three sons and two daughters. Meanwhile the boy Samuel grew up in the presence of Yahweh.

<sup>22</sup> Though now very old, Eli came to hear of everything that his sons were doing to all the people of Israel, and how they lay with the women who served at the entrance to the Tent of Meeting. <sup>23</sup> He said to them, “Why do you do these wicked things, behaving as all these people say you are? <sup>24</sup> No, my sons; it is not a good report that I hear the people of Yahweh spreading abroad. <sup>25</sup> If man sins against man, God will be the

<sup>18</sup> The ‘ephod’ (אֶפֹּד) was a priestly vestment (see 22:18, 2S 6:14); it is to be distinguished from the instrument of divination, also called ‘ephod’ (see #28). On the High Priest’s ephod, see #Ex 28:6.

<sup>19</sup> The literal translation of ‘each year’ is ‘regular intervals’.

<sup>20</sup> ‘The gift she has made to’ follows the LXX (ἀντι τοῦ χρέους, οὐ ἔχρησας); the MT has ‘for the petition she asked of’.

<sup>21</sup> At the beginning of this verse, the MT has ‘when’ and the LXX has ‘and’.

<sup>22</sup> The NJB, following the LXX, lacks ‘and how they lay with the women who served at the entrance to the Tent of Meeting’ (a footnote therein explains it as a gloss suggested by Ex 38:8.) There does seem to be an error here, as the Sanctuary at Shiloh was a building, not a tent.

<sup>23</sup> For ‘these people’, the LXX has ‘people of the LORD’ (λαοῦ κυρίου), perhaps through the influence of the final phrase of v. 24.

<sup>24</sup> The NJB reads only: “No my sons! The reports I hear are not good...”

<sup>25</sup> As elsewhere in the Bible (Ex 4:21, Jos 11:20, Is 6:9–10, etc.), the ‘hardening’ of the sinner is attributed to Yahweh as its ultimate cause.

עַם־יְהוָה: כִּי אִם־יַחְטָא אִישׁ לְאִישׁ וּפְלָלוּ אֱלֹהִים  
וְאִם לִיהוָה יַחְטָא־אִישׁ מִי יִתְפַּלֵּל־לוֹ וְלֹא יִשְׁמְעוּ  
לְקוֹל אָבִיהֶם בְּיַחְפֹּץ יְהוָה לְהַמִּיתָם: כִּי וְהַנְּעָר  
שָׁמוּאֵל הִלְךָ וְגָדַל וְטוֹב גַּם עִם־יְהוָה וְגַם עִם־  
אֲנָשִׁים: {פ}

כִּי וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר אֵלָיו כֹּה אָמַר  
יְהוָה הַנְּגַלְתָּה נְגַלְתִּי אֶל־בֵּית אָבִיךָ בְּהִיוֹתְךָ  
בְּמִצְרַיִם לְבֵית פַּרְעֹה: כִּי וּבָחַר אֲתוֹ מִכָּל־שְׁבֵטֵי  
יִשְׂרָאֵל לִי לְכַהֵן לְעֹלוֹת עַל־מִזְבְּחֵי לְהַקְטִיר  
קְטֹרֶת לְשֵׁאת אִפּוֹד לְפָנַי וְאֶתְנַה לְבֵית אָבִיךָ אֶת־  
כָּל־אֲשֵׁי בְנֵי יִשְׂרָאֵל: כִּט לָמָּה תִבְעֲטוּ בְּזִבְחֵי  
וּבְמִנְחֹתַי אֲשֶׁר צִוִּיתִי מֵעוֹן וּתְכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי  
לְהַבְרִיאֲכֶם מֵרֵאשִׁית כָּל־מִנְחַת יִשְׂרָאֵל לְעַמִּי:  
לִלְכֹן נְאֻם־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲמֹר אֲמַרְתִּי בֵּיתְךָ  
וּבֵית אָבִיךָ יִתְהַלְכוּ לְפָנַי עַד־עוֹלָם וְעַתָּה נְאֻם־  
יְהוָה חָלִילָה לִּי כִּי־מְכַבְּדִי אֶכְבֵּד וּבְזִי יִקְלוּ:

arbiter, but if he sins against Yahweh, who will intercede for him?" However, they did not listen to their father's words, for Yahweh was determined to bring them to their deaths. <sup>26</sup> Meanwhile the boy Samuel went on growing in stature and in favour both with Yahweh and with men.

<sup>27</sup> A man of God came to Eli and said to him, "Yahweh says this, "Did I reveal myself to your father's House when they were in Egypt, in the house of Pharaoh? <sup>28</sup> I chose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to carry the ephod; and, to your father's house, I gave all the burnt offerings of the sons of Israel. <sup>29</sup> Why do you scorn the sacrifice and the offering I have ordered, honouring your sons more than me, fattening yourselves on the best part of all the offerings of my people Israel?" <sup>30</sup> So, Yahweh the God of Israel says: "I said that your House and your father's House would walk before me forever." But now Yahweh says, "Far be it from me, for those who honour me I will honour, and those who despise me will be objects

<sup>26</sup> In place of 'growing in stature', here following the NJB, NETB has 'growing up'.

<sup>27</sup> The NRSV, following the LXX (Ἀποκαλυφθεὶς ἀπεκαλύφθη, literally, 'in revealing I revealed') has 'I revealed' in place of 'did I reveal', here following the MT. The NJB & NRSV, following the LXX (δούλων), insert 'slaves' before 'in the house of Pharaoh'; here, we follow the MT.

<sup>28</sup> The 'ephod' mentioned here was not a vestment worn, like that of v. 18, but something that is 'carried' or 'fetched' (14:3, 23:6, 30:7) and holds the sacred lots by which Yahweh is consulted (14:18ff, 23:9ff, 30:7-8, see #14:4). It first appears in the period of the Judges (Jg 17:5, 18:14ff) but it is not mentioned in post-Davidic narratives (apart from one allusion on Ho 3:4). Gideon's ephod (Jg 8:26ff) is censured as idolatrous.

<sup>29</sup> The literal translation of 'scorn' (here following NETB) is 'kick'; the NJB & NRSV, following the LXX (ἐπέβλεψας ἐπὶ ... ἀναιδεῖ ὀφθαλμῶν), replace the verb with 'look with greedy eye(s) on'.

<sup>30</sup> The text and meaning of this verse, and v. 32, are uncertain.

לֹא הִנֵּה יָמִים בָּאִים וְגִדַּעְתִּי אֶת־זֶרַעְךָ וְאֶת־זֶרַע  
 בֵּית אָבִיךָ מִהַיּוֹת זָקֵן בְּבֵיתְךָ: <sup>ל</sup>בְּ וְהִבְטַתְּ צַר מֵעוֹן  
 בְּכֹל אֲשֶׁר־יִיטִיב אֶת־יִשְׂרָאֵל וְלֹא־יִהְיֶה זָקֵן  
 בְּבֵיתְךָ כָּל־הַיָּמִים: <sup>לג</sup> וְאִישׁ לֹא־אֶכְרִית לְךָ מֵעַם  
 מִזְבַּחִי לְכָלֹת אֶת־עֵינֶיךָ וְלֹא־דִיב אֶת־נַפְשְׁךָ וְכָל־  
 מִרְבֵּית בֵּיתְךָ יָמוּתוּ אֲנָשִׁים: <sup>לד</sup> וְזֶה־לְךָ הָאוֹת  
 אֲשֶׁר יָבֹא אֶל־שְׁנֵי בָנֶיךָ אֶל־חֲפְנֵי וּפִינְחָס בְּיוֹם  
 אֶחָד יָמוּתוּ שְׁנֵיהֶם: <sup>לה</sup> וְהִקִּימְתִי לִי כֹהֵן נֶאֱמָן  
 כְּאֲשֶׁר בְּלִבִּי וּבְנַפְשִׁי יַעֲשֶׂה וּבְגִיתִי לוֹ בֵּית נֶאֱמָן  
 וְהִתְהַלֵּךְ לִפְנֵי־מִשְׁחִי כָּל־הַיָּמִים: <sup>לו</sup> וְהָיָה כָּל־  
 הַנוֹתָר בְּבֵיתְךָ יָבֹא לְהִשְׁתַּחֲוֹת לוֹ לְאֶגּוֹרֵת כֶּסֶף  
 וְכִכְר־לֶחֶם וְאָמַר סָפְחָנִי נָא אֶל־אֶחָת הַכְּהֹנֹת  
 לְאֹכַל פַּת־לֶחֶם: {פ}

of contempt. <sup>31</sup> Behold, the days are coming when I will break your strength and the strength of your father's House, until there is not one old man left in your House. <sup>32</sup> You will see trouble in my dwelling place! Israel will experience blessings, but there shall be not one old man left in your House forever. <sup>33</sup> One of you I will keep at my altar for your eyes to weep and your soul to grieve, but the bulk of your House shall die young. <sup>34</sup> The fate of your two sons Hophni and Phinehas shall be a sign for you: both shall die on the same day. <sup>35</sup> I will raise up a faithful priest for myself; he shall do what is in my heart and soul. I will build him a secure House and he will walk in the presence of my anointed forever. <sup>36</sup> All that survive of your House will come and beg him for a silver piece or a loaf of bread and say: Please give me some priestly task, so that I can have a scrap of bread to eat."

<sup>31</sup> The literal translation of 'strength' is 'arm', which symbolises strength and activity.

<sup>32</sup> For the 1<sup>st</sup> part of this verse, the NRSV ("Then in distress you will look with greedy eye on all the prosperity that shall be bestowed upon Israel,") and NJB ("Then, like an envious enemy, you will look on all the good that I shall do to Israel,") follow the LXX; here, we follow the MT & NETB.

<sup>33</sup> The end of this verse is difficult: the MT literally says 'they will die (as) men'; apparently, the meaning is that they will be cut off in the prime of their life without reaching old age. The LXX (ῥομφαίᾱ) and 4QSam<sup>a</sup>, however, have the additional word 'sword' (giving 'they will die by the sword'); this is an easier reading (cf. NJB, NRSV, NAB, NRSV, TEV, CEV, NLT) but that fact is not in favour of its originality.

<sup>34</sup> Literally translated, this verse opens, "and this to you the sign which will come to both of your sons."

<sup>35</sup> The 'faithful priest' is Zadok (2S 8:17, 15:24, 1K 1:8, 2:35).

<sup>36</sup> After 'beg him', the NJB adds 'on their knees'; the MT reads 'bow before him'.

## שמואל א פרק ג

א והנער שמואל משרת את יהוה לפני עלי ודבר-  
יהוה היה יקר בימים ההם אין חזון נפרץ: {ס}  
ב ויהי ביום ההוא ועלי שכב במקומו ועינו החלו  
כהות לא יוכל לראות: וגר אלהים טרם יכבה  
ושמואל שכב בהיכל יהוה אשר-שם ארון  
אלהים: {פ}  
ד ויקרא יהוה אל-שמואל ויאמר הנני: ה וירץ אל-  
עלי ויאמר הנני כי-קראת לי ויאמר לא-קראת  
שוב שכב וילך וישכב: {ס}  
ו ויסף יהוה קרא עוד שמואל ויקם שמואל וילך  
אל-עלי ויאמר הנני כי קראת לי ויאמר לא-  
קראת בני שוב שכב: ז ושמואל טרם ידע את-  
יהוה וטרם יגלה אליו דבר-יהוה: ח ויסף יהוה  
קרא-שמואל בשלישת ויקם וילך אל-עלי ויאמר  
הנני כי קראת לי ויבן עלי כי יהוה קרא לנער:

## 1 SAMUEL 3

1 Now the boy Samuel was ministering to Yahweh under Eli; it was rare for Yahweh to speak in those days; visions were uncommon.  
2 At that time, Eli was lying down in his room; his eyes were beginning to grow dim and he could no longer see. 3 The lamp of God had not yet gone out and Samuel was lying down in the Temple of Yahweh where the Ark of God was.  
4 Then Yahweh called, "Samuel! Samuel!" He said, "Here I am." 5 Then he ran to Eli and said, "Here I am! For, you called me." He said, "I did not call. Go back and lie down." So, he went and lay down.  
6 Again, Yahweh called, "Samuel! Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." He said, "I did not call you, my son; go back and lie down." 7 Now Samuel did not yet know Yahweh and the word of Yahweh had not yet been revealed to him.  
8 Then Yahweh called Samuel a third time. He got up and went to Eli, and said, "Here I am, for you called me." Eli then understood that it was

### 1 SAMUEL 3

- 1 The NJB has 'in the presence of' in place of 'under', here following the NRSV; literally translated, the MT reads 'before'.
- 2 We here rearrange the order of phrases, following the NJB; the MT has 'his eyes ... no longer see' immediately after 'Eli'.
- 3 The 'lamp of God' burned all night (Ex 27:21); hence, the time was just before dawn.
- 4 The NJB makes this verse a continuation of v. 3, substituting 'when' for 'then'; here, we follow the NRSV (and the paragraph break of the MT).
- 5 The NJB & NETB have 'Eli said' in place of 'he said', here following the MT & NRSV.
- 6 NETB has 'Eli said' in place of 'he said', here following the MT, NJB & NRSV.
- 7 This verse highlights the 'novice' nature of Samuel and the nature of his prophetic calling.
- 8 The NJB lacks 'Samuel', here following the MT, NRSV & NETB.

ט וַיֹּאמֶר עָלַי לְשִׁמוּאֵל לֵךְ | שִׁכַב וְהָיָה אִם־יִקְרָא  
 אֵלַיךָ וְאָמַרְתָּ דְבַר יְהוָה כִּי שָׁמַעַ עַבְדְּךָ וַיֵּלֶךְ  
 שִׁמוּאֵל וַיִּשְׁכַּב בְּמִקְוָמוֹ: וַיָּבֹא יְהוָה וַיִּתְיַצֵּב  
 וַיִּקְרָא כַפְּעִם־בַּפְּעַם שִׁמוּאֵל | שִׁמוּאֵל וַיֹּאמֶר  
 שִׁמוּאֵל דְּבַר כִּי שָׁמַעַ עַבְדְּךָ: {פ}

יא וַיֹּאמֶר יְהוָה אֶל־שִׁמוּאֵל הֲנֵה אָנֹכִי עֹשֶׂה דְבַר  
 בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שָׁמְעוֹ תִצְלִינָה שְׁתֵּי אָזְנוֹ:  
 יב בַּיּוֹם הַהוּא אֶקְרָא אֶל־עָלַי אֵת כָּל־אֲשֶׁר דִּבַּרְתִּי  
 אֶל־בֵּיתוֹ הַחַל וְכֹלָה: יג וְהִגַּדְתִּי לוֹ כִּי־שָׁפַט אָנֹכִי  
 אֶת־בֵּיתוֹ עַד־עוֹלָם בַּעֲוֹן אֲשֶׁר־יָדַע כִּי־מִקְלָלִים  
 לָהֶם בָּנָיו וְלֹא כָהָה בָּם: יד וְלֹכֵן נִשְׁבַּעְתִּי לְבַיִת עָלַי  
 אִם־יִתְכַפֵּר עֲוֹן בַּיִת־עָלַי בְּזִבְחַ וּבִמְנַחַח עַד־עוֹלָם:  
 טו וַיִּשְׁכַּב שִׁמוּאֵל עַד־הַבֹּקֶר וַיִּפְתַּח אֶת־דַּלְתוֹת  
 בַּיִת־יְהוָה וּשְׁמוּאֵל יָרָא מֵהִגִּיד אֶת־הַמְּרָאָה אֶל־  
 עָלַי: טז וַיִּקְרָא עָלַי אֶת־שִׁמוּאֵל וַיֹּאמֶר שִׁמוּאֵל בְּנִי

Yahweh who was calling the boy<sup>9</sup> and he said to Samuel, “Go, lie down; and, if he calls say, “Speak, Yahweh, your servant is listening.”” So, Samuel went and lay down in his place.<sup>10</sup> Yahweh then came and stood by, calling as he had done before, “Samuel! Samuel!” Samuel answered, “Speak, for your servant is listening.”

<sup>11</sup> Then Yahweh said to Samuel, “See, I am about to do such a thing in Israel that will make both ears of anyone who hears of it ring.<sup>12</sup> On that day, I will carry out against Eli everything I have spoken of concerning his House, from beginning to end.<sup>13</sup> For, I have told him that I about to punish his House forever because he has known that his sons have been blaspheming God, yet he has not corrected them.<sup>14</sup> Therefore – I have sworn it to the House of Eli – the guilt of the House of Eli shall never be forgiven, by neither sacrifice nor offering.”<sup>15</sup> Then Samuel lay still until the morning, when he opened the doors of Yahweh’s Temple. But Samuel was afraid to tell the vision to Eli.<sup>16</sup> However, Eli called Samuel

<sup>9</sup> In place of ‘he calls’, here following the NRSV, the NJB has ‘someone calls’.

<sup>10</sup> In Samuel’s reply, the NJB adds ‘Yahweh’ after ‘speak’ (cf. Eli’s instructions in v. 9).

<sup>11</sup> Vv. 11–14 are connected with 2:27–36. God chastens as well as offering salvation.

<sup>12</sup> This verse was probably added after 2:27–36 had been inserted.

<sup>13</sup> The NJB opens with ‘You are to tell him’ in place of ‘For, I have told him’; וְהִגַּדְתִּי לוֹ is a Hiphil perfect 1PS and the conjunction should be understood as ו consecutive (‘I will say to him’). However, the future reference makes more sense if Samuel is the subject, which would require dropping the final ו and reading the 2MS (וְהִגַּדְתָּ). This reading has been adopted in a number of translations; the alternative (as followed here) is to understand the MT to mean ‘I said to him’; but, for, this we would expect the preterite with ו consecutive.

<sup>14</sup> The NJB has ‘I swear’ in place of ‘I have sworn’, here following the NRSV & NETB.

<sup>15</sup> The NJB opens with ‘He was’ in place of ‘But Samuel was’, here following the MT & NRSV.

<sup>16</sup> The NJB has ‘called him’ in place of ‘called Samuel’, here following the MT & NRSV.

וַיֹּאמֶר הַנְּנִי: "וַיֹּאמֶר מֶה הַדְּבָר אֲשֶׁר דִּבֶּר אֵלַיךָ  
 אֲלֵ-נָא תִכְחַד מִמֶּנִּי כֹה יַעֲשֶׂה-לְךָ אֱלֹהִים וְכֹה  
 יוֹסִיף אֶסְתַּכְחַד מִמֶּנִּי דְבַר מְכַל-הַדְּבָר אֲשֶׁר-  
 דִּבֶּר אֵלַיךָ: "וַיַּגְדֵּלֹ שְׁמוּאֵל אֶת-כָּל-הַדְּבָרִים  
 וְלֹא כֶחֶד מִמֶּנּוּ וַיֹּאמֶר יְהוָה הוּא הַטּוֹב בְּעֵינָיו  
 יַעֲשֶׂה: {פ}

י<sup>ט</sup> וַיִּגְדַּל שְׁמוּאֵל וַיהוָה הָיָה עִמּוֹ וְלֹא-הָפִיל מִכָּל-  
 דְּבָרָיו אַרְצָה: כ<sup>ו</sup> וַיֵּדַע כָּל-יִשְׂרָאֵל מִדָּן וְעַד-בְּאֵר  
 שֶׁבַע כִּי נֶאֱמַן שְׁמוּאֵל לְנַבִּיא לַיהוָה: {ס}  
 כ<sup>א</sup> וַיֹּסֶף יְהוָה לְהִרְאֶה בְּשִׁלָּה בְּיַגְלָה יְהוָה אֶל-  
 שְׁמוּאֵל בְּשִׁלּוֹ בְּדַבַּר יְהוָה: {פ}

and said, "Samuel, my son." "Here I am," he answered. <sup>17</sup> Eli asked, "What was it that he told you? Do not hide it from me. May God do this to you, and more, if you keep back anything of all that he said to you." <sup>18</sup> Therefore, Samuel then told him everything, keeping nothing back from him. Eli said, "He is Yahweh; let him do what seems good in his eyes."

<sup>19</sup> Samuel grew up and Yahweh was with him and let no word of his fall to the ground. <sup>20</sup> All Israel from Dan to Beersheba came to know that Samuel was a trustworthy prophet of Yahweh.

<sup>21</sup> Yahweh continued to appear in Shiloh, for he revealed himself to Samuel in the word of Yahweh.

<sup>17</sup> The verbal forms in Eli's pronouncement are imperfects, not jussives, but the statement has the force of a curse or warning.

<sup>18</sup> The MT has 'he said' in place of 'Eli said', here following the NJB, NRSV & NETB.

<sup>19</sup> The phrase 'let no word fall to the ground' probably means that no prophecy of his was unfulfilled.

<sup>20</sup> The phrase 'from Dan to Beersheba' is a common phrase used to mean 'from one end to the other'.

<sup>21</sup> After 'Samuel', the LXX has a lengthy addition:

καὶ ἐπιστεύθη Σαμουηλ προφήτης γενέσθαι τῷ κυρίῳ εἰς πάντα Ἰσραηλ ἀπ' ἄκρων τῆς γῆς καὶ ἕως ἄκρων. καὶ Ἡλὶ πρεσβύτης σφόδρα, καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο καὶ πονηρὰ ἢ ὁδὸς αὐτῶν ἐνώπιον κυρίου.

and Samuel was acknowledged to be a prophet of the Lord in all Israel, from one end to the other. And Eli was very old; and, as for his sons, their way kept getting worse and worse before the Lord.

The Hebraic nature of the Greek syntax used here suggests that the LXX translator was accurately rendering a Hebrew variant and not simply expanding the text on his own initiative; unfortunately, only the 1<sup>st</sup> few words of this verse can be read from 4QSam<sup>a</sup>.

## שמואל א פרק ד

א ויהי דבר־שמואל לכל־ישראל ויצא ישראל לקראת פלשתים למלחמה ויחנו על־האבן העזר ופלשתים חנו באפק: ב ויערכו פלשתים לקראת ישראל ותטש המלחמה וינגף ישראל לפני פלשתים ויכו במערכה בשדה כארבעת אלפים איש: ג ויבא העם אל־המחנה ויאמרו זקני ישראל למה נגפנו יהוה היום לפני פלשתים נקחה אלינו משלה את־ארון ברית יהוה ויבא בקרבנו וישענו מכף איבינו: ד וישלח העם שלה וישאו משם את ארון ברית־יהוה צבאות ישב הכרבים ושם שני בני־עלי עם־ארון ברית האלהים חפני ופינחס: ה ויהי כבוא ארון ברית־יהוה אל־המחנה וירעו כל־ישראל תרועה גדולה ותהם הארץ: ו וישמעו פלשתים את־קול התרועה ויאמרו מה קול התרועה הגדולה הזאת במחנה העברים וידעו כי ארון יהוה בא אל־המחנה: ז ויראו הפלשתים

## 1 SAMUEL 4

<sup>1</sup> The word of Samuel came to all Israel. Then the Israelites went out to fight against the Philistines, encamping near Ebenezer while the Philistines were encamped at Aphek. <sup>2</sup> The Philistines drew up their battle line against Israel, battle was joined, and the Philistines defeated Israel; they killed about four thousand of their army on the field of battle. <sup>3</sup> The troops returned to the camp and the elders of Israel said, "Why has Yahweh allowed us to be defeated today by the Philistines? Let us fetch the Ark of the Covenant of Yahweh from Shiloh so that it may come among us and rescue us from the power of our enemies." <sup>4</sup> So, the troops sent to Shiloh and brought away the Ark of the Covenant of Yahweh Sabaoth, who is enthroned on the cherubim. The two sons of Eli, Hophni and Phinehas, came with the Ark of the Covenant. <sup>5</sup> When the Ark of the Covenant of Yahweh arrived in the camp, all Israel gave a great shout so the earth resounded. <sup>6</sup> When the Philistines heard the noise of the shouting, they said, "What can this great shouting in the Hebrew camp mean?" When they realised that the Ark of Yahweh had

### 1 SAMUEL 4

- <sup>1</sup> After 'Israel', the NJB adds the following sentence (see #3:21): "By then, Eli was very old and his sons persisted in their wicked behaviour towards Yahweh;" here, we follow the MT & NRSV. 'Aphek' (אפק) was a little to the north of Philistine territory.
- <sup>2</sup> The NJB has 'the fighting was fierce' in place of 'battle was joined', here following the NRSV; the meaning of the Hebrew is uncertain.
- <sup>3</sup> The NJB reads 'Ark of God' in place of 'Ark of the Covenant of Yahweh' (as similarly in vv. 4 and 5).
- <sup>4</sup> See #1:3. At Shiloh, as in the Temple at Jerusalem (1K 8:6), the 'cherubim' and the Ark formed the 'throne' for the invisible presence of Yahweh.
- <sup>5</sup> This sacred war cry is part of the Ark ritual (see #Nb 10:5).
- <sup>6</sup> The word, 'Hebrew', in the early parts of the Bible is nearly always used by non-Israelites as a term of contempt (cf. Gn 39:14, 43:32).

כִּי אָמְרוּ בָּא אֱלֹהִים אֶל־הַמַּחֲנֶה וַיֹּאמְרוּ אֹי לָנוּ  
כִּי לֹא הִיְתָה כְּזֹאת אֶתְמוֹל שְׁלֹשׁ: <sup>ח</sup> אֹי לָנוּ מִי  
יִצִּילֵנוּ מִיַּד הָאֱלֹהִים הָאֲדִירִים הָאֵלֶּה אֵלֶּה הֵם  
הָאֱלֹהִים הַמַּכִּים אֶת־מִצְרַיִם בְּכָל־מַכָּה בַּמִּדְבָּר:  
<sup>ט</sup> הַתְּחַזְּקוּ וְהִיוּ לְאֲנָשִׁים פְּלִשְׁתִּים פֶּן תַּעֲבֹדוּ  
לְעִבְרִים כַּאֲשֶׁר עֲבָדוּ לָכֶם וְהִיִּיתֶם לְאֲנָשִׁים  
וְנִלְחַמְתֶּם: <sup>י</sup> וַיִּלַּחֲמוּ פְּלִשְׁתִּים וַיִּנְגַּף יִשְׂרָאֵל וַיִּנְסוּ  
אִישׁ לְאֹהֲלָיו וַתְּהִי הַמַּכָּה גְדוֹלָה מְאֹד וַיִּפְּלוּ  
מִיִּשְׂרָאֵל שְׁלֹשִׁים אָלֶף רַגְלִי: <sup>יא</sup> וְאַרְזֹן אֱלֹהִים  
נִלְקַח וּשְׁנֵי בְנֵי־עֲלִי מָתוּ חֲפָנִי וּפִינְחָס:

<sup>יב</sup> וַיֵּרָץ אִישׁ־בְּנִימֵן מֵהַמַּעֲרָכָה וַיָּבֵא שְׁלָה בַּיּוֹם  
הַהוּא וּמַדְיֹו קָרְעִים וְאַדְמָה עַל־רֹאשׁוֹ: <sup>יג</sup> וַיָּבֹאוּ  
וְהָיָה עָלָיו יֹשֵׁב עַל־הַכֶּסֶּא יָד יָד דָּרָךְ מִצִּפָּה כִּי־  
הָיָה לְבוֹ חָרָד עַל אֲרוֹן הָאֱלֹהִים וְהָאִישׁ בָּא לְהַגִּיד  
בְּעִיר וַתִּזְעַק כָּל־הָעִיר: <sup>יד</sup> וַיִּשְׁמַע עָלָיו אֶת־קוֹל

come into the camp, <sup>7</sup> the Philistines were afraid; and they said, “Gods have come to the camp.” “Alas!” they cried, “This has never happened before. <sup>8</sup> Alas! Who will save us from the power of these mighty gods? These gods struck down Egypt with every kind of plague! <sup>9</sup> Take courage and be men, O Philistines, or you will become slaves to the Hebrews, as they have been slaves to you. Be men and fight.” <sup>10</sup> Therefore, the Philistines joined battle and Israel was defeated, each man fleeing to his tent. The slaughter was great indeed, and there fell of Israel thirty thousand foot soldiers. <sup>11</sup> The Ark of God was captured too, and the two sons of Eli died, Hophni and Phinehas.

<sup>12</sup> A Benjaminite ran from the battle line, reaching Shiloh that same day, with his clothes torn and with dust on his head. <sup>13</sup> When he arrived in Shiloh, Eli was sitting in his chair watching by the side of the road, for his heart was trembling about the Ark of God. This man, then, came to the town bringing the news, whereupon cries filled the town. <sup>14</sup> When

<sup>7</sup> Even though the verb translated ‘have come’ is singular, the following subject should be taken as plural (‘gods’), as v. 8 indicates; some emend the verb to a plural form.

<sup>8</sup> The NJB has ‘God’ in place of ‘gods’ (twice in this verse), here following the NRSV.

<sup>9</sup> In place of ‘become slaves to’, here following the NJB & NRSV, NETB has ‘end up serving’.

<sup>10</sup> Most ancient documents, biblical and non-biblical, are less exact with regard to numbers than are modern writings.

<sup>11</sup> Thus, the ‘sign’ of 2:34 is given.

<sup>12</sup> An alternative reading for ‘that same day’ is ‘on that day’.

<sup>13</sup> In place of ‘hand’ (יָד), translated here as ‘side’), here following the Qere, the Ketiv has ‘you’ (אַתָּה); the ‘error’ is almost certainly due to orthographic confusion between a *dalet* and a final *kaf*.

<sup>14</sup> The NJB has ‘uproar’ in place of ‘sound of the outcry’, here following the NRSV.

הַצֶּעֶקָה וַיֹּאמֶר מֶה קוֹל הַהֶמּוֹן הַזֶּה וְהָאִישׁ מִהָרֹאשׁ וַיָּבֹא וַיִּגַּד לְעֵלִי: <sup>טו</sup> וְעֵלִי בֶן־תְּשׁוּעִים וְשִׁמְנֵה שָׁנָה וְעֵינָיו קָמָה וְלֹא יָכוֹל לִרְאוֹת: <sup>טז</sup> וַיֹּאמֶר הָאִישׁ אֶל־עֵלִי אֲנֹכִי הֵבֵא מִן־הַמַּעֲרָכָה וְאֲנִי מִן־הַמַּעֲרָכָה נִסְתִּי הַיּוֹם וַיֹּאמֶר מִה־הָיָה הַדָּבָר בְּנִי: <sup>יז</sup> וַיַּעַן הַמַּבְשֵׁר וַיֹּאמֶר נָס יִשְׂרָאֵל לִפְנֵי פְלִשְׁתִּים וְגַם מִגִּפְתָּה גְדוֹלָה הָיְתָה בָעַם וְגַם־שְׁנֵי בְנֵיךָ מָתוּ חֲפָזִי וּפִינְחָס וְאַרְוֹן הָאֱלֹהִים נִלְקָחָה: {פ}

<sup>יח</sup> וַיְהִי כִּהְזָכִירוּ אֶת־אַרְוֹן הָאֱלֹהִים וַיִּפֹּל מֵעַל־הַכִּסֵּא אַחֲרָנִית בְּעַד יַד הַשַּׁעַר וַתִּשָּׁבֵר מִפְּרָקָתוֹ וַיָּמָת כִּי־זָקֵן הָאִישׁ וְכָבֵד וְהוּא שָׁפֵט אֶת־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה: <sup>יט</sup> וְכָלְתָּ אֵשֶׁת־פִּינְחָס הָרָה לֵלֶת וַתִּשְׁמַע אֶת־הַשְּׂמוּעָה אֶל־הַלֶּקַח אַרְוֹן הָאֱלֹהִים וַיִּמַּת חֲמִיָּה וְאִישָׁהּ וַתִּכְרַע וַתֵּלֵד כִּי־נִהְפְּכוּ עָלֶיהָ צָרִיהָ: <sup>כ</sup> וְכַעַת מוֹתָהּ וַתְּדַבְּרָנָה הַנֹּצְבוֹת עָלֶיהָ אֶל־תִּירָאִי כִּי בֶן יִלְדָתָּ וְלֹא עֲנִתָה וְלֹא־שָׁתָה לְבָהּ: <sup>כא</sup> וַתִּקְרָא לְנֶעֱר אֵיכָבֹד לֵאמֹר גָּלָה כְבוֹד

Eli heard the sound of the outcry, he asked, “What does this great uproar mean?” Then the man came quickly and told Eli. <sup>15</sup> Now, Eli was ninety-eight years old; his gaze was fixed, so that he could not see. <sup>16</sup> The man said to Eli, “I have come from the battle. I escaped from the battle-line today.” “My son,” said Eli, “what has happened?” <sup>17</sup> The messenger replied, “Israel has fled before the Philistines; the army has been utterly routed. What is worse, your two sons are dead and the Ark of God has been captured.”

<sup>18</sup> When he mentioned the Ark of God, Eli fell backward off his seat by the gate; his neck was broken and he died, for he was old and heavy. He had judged Israel for forty years. <sup>19</sup> Now his daughter-in-law, the wife of Phinehas, was pregnant and near her time. When she heard that the Ark of God had been captured, and that her father-in-law and husband were dead, she bowed and gave birth, for her labour pains were too much for her. <sup>20</sup> AS she was dying, the women standing round her said, “Do not be afraid; you have given birth to a son.” But she did not answer and took no notice. <sup>21</sup> She named the boy Ichabod, saying, “The glory

<sup>15</sup> The phrase ‘his gaze was fixed’ means that his eyes were set in one direction and did not work.

<sup>16</sup> The NJB, following the LXX (παρεμβολῆς), has ‘camp’ in place of ‘battle’.

<sup>17</sup> NETB has ‘from’ in place of ‘before’, here following the MT, NJB & NRSV.

<sup>18</sup> Eli was not, strictly speaking, one of the Judges of Israel (see footnote to Jg 3:7); ‘forty years’ is a round number used to represent a generation.

<sup>19</sup> In place of ‘were too much for her’, here following NETB, the NJB has ‘came on’ and the NRSV has ‘overwhelmed her’.

<sup>20</sup> The NJB opens with, “When she was at the point of death...” and the NRSV has, “As she was about to die...” here, we follow NETB.

<sup>21</sup> ‘Ichabod’ (אֵיכָבֹד) means, ‘Where is the glory?’, referring to the glory of Yahweh enthroned on the Ark.

מִיִּשְׂרָאֵל אֶל־הַלְקָח אֲרוֹן הָאֱלֹהִים וְאֶל־חַמִּיהָ  
וְאִישָׁה: כִּבְּ וְתֹאמַר גְּלָה כְבוֹד מִיִּשְׂרָאֵל כִּי נִלְקַח  
אֲרוֹן הָאֱלֹהִים: {פ}

has gone from Israel,” thinking of her father-in-law and husband, and the capture of the Ark of God. <sup>22</sup> She said, “The glory has gone from Israel, for the Ark of God has been captured.”

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<sup>22</sup> The prophecy given to Samuel (3:11-15) has now been fulfilled.

## שמואל א פרק ה

א וּפְלִשְׁתִּים לָקְחוּ אֶת אֲרוֹן הָאֱלֹהִים וַיְבִאֵהוּ  
מֵאֵבֶנֶזֶר הָעֵזֶר אֲשֶׁר־דָּדָה: ב וַיִּקְחוּ פְּלִשְׁתִּים אֶת־אֲרוֹן  
הָאֱלֹהִים וַיָּבֵאוּ אֹתוֹ בֵּית דָּגוֹן וַיַּעֲיֵגוּ אֹתוֹ אֲצֶל  
דָּגוֹן: ג וַיִּשְׁכְּמוּ אֲשֶׁדוּדִים מִמַּחֲרַת וְהִנֵּה דָגוֹן נֹפֵל  
לְפָנָיו אֶרְצָה לְפָנֵי אֲרוֹן יְהוָה וַיִּקְחוּ אֶת־דָּגוֹן וַיִּשְׁבוּ  
אֹתוֹ לְמִקְוָמוֹ: ד וַיִּשְׁכְּמוּ בַבֶּקֶר מִמַּחֲרַת וְהִנֵּה דָגוֹן  
נֹפֵל לְפָנָיו אֶרְצָה לְפָנֵי אֲרוֹן יְהוָה וְרֹאשׁ דָּגוֹן  
וּשְׁתֵּי כַפּוֹת יָדָיו כָּרְתוֹת אֶל־הַמַּפְתָּן רַק דָּגוֹן  
נִשְׁאַר עָלָיו: ה עַל־כֵּן לֹא־יֵדְרֹכוּ כַּהֲנֵי דָגוֹן וְכָל־  
הַבָּאִים בֵּית־דָּגוֹן עַל־מַפְתָּן דָּגוֹן בְּאֲשֶׁדוּד עַד  
הַיּוֹם הַזֶּה: {פ}

ו וַתִּכְבַּד יַד־יְהוָה אֶל־הָאֲשֶׁדוּדִים וַיִּשְׁמֹם וַיָּד אֶתֶם  
בַּעֲפָלִים בְּטַחְרִים אֶת־אֲשֶׁדוּד וְאֶת־גְּבוּלֶיהָ:  
ז וַיֵּרְאוּ אַנְשֵׁי־אֲשֶׁדוּד כִּי־כֵן וְאָמְרוּ לֹא־יֵשֵׁב אֲרוֹן

## 1 SAMUEL 5

1 When the Philistines captured the Ark of God, they brought it from Ebenezer to Ashdod. 2 Taking the Ark of God, the Philistines put it in the temple of Dagon, setting it down beside Dagon. 3 When the people of Ashdod got up the following morning, there lay Dagon face down on the ground before the Ark of Yahweh. They picked Dagon up and put him back in his place. 4 But early next morning there lay Dagon face down again on the ground before the Ark of Yahweh, and Dagon's head and two hands were lying severed on the threshold; only the trunk of Dagon was left in its place. 5 This is why the priests of Dagon and indeed all who enter Dagon's temple do not step on the threshold of Dagon in Ashdod to the present day.

6 The hand of Yahweh was heavy on the people of Ashdod and he terrified and struck them with tumours, in Ashdod and its territory.

7 When the men of Ashdod saw how things were, they said, "The Ark

### 1 SAMUEL 5

1 'Ashdod' was one of the five Philistine towns, as also 'Gath' (v. 8), 'Ekron' (v. 10), Ashkelon, and Gaza – see 6:17 and #Jos 13:2.

2 This was the custom, for 'trophy' captured from a defeated god.

3 After 'morning', the NJB, following the LXX (καὶ εἰσῆλθον εἰς οἶκον Δαγῶν), adds, 'and went to the temple of Dagon'; here, we follow the MT.

4 The MT lacks, 'the trunk of', here following the LXX (ἡ ῥάχισ), Tg & Peshitta.

5 It was, in fact, an ancient and widespread custom to avoid stepping on the doorstep, considered the abode of spirits (compare the modern custom of carrying a bride over the threshold).

6 At the end of this verse, the LXX (καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες, καὶ ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει) and Vg (et nati sunt mures et facta est confusio mortis magnæ in civitate) add, "And mice multiplied in their land, and the terror of death was throughout the entire city." The Kethib/Qere difference here would benefit from an explanation.

7 An alternative reading for 'heavy' is 'severe'.

אֱלֹהֵי יִשְׂרָאֵל עִמָּנוּ כִּי־קִשְׁתָּהּ יָדוֹ עָלֵינוּ וְעַל דָּגוֹן  
 אֱלֹהֵינוּ: <sup>ח</sup> וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת־כָּל־סַרְנֵי פְּלִשְׁתִּים  
 אֵלֵיהֶם וַיֹּאמְרוּ מַה־נַּעֲשֶׂה לְאַרֹן אֱלֹהֵי יִשְׂרָאֵל  
 וַיֹּאמְרוּ גַת יֹסֵב אַרֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּסְבוּ אֶת־  
 אַרֹן אֱלֹהֵי יִשְׂרָאֵל: {ס}

<sup>ט</sup> וַיְהִי אַחֲרָיו הִסְבוּ אֹתוֹ וַתְּהִי יַד־יְהוָה | בְּעִיר  
 מְהוּמָה גְּדוֹלָה מְאֹד וַיֵּד אֶת־אֲנָשֵׁי הָעִיר מִקְטָן  
 וְעַד־גָּדוֹל וַיִּשְׁתְּרוּ לָהֶם עֲפָלִים טַחְרִים: <sup>י</sup> וַיִּשְׁלְחוּ  
 אֶת־אַרֹן הָאֱלֹהִים עֶקְרוֹן וַיְהִי כְּבֹא אַרֹן  
 הָאֱלֹהִים עֶקְרוֹן וַיִּזְעְקוּ הָעֶקְרָנִים לֵאמֹר הִסְבוּ אֵלַי  
 אֶת־אַרֹן אֱלֹהֵי יִשְׂרָאֵל לְהַמִּיתְנִי וְאֶת־עַמִּי:  
<sup>יא</sup> וַיִּשְׁלְחוּ וַיֹּאסְפוּ אֶת־כָּל־סַרְנֵי פְּלִשְׁתִּים וַיֹּאמְרוּ  
 שִׁלְחוּ אֶת־אַרֹן אֱלֹהֵי יִשְׂרָאֵל וַיָּשֶׁב לְמְקוֹמוֹ וְלֹא־  
 יָמִית אֹתִי וְאֶת־עַמִּי כִּי־הִיְתָה מְהוּמַת־מָוֹת בְּכָל־  
 הָעִיר כְּבֹדָה מְאֹד יַד הָאֱלֹהִים שָׁם: <sup>יב</sup> וְהָאֲנָשִׁים  
 אֲשֶׁר לֹא־מָתוּ הָכּוּ בַעֲפָלִים בְּטַחְרִים וַתַּעַל שׁוֹעַת  
 הָעִיר הַשָּׁמַיִם: {ס}

of the God of Israel must not remain with us, for his hand is heavy on us and on Dagon our god.” <sup>8</sup> So, they summoned all the Philistine chiefs to them, and said, “What shall we do with the Ark of the God of Israel?” They replied, “The Ark of the God of Israel must go to Gath.” So, they moved the Ark of the God of Israel.

<sup>9</sup> And it was so that, after they had taken it there, the hand of Yahweh lay heavy on that town and a great panic broke out; the people of the town, from youngest to oldest, were struck with tumours that he brought on them. <sup>10</sup> Then they sent the Ark of God to Ekron, but when it came to Ekron the people of Ekron shouted, “They have brought us the Ark of the God of Israel to bring death to us and our people.” <sup>11</sup> They summoned all the Philistine chiefs and said, “Send the Ark of the God of Israel away; let it go back to where it belongs and not bring death to us and our people.” For, there was a deathly panic throughout the whole town; the hand of God was very heavy there. <sup>12</sup> The people who did not die were stricken with tumours and the wailing of the town went up to heaven.

<sup>8</sup> At the end of this verse, the NJB & NRSV add ‘to Gath’ and, in place of ‘they replied’, the NRSV has ‘the inhabitants of Gath replied’.

<sup>9</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>10</sup> In place of ‘us’ and ‘our’, the MT has ‘me’ and ‘my’, respectively.

<sup>11</sup> The literal translation of ‘summoned’ is ‘sent and gathered’.

<sup>12</sup> The Kethib/Qere difference here would benefit from an explanation. (Some suggest that a *dagesh* in the *ayin* indicates the Qere reading.)

## שמואל א פרק ו

א ויהי ארון יהוה בשדה פלשתים שבעה חדשים:  
ב ויקראו פלשתים לכהנים ולקסמים לאמר מה-  
נעשה לארון יהוה הודענו במה נשלחנו  
למקומו: {ס}

ג ויאמרו אם משלחים את ארון אלהי ישראל  
אל תשלחו אתו ריקם כיהשב תשיבו לו אשם  
אז תרפאו ונודע לכם למה לא תסור ידו מכם:  
ד ויאמרו מה האשם אשר נשיב לו ויאמרו מספר  
סרני פלשתים חמשה עפלי טחרי זהב וחמשה  
עכברי זהב כמגפה אחת לכלם ולסרניכם:  
ה ועשיתם צלמי עפליכם טחריכם וצלמי  
עכבריכם המשחיתם את הארץ ונתתם לאלהי  
ישראל כבוד אולי יקל את ידו מעליכם ומעל  
אלהיכם ומעל ארצכם: וְלִמָּה תִכְבְּדוּ אֶת-  
לְבַבְכֶם כַּאֲשֶׁר כִּבְדוּ מִצְרַיִם וּפָרַעַה אֶת-  
לְבָבָם הַלּוֹא כַּאֲשֶׁר הִתְעַלְל בָּהֶם וַיִּשְׁלְחוּם וַיִּלְכוּ:

## 1 SAMUEL 6

<sup>1</sup> The Ark of Yahweh was in Philistine territory for seven months. <sup>2</sup> Then the Philistines called for their priests and diviners and asked, “What shall we do with the Ark of Yahweh? Tell us how to send it back where it belongs.”

<sup>3</sup> They replied, “If you do send the Ark of the God of Israel away, you must not send it away empty; you must pay him a guilt offering. Then you will be healed and will be ransomed; will not then his hand turn away from you?” <sup>4</sup> They then asked, “What is the guilt offering that we shall return to him?” They answered, “In proportion to the number of Philistine chiefs, five golden tumours and five models of your rats, for the plague was the same for you all as for your chiefs. <sup>5</sup> Therefore, you must make models of your tumours and models of the rats that ravage your country, and you must pay honour to the God of Israel. Then perhaps he will lighten his hand on you and your gods and your country. <sup>6</sup> Why harden your hearts, as the Egyptians and Pharaoh hardened their hearts? After he had brought evil on them, did they not

### 1 SAMUEL 6

<sup>1</sup> At the end of this verse, the LXX adds ‘and their land swarmed with mice’ (καὶ ἐξέξσεσεν ἡ γῆ αὐτῶν μύαες).

<sup>2</sup> For ‘diviners’, here following the NJB & NRSV, NETB has ‘omen readers’.

<sup>3</sup> For the last sentence, here following the NRSV, the NJB reads, “Then you will be healed and you will know why his hand would not turn away from you.” The Philistines wish to make a guilt offering, to appease the God of Israel, who (so they thought) was angry.

<sup>4</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>5</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>6</sup> For the opening question, here following the MT & NRSV, the NJB has, “Why should you be stubborn, as Egypt and Pharaoh were?”

וְעַתָּה קָחוּ וַעֲשׂוּ עֲגָלָה חֲדָשָׁה אַחַת וּשְׁתֵּי פָרוֹת  
 עֲלוֹת אֲשֶׁר לֹא-עָלָה עֲלֵיהֶם עַל וְאִסְרוֹתֵם אֶת-  
 הַפָּרוֹת בַּעֲגָלָה וְהִשִּׁיבְתֶם בְּנֵיהֶם מֵאַחֲרֵיהֶם  
 הַבֵּיתָה: ׀ וְלִקְחֹתֶם אֶת-אַרְזֹן יְהוָה וּנְתַתֶּם אֹתוֹ  
 אֶל-הָעֲגָלָה וְאֵת כָּל־הַזָּהָב אֲשֶׁר הִשְׁבַּתְתֶּם לֹא  
 אֲשֶׁם תִּשְׂיִמוּ בְּאַרְגָּז מִצְדּוֹ וּשְׁלַחְתֶּם אֹתוֹ וְהִלְךְ:  
 ׀ וְרֵאִיתֶם אִם-דֶּרֶךְ גְּבוּלוֹ יַעֲלֶה בֵּית שֶׁמֶשׁ הוּא  
 עֹשֶׂה לָנוּ אֶת-הַרְעָה הַגְּדוֹלָה הַזֹּאת וְאִם-לֹא  
 וַיִּדְעֵנוּ כִּי לֹא יָדוּ נִגְעָה בָּנוּ מִקְרָה הוּא הִיא לָנוּ:  
 וַיַּעֲשׂוּ הָאֲנָשִׁים כֵּן וַיִּקְחוּ שְׁתֵּי פָרוֹת עֲלוֹת  
 וַיִּאֲסְרוּם בַּעֲגָלָה וְאֶת-בְּנֵיהֶם כָּלוּ בַּבַּיִת: ׀ וַיִּשְׂמוּ  
 אֶת-אַרְזֹן יְהוָה אֶל-הָעֲגָלָה וְאֵת הָאֲרָגָז וְאֵת  
 עֲכָבְרֵי הַזָּהָב וְאֵת צִלְמֵי טַחְרֵיהֶם: ׀ וַיִּשְׁרְנָה  
 הַפָּרוֹת בַּדֶּרֶךְ עַל-דֶּרֶךְ בֵּית שֶׁמֶשׁ בְּמִסְלָה אַחַת  
 הָלְכוּ הֵלֶךְ וְגָעוּ וְלֹא-סָרוּ יָמִין וּשְׂמֹאל וְסָרְנֵי  
 פְּלִשְׁתִּים הַלְכִים אַחֲרֵיהֶם עַד-גְּבוּל בֵּית שֶׁמֶשׁ:

let the people go, and they departed? <sup>7</sup> Now, then, take and fit our new cart, and two milch cows that have never borne the yoke. Then harness the cows to the cart and take their calves back to the byre, away from them. <sup>8</sup> Then take the Ark of Yahweh, place it on the cart, and put the golden objects, which you are paying him as guilt-offering, in a box by its side; then, let it go its own way. <sup>9</sup> Watch it! If it goes up the road by way of its own territory, to Beth-Shemesh, then it was he who did us this great harm; but, if not, then we shall know it was not his hand that struck us, but that this happened to us by chance." <sup>10</sup> And the people did this. They took two milch cows and they harnessed them to the cart; and they shut up their calves in the byre. <sup>11</sup> Then, they placed the Ark of Yahweh on the cart, with the box and the golden rats and the models of their tumours. <sup>12</sup> The cows took the straight road to Beth-Shemesh, keeping to the one road, lowing as they went and turning neither to right nor to the left. And the Philistine chiefs followed them as far as the boundaries of Beth-Shemesh. <sup>13</sup> And the people of Beth-Shemesh were

<sup>7</sup> Though separated from their calves, the cows go forward (v. 12) – striking evidence that God is leading them (v. 9); compare 1K 18, where Elijah deliberately makes the miracle more difficult.

<sup>8</sup> The idea here is that God will guide the cows drawing the Ark.

<sup>9</sup> Throughout this narrative, the pronouns could refer either to God or to the Ark (masculine in Hebrew); but the meaning is the same, since no distinction is made between God and the Ark, which is the sign of his presence.

<sup>10</sup> Literally translated, the 1<sup>st</sup> sentence reads, "The men did so."

<sup>11</sup> Throughout this section, NETB has 'sores' in place of 'tumours', here following the NJB & NRSV.

<sup>12</sup> Clearly, then, God is 'bringing his Ark home'.

<sup>13</sup> The NJB & NRSV, following the LXX (ἀπάγτησι), have 'meet' in place of 'watch', here following the MT & NETB.

י<sup>14</sup> וּבֵית שֶׁמֶשׁ קְצָרִים קְצִיר־חֲטִים בְּעֵמֶק וַיִּשְׂאוּ  
אֶת־עֵינֵיהֶם וַיִּרְאוּ אֶת־הָאָרוֹן וַיִּשְׂמְחוּ לְרֹאוֹת:  
י<sup>15</sup> וְהַעֲגֹלָה בָּאָה אֶל־שָׂדֶה יְהוֹשֻׁעַ בֵּית־הַשְּׁמֵשִׁי  
וַתַּעֲמֵד שָׁם וְשָׁם אָבֵן גְּדוֹלָה וַיִּבְקְעוּ אֶת־עֲצֵי  
הָעֲגֹלָה וְאֶת־הַפְּרוֹת הָעֵלּוּ עָלֶיהָ לַיהוָה: {ס}

י<sup>16</sup> וְהַלְוִיִּם הוֹרִידוּ אֶת־אָרוֹן יְהוָה וְאֶת־הָאֲרָגוֹן  
אֲשֶׁר־אִתּוֹ אֲשֶׁר־בּוֹ כְּלֵי־זָהָב וַיִּשְׂמוּ אֶל־הָאָבֵן  
הַגְּדוֹלָה וְאֲנָשֵׁי בֵּית־שֶׁמֶשׁ הָעֵלּוּ עֹלוֹת וַיִּזְבְּחוּ  
זִבְחִים בַּיּוֹם הַהוּא לַיהוָה: י<sup>17</sup> וַחֲמִשָּׁה סַרְגֵי־  
פְּלִשְׁתִּים רָאוּ וַיָּשׁוּבוּ עִקְרוֹן בַּיּוֹם הַהוּא: {ס}

י<sup>18</sup> וְאֵלֶּה טַחְרֵי הַזָּהָב אֲשֶׁר הִשְׁיִבוּ פְּלִשְׁתִּים {ר}  
אֶשֶׁם לַיהוָה {ס} לְאַשְׁדּוֹד אֶחָד {ס} לְעֵזָה {ר}  
אֶחָד {ס} לְאַשְׁקֵלוֹן אֶחָד {ס} לְגַת {ר}  
אֶחָד {ס} לְעֶקְרוֹן אֶחָד: {ס} י<sup>19</sup> וְעַכְבָּרֵי {ר}  
הַזָּהָב מִסֵּפֶר כָּל־עָרֵי פְּלִשְׁתִּים לַחֲמִשַּׁת הַסַּרְגִּים  
מֵעִיר מִבְּצָר וְעַד כָּפָר הַפְּרֹזִי וְעַד אֲבֵל הַגְּדוֹלָה  
אֲשֶׁר הִנִּיחוּ עָלֶיהָ אֶת אָרוֹן יְהוָה עַד הַיּוֹם הַזֶּה  
בְּשָׂדֶה יְהוֹשֻׁעַ בֵּית הַשְּׁמֵשִׁי: י<sup>20</sup> וַיֵּד בְּאֲנָשֵׁי בֵּית־

reaping the wheat harvest in the plain when, raising up their eyes, they saw the Ark and went joyfully to watch it. <sup>14</sup> When the Ark came to the field of Joshua of Beth-Shemesh it stopped. There was a large stone there and they cut up the wood of the cart and offered the cows as a high-offering to Yahweh.

<sup>15</sup> And, when the Levites had taken down the Ark of Yahweh and the box containing the golden objects beside it, they placed all this upon the large stone. The men of Beth-Shemesh offered high-offerings that day and offered sacrifices to Yahweh. <sup>16</sup> When the five Philistine chiefs had seen this, they went back to Ekron the same day.

<sup>17</sup> These were the golden tumours paid by the Philistines as guilt offering to Yahweh: for Ashdod, one; for Gaza, one; for Ashkelon, one; for Gath, one; for Ekron, one; <sup>18</sup> and the golden rats

corresponded in number to all the Philistine towns of the five chiefs, from fortified cities to open villages. The large stone on which they placed the Ark of Yahweh is a witness to this day in the field of Joshua of Beth-Shemesh. <sup>19</sup> The sons of Jeconiah did not rejoice with the people

<sup>14</sup> Any 'large stone' could serve as an altar (14:33).

<sup>15</sup> A scrupulous editor, shocked that profane hands should touch the Ark, has added the first sentence of this verse, which interrupts the narrative.

<sup>16</sup> The NRSV has 'lords of the Philistines' in place of 'Philistine chiefs', here following the NJB.

<sup>17</sup> An attempt has been made here to preserve the 'list' structure of the MT but it is not that simple in contemporary English.

<sup>18</sup> "The large stone ... is a witness," is a correction, following the Tg; the MT has, "as far as the large meadow."

<sup>19</sup> The number 50,070 is surprisingly large, although it finds almost unanimous textual support in the MT and in the ancient versions; only a few

שָׁמַשׁ כִּי רָאוּ בְּאֶרְוֹן יְהוָה וַיִּדָּבַע בְּעַם שִׁבְעִים אִישׁ  
חֲמִשִּׁים אֶלֶף אִישׁ וַיִּתְּאֲבְלוּ הָעָם כִּי־הִכָּה יְהוָה  
בְּעַם מִכָּה גְדוֹלָה: <sup>כ</sup> וַיֹּאמְרוּ אַנְשֵׁי בֵּית־שָׁמֶשׁ מִי  
יִזְכֵּל לַעֲמֹד לִפְנֵי יְהוָה הָאֱלֹהִים הַקְּדוֹשׁ הַזֶּה וְאֵל־  
מִי יַעֲלֶה מֵעַלֵּינוּ: <sup>כא</sup> וַיִּשְׁלְחוּ מַלְאָכִים אֶל־יוֹשְׁבֵי  
קִרְיַת־יְעָרִים לֵאמֹר הִשְׁבוּ פְּלִשְׁתִּים אֶת־אֶרְוֹן  
יְהוָה רְדוּ הָעָלּוּ אֹתוֹ אֵלֵיכֶם:

of Beth-Shemesh when they saw the Ark of Yahweh, and he struck down fifty thousand and seventy of them. The people mourned because Yahweh had struck them so fiercely. <sup>20</sup> The men of Beth-Shemesh then said, “Who can stand before Yahweh this holy God; to whom shall we let it go, away from us?” <sup>21</sup> So, they sent messengers to the inhabitants of Kiriath-Jearim saying, “The Philistines have sent back the Ark of Yahweh; come down and take it up to your town.”

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medieval MSS lack ‘50,000’, reading simply ‘70’ instead. However, there does not seem to be sufficient external evidence to warrant reading 70 rather than 50,070, although that is done by a number of recent translations (e.g. *NJB*, *NRSV*, *NAB*, *NIV* & *NLT*); the present translation, following *NETB*, (reluctantly) follows the *MT* and the ancient versions here.

<sup>20</sup> The pronoun ‘it’ is assumed to refer to the Ark; others, however, have ‘him’, assuming the referent is God himself.

<sup>21</sup> ‘Kiriath-Jearim’ was a Gibeonite town (Jos 9:17), where the Ark would be on neutral ground, between Philistines and Israelites.

## שמואל א פרק ז

## 1 SAMUEL 7

- א וַיָּבֹאוּ אַנְשֵׁי קִרְיַת יַעֲרִים וַיֵּלְכוּ אֶת־אֲרוֹן יְהוָה וַיָּבֹאוּ אֵתוֹ אֶל־בֵּית אַבִּינָדָב בְּגִבְעָה וְאֶת־אֶלְעָזָר בְּנוֹ קִדְּשׁוּ לְשֹׁמֵר אֶת־אֲרוֹן יְהוָה: {פ}
- ב וַיְהִי מִיּוֹם שֶׁבַת הָאָרוֹן בְּקִרְיַת יַעֲרִים וַיִּרְבוּ הַיָּמִים וַיְהִיו עֹשְׂרִים שָׁנָה וַיִּנְהוּ כָּל־בֵּית יִשְׂרָאֵל אַחֲרֵי יְהוָה: {ס}
- ג וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־בֵּית יִשְׂרָאֵל לֵאמֹר אִם־בְּכָל־לִבְבְּכֶם אַתֶּם שׁוֹבִים אֵל־יְהוָה הֲסִירוּ אֶת־אֱלֹהֵי הַנִּכְר מִתּוֹכְכֶם וְהַעֲשִׂתֶם רוֹת וְהִלִּינוּ לְבַבְּכֶם אֶל־יְהוָה וְעַבְדֶּהוּ לְבָדּוֹ וַיִּצַּל אֶתְכֶם מִיַּד פְּלִשְׁתִּים: ד וַיִּסְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַבַּעַלִּים וְאֶת־הָעֲשִׂתֹת וַיַּעֲבֹדוּ אֶת־יְהוָה לְבָדּוֹ: {פ}
- ה וַיֹּאמֶר שְׁמוּאֵל קְבְּצוּ אֶת־כָּל־יִשְׂרָאֵל הַמְצַפְתָּה וְאֶת־פְּלִל בְּעַדְכֶם אֶל־יְהוָה: ו וַיִּקְבְּצוּ הַמְצַפְתָּה
- 1 The men of Kiriath-Jearim came and, taking up the Ark of Yahweh, brought it to the house of Abinadab on the hill, and consecrated Eleazar his son to guard the Ark of Yahweh.
- 2 From the day, that the Ark was lodged in Kiriath-Jearim, a long time passed – some twenty years – and the whole House of Israel longed for Yahweh.
- 3 Then Samuel spoke to the whole House of Israel, saying “If you are returning to Yahweh with all your heart, put aside the foreign gods you now have, and the Astartes too, and set your heart on Yahweh and serve him alone; and he will deliver you from the hand of the Philistines.”
- 4 Therefore, the Israelites put aside the Baals and Astartes and served Yahweh alone.
- 5 Then Samuel said, “Muster all Israel at Mizpah and I will plead with Yahweh on your behalf.” 6 Therefore, they mustered at Mizpah and

## 1 SAMUEL 7

- 1 ‘Eleazar’ was not, however, a Levite (see Jg 17:4ff).
- 2 The NRSV uses ‘lamented after’ in place of ‘longed for’ (here following the NJB); the meaning of the Hebrew is uncertain, though the expression seems to mean, in the light of what follows, ‘implored Yahweh for help’.
- 3 Vv. 3–4 were likely inserted by an editor who felt the worship of false gods was always the chief sin of the people (Jg 2:11–15, 3:7, 10:6, 13:1).
- 4 The ‘Baals and the Astartes’ (plural of Astarte, goddess of fertility) were the principal deities of the Canaanites, often said to have been worshipped by the Israelites when they departed from what the editor considered the true faith.
- 5 ‘Mizpah’ was a sanctuary where ancient Israel held its general assemblies (vv. 6, 10:17–24, Jg 20:1–3; 21:1,5,8) not to be confused with the ‘Mizpah’ of 1K 15:22 & Jr 40:13, identified as Tell El-Nasbah, where there was no significant Israelite settlement until after Solomon’s time.
- 6 Libations of water were unusual (wine was used generally) but, to people with a desert background, water would be precious.

וַיִּשְׁאֲבוּ-מַיִם וַיִּשְׁפְּכוּ לִפְנֵי יְהוָה וַיִּצְוּמוּ בַיּוֹם  
הַהוּא וַיֹּאמְרוּ שֵׁם חַטָּאנוּ לַיהוָה וַיִּשְׁפֹּט שְׁמוּאֵל  
אֶת-בְּנֵי יִשְׂרָאֵל בַּמִּצְפָּה: <sup>ז</sup> וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי-  
הִתְקַבְּצוּ בְנֵי-יִשְׂרָאֵל הַמִּצְפָּתָה וַיַּעֲלוּ סַרְנֵי-  
פְּלִשְׁתִּים אֶל-יִשְׂרָאֵל וַיִּשְׁמְעוּ בְנֵי יִשְׂרָאֵל וַיִּרְאוּ  
מִפְּנֵי פְּלִשְׁתִּים: <sup>ח</sup> וַיֹּאמְרוּ בְנֵי-יִשְׂרָאֵל אֶל-שְׁמוּאֵל  
אֶל-תַּחֲרַשׁ מִמָּנוּ מִזַּעַק אֱלֹהֵינוּ אֱלֹהֵינוּ וַיִּשְׁעֲנוּ  
מִיַּד פְּלִשְׁתִּים: <sup>ט</sup> וַיִּקַּח שְׁמוּאֵל טֹלָה חֶלֶב אֶחָד  
וַיַּעֲלֶה וַיַּעֲלֶהוּ עֹלָה כָּלִיל לַיהוָה וַיִּזְעַק שְׁמוּאֵל  
אֶל-יְהוָה בְּעַד יִשְׂרָאֵל וַיַּעֲנֶהוּ יְהוָה: <sup>י</sup> וַיְהִי שְׁמוּאֵל  
מַעֲלֵה הָעֹלָה וּפְלִשְׁתִּים נִגְּשׂוּ לַמִּלְחָמָה בְּיִשְׂרָאֵל  
וַיִּרְעַם יְהוָה בְּקוֹל-גָּדוֹל בַּיּוֹם הַהוּא עַל-פְּלִשְׁתִּים  
וַיִּהְיֶם וַיִּנְגַּפוּ לִפְנֵי יִשְׂרָאֵל: <sup>יא</sup> וַיֵּצְאוּ אַנְשֵׁי יִשְׂרָאֵל  
מִן-הַמִּצְפָּה וַיִּרְדְּפוּ אֶת-פְּלִשְׁתִּים וַיִּכּוּם עַד-  
מִתַּחַת לְבַיִת כָּר: <sup>יב</sup> וַיִּקַּח שְׁמוּאֵל אֶבֶן אַחַת וַיִּשֶׂם  
בֵּין-הַמִּצְפָּה וּבֵין הַשָּׁן וַיִּקְרָא אֶת-שְׁמָהּ אֶבֶן הָעֶזֶר  
וַיֹּאמֶר עַד-הֵנָּה עֲזָרְנוּ יְהוָה: <sup>יג</sup> וַיִּכְנְעוּ הַפְּלִשְׁתִּים  
וְלֹא-יָסְפוּ עוֹד לָבוֹא בְּגִבּוֹל יִשְׂרָאֵל וַתְּהִי יַד-יְהוָה

drew water and poured it out before Yahweh. They fasted that day and declared, “We have sinned against Yahweh.” It was at Mizpah that Samuel was judge over the Israelites. <sup>7</sup> When the Philistines came to hear that the children of Israel had mustered at Mizpah, the chiefs of the Philistines marched against Israel. The Israelites heard of this and grew afraid of the Philistines. <sup>8</sup> They said to Samuel, “Do not cease calling on Yahweh our God for us, and pray that he will save us from the power of the Philistines.” <sup>9</sup> Then, Samuel took a suckling lamb and offered it as a high-offering to Yahweh, and Samuel called on Yahweh on behalf of Israel and Yahweh answered his prayer. <sup>10</sup> While Samuel was offering the holocaust, the Philistines approached to give Israel battle, but Yahweh thundered with a mighty voice that day against the Philistines and threw them into confusion; and they were defeated before Israel. <sup>11</sup> And the men of Israel then went out from Mizpah in pursuit of the Philistines and struck them down as far as beyond Beth-Car. <sup>12</sup> Then Samuel took a stone and erected it between Mizpah and Jeshanah and gave it the name Ebenezer, for he said, “Thus far has Yahweh aided us.” <sup>13</sup> Thus, the Philistines were humbled and no longer came into Israelite

<sup>7</sup> The NRSV has ‘lords’ in place of ‘chiefs’, here following the NJB.

<sup>8</sup> The LXX has ‘your God’ (θεόν σου) in place of ‘our God’, here following the MT.

<sup>9</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>10</sup> It is a characteristic of the Bible (and similar literary material) that battles are often won or lost by miraculous, divine intervention.

<sup>11</sup> ‘Beth-Car’ (בֵּית כָּר) is unknown; some texts emend the name to ‘Beth-Horon’.

<sup>12</sup> ‘Jeshanah’ follows the LXX (τῆς παλαιᾶς – literally ‘the old (city)’); the MT has ‘Shen’, translated as ‘the Tooth’ in the NJB.

<sup>13</sup> In place of ‘no longer came into’, here following the NJB, the NRSV has ‘did not again enter’.

בְּפִלְשְׁתִּים כָּל יְמֵי שְׁמוּאֵל: יִדְּוֹתְשַׁבְּנָה הָעָרִים  
 אֲשֶׁר לָקְחוּ-פִלְשְׁתִּים מֵאֶת יִשְׂרָאֵל לְיִשְׂרָאֵל  
 מֵעֶקְרוֹן וְעַד-גָּת וְאֶת-גְּבוּלֵן הַצִּיל יִשְׂרָאֵל מִיַּד  
 פִּלְשְׁתִּים וַיְהִי שְׁלוֹם בֵּין יִשְׂרָאֵל וּבֵין הָאֲמֹרִי:  
 טו וַיִּשְׁפֹּט שְׁמוּאֵל אֶת-יִשְׂרָאֵל כָּל יְמֵי חַיָּו: טז וְהִלְךְ  
 מִדֵּי שָׁנָה בְּשָׁנָה וּסְבַב בֵּית-אֵל וְהַגְּלִגָּל וְהַמִּצְפָּה  
 וְשָׁפֵט אֶת-יִשְׂרָאֵל אֶת כָּל-הַמְּקוֹמוֹת הָאֵלֶּה:  
 יז וְיָשְׁבְתוּ הָרַמְתָּה כִּי-שָׁם בֵּיתוֹ וְשָׁם שָׁפֵט אֶת-  
 יִשְׂרָאֵל וַיִּבֶן-שָׁם מִזְבֵּחַ לַיהוָה: {פ}

territory; the hand of Yahweh lay on the Philistines all Samuel's lifetime.  
<sup>14</sup> The towns the Philistines had taken from Israel were given back to Israel, from Ekron to Gath, and Israel freed their territory from the power of the Philistines. There was peace, too, between Israel and the Amorites. <sup>15</sup> Samuel was judge over Israel as long as he lived. <sup>16</sup> Each year, he went on circuit through Bethel and Gilgal and Mizpah and judged Israel in all these places. <sup>17</sup> He would then return to Ramah; for, his home was there; there, too, he judged Israel, and there he built an altar to Yahweh.

<sup>14</sup> Most of the other potential enemies of Israel besides the Philistines could be classified as 'Amorites'. The final sentence of this verse makes Samuel's success as a temporal ruler complete.

<sup>15</sup> Samuel was not really a 'Judge' or military hero like those in the Book of Judges; he was more like a circuit judge in the ordinary sense of the word (compare vv. 16–17).

<sup>16</sup> In place of 'each year', here following the *NJB*, the *NRSV* & *NETB* have 'year by year'.

<sup>17</sup> An alternative reading for 'judged' (here following the *NJB*) is perhaps 'settled disputes for' (cf. *NLT* 'would hear cases there' & *NRSV* 'administered justice there').

## שמואל א פרק ח

א וַיְהִי כִּבְאִשֶׁר זָקֵן שְׁמוּאֵל וַיִּשֶׂם אֶת־בְּנָיו שְׁפָטִים לְיִשְׂרָאֵל: ב וַיְהִי שֵׁם־בְּנוֹ הַבְּכוֹר יוֹאֵל וְשֵׁם מְשֻׁנָּהוּ אַבִּיחַ שְׁפָטִים בְּבֵאֵר שֶׁבַע: ג וְלֹא־הֵלְכוּ בְּנָיו בְּדַרְכּוֹ וַיִּטּוּ אַחֲרַי הַבָּצַע וּלְקַחוֹ־שֹׁחַד וַיִּטּוּ מִשְׁפָּט: {פ}

ד וַיִּתְקַבְּצוּ כָּל זִקְנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל־שְׁמוּאֵל רַמְתָּה: ה וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקֵן וְבָנֶיךָ לֹא הֵלְכוּ בְּדַרְכֶיךָ עִתָּה שִׁימָה־לָּנוּ מֶלֶךְ לְשֹׁפְטֵנוּ כְּכָל־הַגּוֹיִם: ו וַיֹּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כִּבְאִשֶׁר אָמְרוּ תִּנְהַלְנוּ מֶלֶךְ לְשֹׁפְטֵנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה: {פ}

ז וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹל הָעָם לְכָל אֲשֶׁר־יֹאמְרוּ אֵלַיךָ כִּי לֹא אֶתְּךָ מֵאֲסוּ כִּי־אֲתִי מֵאֲסוּ מִמֶּלֶךְ עֲלֵיהֶם: ח כְּכָל־הַמַּעֲשִׂים אֲשֶׁר־עָשׂוּ מִיּוֹם הָעֵלְתִי אֹתָם מִמִּצְרַיִם וְעַד־הַיּוֹם הַזֶּה

## 1 SAMUEL 8

1 When Samuel became old, he appointed his two sons as judges over Israel. 2 The name of his first-born son was Joel, and the name of his second son, Abijah: they were judges in Beersheba. 3 Yet, his sons did not follow his ways; they wanted money, taking bribes and perverting justice.

4 Then all the elders of Israel gathered together and approached Samuel at Ramah. 5 "Look," they said to him, "you are old, and your sons do not follow your ways. So, appoint for us a king to rule over us, just like all the other nations." 6 But this request displeased Samuel that they should say, "Let us have a king to govern us;" so, Samuel prayed to Yahweh.

7 But Yahweh said to Samuel, "Listen to the voice of the people in all that they say to you; for, it is not you that they have rejected but they have rejected me from being king over them. 8 According to all that they have done to me, from the day I brought them out of Egypt until now -

### 1 SAMUEL 8

1 The NJB opens with, "When Samuel grew old" and NETB with, "In his old age, Samuel;" here, we follow the NRSV.

2 The NJB has 'younger' in place of 'second', here following the MT & NRSV.

3 Literally translated, this verse ends, "...and they turned aside after unjust gain and took bribes and perverted justice."

4 The NJB & NRSV have 'came to' in place of 'approached', here following NETB.

5 By following the example of other nations and rejecting its true king, Yahweh (v. 7 & 12:12), Israel plays false to its own peculiar vocation.

6 The NRSV opens this verse, here following the NJB/NETB, with, "But the thing displeased Samuel when they said..."

7 The NJB has 'ruling' in place of 'being king over', here following the NRSV.

8 The MT lacks 'to me', here following the LXX (μοι), NJB & NRSV.

וַיַּעֲזְבוּנִי וַיַּעֲבָדוּ אֱלֹהִים אֲחֵרִים כִּן הָמָּה עֹשִׂים גַּם־  
לָךְ: <sup>ט</sup> וְעַתָּה שְׁמַע בְּקוֹלִם אַךְ כִּי־הָעֵד תִּעִיד בְּהֵם  
וְהִגַּדְתָּ לָהֶם מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ  
עֲלֵיהֶם: {ס}

י וַיֹּאמֶר שְׁמוּאֵל אֵת כָּל־דְּבָרֵי יְהוָה אֶל־הָעָם  
הַשְּׂאֵלִים מֵאֵתוֹ מֶלֶךְ: {ס}

יא וַיֹּאמֶר זֶה יִהְיֶה מִשְׁפַּט הַמֶּלֶךְ אֲשֶׁר יִמְלֹךְ  
עֲלֵיכֶם אֶת־בְּנֵיכֶם יִקַּח וְשֵׁם לוֹ בְּמִרְכָּבָתוֹ  
וּבַפָּרָשָׁיו וְרָצוּ לִפְנֵי מִרְכָּבָתוֹ: יב וְלָשׁוֹם לוֹ שָׂרֵי  
אֲלָפִים וְשָׂרֵי חֲמִשִּׁים וְלַחֲרָשׁ חֲרִישׁוֹ וְלַקָּצֵר קְצִירוֹ  
וְלַעֲשׂוֹת כָּל־יִמְלַחֲמָתוֹ וְכָל־י רֶכֶב: יג וְאֶת־  
בָּנוֹתֵיכֶם יִקַּח לְרִקְחוֹת וְלַטְבַּחוֹת וְלֵאֲפוֹת:  
יד וְאֶת־שְׂדוֹתֵיכֶם וְאֶת־כַּרְמֵיכֶם וְזֵיתֵיכֶם הַטוֹבִים  
יִקַּח וְנָתַן לְעַבְדָּיו: טו וְזֵרְעֵיכֶם וְכַרְמֵיכֶם יַעֲשֶׂר וְנָתַן  
לְסַרְסִיו וְלַעֲבָדָיו: טז וְאֶת־עַבְדֵיכֶם וְאֶת־

they have deserted me and served other gods – so they are doing now to you. <sup>9</sup> Well then, obey their voice; only, you must solemnly warn them and instruct them in the rights of the king who is to reign over them.”

<sup>10</sup> All that Yahweh had said, Samuel repeated to the people who were asking him for a king.

<sup>11</sup> He said, “These will be the rights of the king who is to reign over you. He will take your sons and assign them to his chariots and cavalry, and they will run in front of his chariot. <sup>12</sup> He will use them as leaders of thousands and leaders of fifties; he will make them plough his ploughland and harvest his harvest and make his weapons of war and the gear for his chariots. <sup>13</sup> He will also take your daughters as perfumers, cooks, and bakers. <sup>14</sup> He will take the best of your fields, of your vineyards and olive groves and give them to his officials. <sup>15</sup> He will tithe your crops and vineyards to provide for his eunuchs and his officials. <sup>16</sup> He will

<sup>9</sup> In the phrase translated ‘you must solemnly warn them’, the infinitive absolute appears before the imperative for emphasis.

<sup>10</sup> A more literal translation of ‘all that Yahweh had said’ is ‘all the words of Yahweh’.

<sup>11</sup> The ‘royal rights’ have generally been considered to reflect abuses of royal power under Solomon and his successors; however, recently discovered texts show that this sort of thing went on in Canaanite kingdoms predating Israel.

<sup>12</sup> The numbers of this verse are confused in the LXX and Peshitta; for ‘leaders of fifties’, the LXX has ‘leaders of hundreds’ (ἑκατοντάρχους), and the Peshitta has ‘leaders of thousands and leaders of hundreds and leaders of fifties and leaders of tens’, perhaps reflecting influence from Dt 1:15.

<sup>13</sup> In place of ‘perfumers’, here following the NJB & NRSV, NETB has ‘ointment makers’.

<sup>14</sup> The NRSV has ‘courtiers’ in place of ‘officials’, here following the NJB.

<sup>15</sup> In place of ‘eunuchs’, here following the NJB, the NIV has ‘officials’, the NRSV, KJV & NLT have ‘officers’ and NETB has ‘administrators’.

<sup>16</sup> ‘Cattle’ follows the LXX (βουκόλια); the MT has ‘young men’.

שְׁפָחוֹתֵיכֶם וְאֶת־בְּחֹרֵיכֶם הַטּוֹבִים וְאֶת־  
חֲמֹרֵיכֶם יִקַּח וְעָשָׂה לְמַלְאָכָיו: <sup>י</sup> צֹאנֵיכֶם יַעֲשֶׂה  
וְאַתֶּם תִּהְיוּ־לּוֹ לְעַבְדִּים: <sup>י</sup> וְזַעֲקֶתֶם בַּיּוֹם הַהוּא  
מִלִּפְנֵי מַלְכְּכֶם אֲשֶׁר בָּחַרְתֶּם לָכֶם וְלֹא־יַעֲנֶה יְהוָה  
אֶתְכֶם בַּיּוֹם הַהוּא: <sup>י</sup> וַיִּמָּאֲנוּ הָעָם לִשְׁמֹעַ בְּקוֹל  
שְׁמוּאֵל וַיֹּאמְרוּ לֹא כִּי אִם־מֶלֶךְ יִהְיֶה עָלֵינוּ:  
<sup>כ</sup> וְהָיִינוּ גַם־אֲנַחְנוּ כְּכָל־הַגּוֹיִם וְשִׁפְטָנוּ מִלְּכֹנוּ  
וַיֵּצֵא לִפְנֵינוּ וְנִלְחַם אֶת־מֶלֶךְ־מַתְנֹנוּ: <sup>כ</sup> וַיִּשְׁמַע  
שְׁמוּאֵל אֶת כָּל־דְּבָרֵי הָעָם וַיְדַבֵּר בְּאָזְנוֹ  
יְהוָה: {פ}

<sup>כ</sup> וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹלִי וְהִמְלַכְתָּ  
לָהֶם מֶלֶךְ וַיֹּאמֶר שְׁמוּאֵל אֶל־אֲנָשֵׁי יִשְׂרָאֵל לָכוּ  
אִישׁ לְעִירוֹ: {פ}

take the best of your menservants and maidservants, as well as of your  
cattle and your donkeys, and make them work for him. <sup>17</sup> He will tithe  
your flocks, and you yourselves will become his slaves. <sup>18</sup> When that day  
comes, you will cry out on account of the king you have chosen for  
yourselves but, on that day, God will not answer you.” <sup>19</sup> The people  
refused to listen to the words of Samuel. They said, “No! There will be  
a king over us, <sup>20</sup> so that we in our turn can be like other nations; our  
king shall rule us and be our leader and fight our battles.” <sup>21</sup> Samuel  
listened to all that the people had to say and repeated it in the ears of  
Yahweh.

<sup>22</sup> Yahweh then said to Samuel, “Obey their voice and give them a king.”  
Samuel then said to the men of Israel, “Go back, each to your own  
town.”

<sup>17</sup> Here and in v. 15, the NRSV has ‘take one tenth of’ in place of ‘tithe’, here following the NJB.

<sup>18</sup> At the end of this verse, the LXX adds ‘because you have chosen for yourselves a king’ (ὅτι ὑμεῖς ἐξελέξασθε ἑαυτοῖς βασιλέα).

<sup>19</sup> In place of ‘there will be a king over us’, here following NETB, the NJB has ‘we want a king’ and the NRSV has ‘but we are determined to have a king over us’.

<sup>20</sup> The literal translation of ‘be our leader’ is ‘go out before us’.

<sup>21</sup> God, of course, would already have known what the people said.

<sup>22</sup> The last sentence of the verse is an editorial insertion to prepare for the anointing of Saul (9:1–10:16).

## שמואל א פרק ט

א ויהי־איש מבן ימין [מבני־מין] ושמו קיש בן־אביאל בן־צֶרֶזֶר בן־בְּכוֹרֶת בן־אֶפְיָח בן־אִישׁ יְמִינֵי גִבּוֹר חָיִל: ב ולוֹ־הָיָה בֶן וְשְׁמוֹ שָׁאוּל בְּחֹזֶר וְטוֹב וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ מִשְׁכָּמוֹ וּמַעֲלָה גְבָהּ מִכָּל־הָעָם: ג ותֹּאבְדָנָה הָאֲתָנוֹת לְקִישׁ אָבִי שָׁאוּל וַיֹּאמֶר קִישׁ אֶל־שָׁאוּל בְּנֹוֹ קַח־נָא אֶתְךָ אֶת־אֶחָד מֵהַנְּעָרִים וְקוּם לֵךְ בְּקֶשׁ אֶת־הָאֲתָנוֹת: ד וַיַּעֲבֹר בְּהַר־אֶפְרַיִם וַיַּעֲבֹר בְּאֶרֶץ־שַׁלִּישָׁה וְלֹא מָצְאוּ וַיַּעֲבְרוּ בְּאֶרֶץ־שַׁעֲלִים וְאִין וַיַּעֲבֹר בְּאֶרֶץ־יְמִינֵי וְלֹא מָצְאוּ: ה הִמָּה בָּאוּ בְּאֶרֶץ צוּפִי וְשָׁאוּל אָמַר לְנַעֲרוֹ אֲשֶׁר־עִמּוֹ לָכֵה וְנִשׁוּבָה פֹן־יַחַדְלֵ אָבִי מִן־הָאֲתָנוֹת וְדָאג לָנוּ: ו וַיֹּאמֶר לוֹ הִנֵּה־נָא אִישׁ־אֱלֹהִים בְּעִיר הַזֹּאת וְהָאִישׁ נִכְבָּד כָּל אֲשֶׁר־יְדַבֵּר בּוֹא יְבֹא עִתָּה נִלְכֶה שָׁם אוּלַי יִגִּיד לָנוּ אֶת־דַּרְכֵּנוּ אֲשֶׁר־הִלְכְנוּ עָלֶיהָ: ז וַיֹּאמֶר שָׁאוּל לְנַעֲרוֹ וְהִנֵּה נִלְךָ וּמֵה־נָּבִיא לְאִישׁ כִּי הִלַּחַם

## 1 SAMUEL 9

<sup>1</sup> Among the men of Benjamin there was a man named Kish son of Abiel, son of Zeror, son of Becorath, son of Aphiah, a Benjaminite and a man of rank. <sup>2</sup> He had a son named Saul, a handsome man in the prime of life. Of all the Israelites, there was no one more handsome than he was; he stood head and shoulders above everyone else. <sup>3</sup> Now the donkeys of Saul's father Kish had strayed, so Kish said to his son Saul, "Take one of the boys with you; go and look for the donkeys." <sup>4</sup> He passed through the highlands of Ephraim and passed through the land of Shalishah but did not find them; they passed through the land of Shaalim, they were not there; he passed through the land of Benjamin, but did not find them. <sup>5</sup> When they came to the land of Zuph, Saul said to the boy who was with him, "Let us go back, or my father will stop worrying over the donkeys and worry about us." <sup>6</sup> He said, "Look, there is a man of God in this town, a man held in honour; everything he says comes true. Let us go there; perhaps he will be able to guide us on the journey we have undertaken." <sup>7</sup> Saul said to the boy, "But if we go, what can we bring the

### 1 SAMUEL 9

<sup>1</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>2</sup> 'Saul' (שָׁאוּל) means 'asked for' (i.e. from God).

<sup>3</sup> At the end of this verse, the *Peshitta* adds, "So Saul arose and went out. He took with him one of the boys and went out to look for his father's donkeys."

<sup>4</sup> Note the confusion of pronouns between 'he passed' and 'they passed'.

<sup>5</sup> The *NJB* & *NETB* have 'servant' in place of 'boy', here following the *NRSV* (as also in v. 3).

<sup>6</sup> The 'town' is Ramah, Samuel's town (see 7:17).

<sup>7</sup> People did not consult a prophet without giving him a present (Nb 22:7, 1K 14:3, 2K 4:42, 5:15, 8:8, and see Ezk 13:19, Am 7:12, Mi 3:11).

אֲזַל מִכֵּלֵינוּ וְתִשׁוּרָה אֵין־לְהֵבִיא לְאִישׁ הָאֱלֹהִים  
מָה אֲתֵנוּ: <sup>ח</sup> וַיֹּסֶף הַנְּעַר לַעֲנוֹת אֶת־שְׂאוֹל וַיֹּאמֶר  
הִנֵּה נִמְצָא בְיָדִי רֶבַע שֶׁקֶל כֶּסֶף וְנִתְתִּי לְאִישׁ  
הָאֱלֹהִים וְהִגִּיד לָנוּ אֶת־דַּרְכָּנוּ: <sup>ט</sup> לְפָנִים | בִּישְׂרָאֵל  
כֹּה־אָמַר הָאִישׁ בְּלִכְתּוֹ לְדָרוֹשׁ אֱלֹהִים לָכֵן וְנִלְכָּה  
עַד־הָרֶאֶה כִּי לְנָבִיא הַיּוֹם יִקְרָא לְפָנִים הָרֶאֶה:  
<sup>י</sup> וַיֹּאמֶר שְׂאוֹל לְנַעְרֹ טוֹב דְּבַרְךָ לָכֵה וְנִלְכָּה וַיֵּלְכוּ  
אֶל־הָעִיר אֲשֶׁר־שָׁם אִישׁ הָאֱלֹהִים: <sup>יא</sup> הִמָּה עֲלִים  
בְּמַעְלָה הָעִיר וְהִמָּה מְצָאוּ נְעוּזוֹת יֹצְאוֹת לְשָׂאֵב  
מַיִם וַיֹּאמְרוּ לָהֶן הֲיֵשׁ בַּזֶּה הָרֶאֶה: <sup>יב</sup> וְתַעֲנִינָה  
אוֹתָם וַתֹּאמְרָנָה יֵשׁ הִנֵּה לְפָנֶיךָ מֵהָרַ | עֵתָה כִּי  
הַיּוֹם בָּא לְעִיר כִּי זָבַח הַיּוֹם לָעֵם בַּבַּמָּה:  
<sup>יג</sup> כִּבְאֲכֶם הָעִיר כֵּן תִּמְצְאוּן אֹתוֹ בְּטָרֶם יַעֲלֶה  
הַבְּמֹתָה לְאָכֹל כִּי לֹא־יֹאכֵל הָעָם עַד־בֹּאוֹ כִּי־הוּא  
יְבָרֶךְ הַזָּבַח אַחֲרֵי־כֵן יֹאכְלוּ הַקְּרָאִים וְעֵתָה עֲלוּ

man? The bread in our sacks has gone, and we have no present to offer the man of God. What do we have?" <sup>8</sup> Again, the boy answered Saul, "Look, I have a quarter of a silver shekel here; I will give it to the man of God and he shall tell us our road." <sup>9</sup> (Formerly in Israel when a man used to go to consult God he would say, "Come, let us go to the seer," for a man who is now called a 'prophet' was formerly called a 'seer'.) <sup>10</sup> Then Saul said to his boy, "Well said! Come, let us go." So, they went to the town where the man of God was. <sup>11</sup> As they were going up the slope to the town, they met some girls going out to draw water, and said to them, "Is the seer there?" <sup>12</sup> The girls replied, "Yes, the seer is ahead of you. He has just come into the town, for the people are having a sacrifice today on the high place. <sup>13</sup> You will meet him as soon as you enter the town before he goes up to the high place for the meal. The people will not eat until he comes, since he must bless the sacrifice; then the people invited eat afterwards. Go up now, for you will soon find

<sup>8</sup> There was no coinage in those days; a 'quarter of a silver shekel' was merely a piece of silver of a certain weight (about 3½ grams).

<sup>9</sup> In the *NJB*, this verse is transposed to the end of v. 11, where it may seem more fluently placed. Here, however, the numerical order is maintained, as in the *NRSV*. The verse is a note by an editor, inserted after the word 'seer' had gone out of use.

<sup>10</sup> The literal translation of 'well said' is 'your word is good'.

<sup>11</sup> The *NJB* has 'came across' in place of 'met', here following the *NRSV*.

<sup>12</sup> The 'high place' was a shrine set on a hilltop near a town. These sanctuaries were for many years tolerated by official Yahwism (1K 3:4ff), until their prohibition by the law imposing a single sanctuary (see #Dt 12:2).

<sup>13</sup> In the last sentence, the *MT* has 'him' (אָתּוֹ) after 'for', in addition to the 'him' at the end of the verse; the ancient versions attest to only one occurrence of the pronoun, although it is possible that this is due to translation technique rather than to their having a Hebrew text with the pronoun used only once. The present translation assumes textual duplication in the *MT* and does not attempt to represent the pronoun twice.

כִּי־אֵתוּ כְּהַיּוֹם תִּמְצְאוּן אֹתוֹ: י' וַיַּעְלוּ הָעִיר הַמָּה  
בָּאִים בְּתוֹךְ הָעִיר וְהָנָה שְׂמוּאֵל יֵצֵא לִקְרֹאתָם  
לְעֹלֹת הַבָּמָה: {ס}

טו וַיְהִי־זֶה גָלָה אֶת־אָזְן שְׂמוּאֵל יוֹם אֶחָד לִפְנֵי בּוֹא־  
שָׂאוּל לֵאמֹר: טז כָּעֵת | מָחָר אֲשַׁלַּח אֵלֶיךָ אִישׁ  
מֵאֶרֶץ בְּנִימֵן וּמִשְׁחַתּוֹ לְנִגִּיד עַל־עַמִּי יִשְׂרָאֵל  
וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת־עַמִּי  
כִּי בָאָה צַעֲקוֹתוֹ אֵלַי: יז וְשְׂמוּאֵל רָאָה אֶת־שָׂאוּל  
וַיְהִי־זֶה עָנָהוּ הֵנָּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ זֶה  
יַעֲזָר בְּעַמִּי: יח וַיִּגַּשׁ שָׂאוּל אֶת־שְׂמוּאֵל בְּתוֹךְ  
הַשַּׁעַר וַיֹּאמֶר הֲגִידָה־נָא לִי אֵי־זֶה בַּיִת הָרֹאֶה:  
יט וַיַּעַן שְׂמוּאֵל אֶת־שָׂאוּל וַיֹּאמֶר אֲנֹכִי הָרֹאֶה עָלָה  
לְפָנַי הַבָּמָה וְאֶכְלֶתֶם עִמִּי הַיּוֹם וְשַׁלַּחְתִּיךָ בַבֹּקֶר  
וְכָל אֲשֶׁר בְּלִבְבְּךָ אֲגִיד לְךָ: כ וְלֹאֲתַנּוֹת הָאֲבֹדוֹת  
לְךָ הַיּוֹם שְׁלֹשֶׁת הַיָּמִים אֶל־תִּשָּׂם אֶת־לִבְךָ לָהֶם  
כִּי נִמְצְאוּ וְלָמִי כָּל־חֲמֻדַּת יִשְׂרָאֵל הֲלוֹא לְךָ וְלִכְלֹ  
בַּיִת אָבִיךָ: {ס}

him.”<sup>14</sup> Therefore, they went up to the town, and as they were going entering the town, Samuel came out in their direction on his way to the high place.

<sup>15</sup> Now Yahweh had revealed to Samuel the day before Saul came, saying,<sup>16</sup> “About this time tomorrow I will send you a man from the land of Benjamin; you are to anoint him as prince over my people Israel. He will save my people from the power of the Philistines; for I have seen my people and their outcry has come up to me.”<sup>17</sup> When Samuel saw Saul, Yahweh told him, “That is the man of whom I told you: He shall rule my people.”<sup>18</sup> Saul approached Samuel in the gateway and said, “Tell me, please, where the seer’s house is?”<sup>19</sup> Samuel replied to Saul, “I am the seer. Go up ahead of me to the high place. You are to eat with me today. In the morning, I shall take leave of you and tell you all that is in your heart.”<sup>20</sup> As regards your donkeys, however, which strayed three days ago, do not worry about them, for they have been found. Besides, for whom is all the wealth of Israel destined, if not for you and all your father’s House?”

<sup>14</sup> The NJB has ‘going through the gate’ (a conjectural translation) in place of ‘entering the town’ (from the NRSV, following the MT).

<sup>15</sup> The literal translation of ‘revealed to’ is ‘uncovered the ear of’.

<sup>16</sup> Before ‘my people’, the NJB, following the LXX (τῆν ταπείνωσιν), adds ‘the misery of’ and the NRSV has ‘the suffering of’; here, we follow the MT.

<sup>17</sup> The literal translation of ‘told him’ is ‘responded’.

<sup>18</sup> The NJB has ‘accosted’ in place of ‘approached’, here following the NRSV & NETB.

<sup>19</sup> Perhaps Saul had been brooding over the oppression by the Philistines.

<sup>20</sup> In this verse, Saul’s royal destiny is foretold for the first time.

כא ויען שאול ויאמר הלאו בן־ימיני אנכי מקטני שבטי ישראל ומשפחתי הצערה מכל־משפחות שבטי בנימן ולמה דברת אלי כדבר הזה: {ס}

כב ויקח שמואל את־שאול ואת־נערו וביאם לשכתה ויתן להם מקום בראש הקרואים והמה בשלשם איש: כג ויאמר שמואל לטבח תנה את־המנה אשר נתתי לך אשר אמרתי אליך שים אתה עמך: כד וירם הטבח את־השוק והעליה וישם לפני שאול ויאמר הנה הנשאר שים־לפניך אכל כי למועד שמור־לך לאמר העם קראתי ויאכל שאול עם־שמואל ביום ההוא: כה וירדו מהבמה העיר וידבר עם־שאול על־הגג: כו וישכמו ויהי בעלות השחר ויקרא שמואל אל־שאול הגג הגגה לאמר קומה ואשלחך ויקם שאול ויצאו שניהם הוא ושמואל החוצה: כז המה

21 Saul then replied, “Am I not a Benjaminite, from one of the smallest of Israel’s tribes, and is not my family the least of all the families of the tribe of Benjamin? Why do you say such words to me?”

22 Samuel then took Saul and his servant and brought them into the hall and gave them a place at the head of those invited; there were about thirty of them. 23 Samuel said to the cook, “Serve the portion I gave you, which I told you to put on one side.” 24 The cook then took up the leg and the tail and set it in front of Saul. Samuel said, “There! The part that was left is set before you. Eat; for it is set before you at the appointed time, so that you might eat with the guests.” Thus, Saul ate that day with Samuel. 25 From the high place, they came down to the town. On the housetop, they spread out coverlets for Saul and he lay down to sleep.

26 At the break of day Samuel called to Saul on the housetop, “Get up; I must take leave of you.” Saul got up, and the two of them, he and Samuel, went out into the street. 27 They had walked as far as the end of

21 The NJB lacks, ‘one of’; the MT has ‘of the tribes’ in place of ‘of the tribe of Benjamin’ here following the text of the ancient versions.

22 NETB lacks the verb ‘took’, reading, “Then Samuel brought Saul and his servant into the room.”

23 After ‘portion’, NETB adds – for clarity – ‘of meat’.

24 The NRSV opens with, “The cook then took up the thigh and what went with it ...” (the meaning of the Hebrew is uncertain). The NJB lacks the sentence, “for it is set before you at the appointed time, so that you might eat with the guests”, using an ellipsis in its place.

25 The NRSV uses ‘shrine’ instead of ‘high place’. The NJB lacks, ‘to sleep’, here following the NSRV & LXX. Roofs in that part of the world were flat, with protecting parapets, as they still are; hence, they were and are well adapted for sleeping during the summer months, when no rain fell.

26 The Kethib/Qere difference here would benefit from an explanation.

27 The NJB, following the LXX, has ‘but’ (*καὶ*) in place of ‘and when he has passed’ (as in the NRSV, following the MT).

יֹרְדִים בְּקֶצֶה הָעִיר וּשְׂמוֹאֵל אָמַר אֶל־שָׂאוֹל אָמַר  
לְנֹעַר וַיַּעֲבֹר לְפָנָיו וַיַּעֲבֹר וְאַתָּה עֹמֵד כִּיּוֹם  
וְאֲשִׁמְעֶךָ אֶת־דְּבַר אֱלֹהִים: {פ}

the town when Samuel said to Saul, “Tell the servant to go on ahead of us, and when he has passed, you stand still for a moment and I shall make known to you the word of God.”

## שמואל א פרק י

א וַיִּקַּח שְׁמוּאֵל אֶת־פֶּדֶךְ הַשֶּׁמֶן וַיִּצַק עַל־רֹאשׁוֹ וַיִּשְׁקֵהוּ וַיֹּאמֶר הֲלוֹא כִּי־מִשְׁחָךְ יְהוָה עַל־נַחֲלָתוֹ לְנֶגֶד: ב בְּלַכְתְּךָ הַיּוֹם מֵעַמְדֵי וּמִצְּאֹת שְׁנֵי אַנְשִׁים עַם־קְבֵרַת רָחֵל בְּגִבּוֹל בְּנֵימִן בְּצִלְצַח וְאָמְרוּ אֵלֶיךָ נִמְצְאוּ הָאֲתָנוֹת אֲשֶׁר הָלַכְתָּ לְבַקֵּשׁ וְהִנֵּה נָטַשׁ אָבִיךָ אֶת־דְּבָרֵי הָאֲתָנוֹת וְדָאָג לָכֶם לֵאמֹר מָה אַעֲשֶׂה לְבָנִי: ג וְחָלַפְתָּ מִשֵּׁם וְהָלָאָה וּבָאתָ עַד־אֵלּוֹן תְּבוֹר וּמִצְּאֹד שֵׁם שְׁלֹשָׁה אַנְשִׁים עֲלִים אֶל־הָאֱלֹהִים בֵּית־אֵל אֶחָד נִשְׂא | שְׁלֹשָׁה גְדִיִּים וְאֶחָד נִשְׂא שְׁלֹשֶׁת כִּפּוֹרוֹת לֶחֶם וְאֶחָד נִשְׂא גִבְלֵי־יִין: ד וְשָׂאוּ לָךְ לְשֵׁלֹם וְנָתַנוּ לָךְ שְׁתֵּי־לֶחֶם וְלִקְחָתָּ מִיָּדָם: ה אַחֵר כֵּן תָּבוֹא גִבְעַת הָאֱלֹהִים אֲשֶׁר־שָׁם נִצְבֵי פְלִשְׁתִּים וַיְהִי כַּבֹּאֲךָ שֵׁם הָעִיר וּפְגַעְתָּ חֶבֶל נְבָאִים יֹרְדִים מֵהַבְּמָה וּלְפָנֶיהֶם גִּבְלֵי וְתָרַף וְחָלִיל וּכְנֹזֵר וְהִמָּה מִתְנַבְּאִים: ו וְצִלְחָה עֲלֶיךָ רֹחַ יְהוָה

## 1 SAMUEL 10

1 Then Samuel took the vial of oil, poured it on his head, kissed him and said, "Is it not that Yahweh has anointed you over his inheritance for a leader? 2 When you depart from me today, you will meet two men by Rachel's tomb, in the territory of Benjamin at Zelzah; they will say to you, "The donkeys you went looking for have been found and now your father has stopped worrying about the donkeys and is worrying about you, thinking: What am I to do about my son?" 3 Then you shall go on from there further and come to the Oak of Tabor, where three men will meet you, going up to God at Bethel; one will be carrying three kids, another carrying three loaves of bread and another carrying a skin of wine. 4 They will greet you and give you two loaves of bread, which you must accept from them. 5 After this, you will go to Gibeah of God (where the Philistine garrison is) and, as you come to the town, you will meet a group of prophets coming down from the high place, headed by harp, tambourine, flute and lyre; they will be in a prophetic ecstasy. 6 Then

### 1 SAMUEL 10

- 1 The NJB (& NRSV), following the LXX (καὶ σὺ ἄρξῃς ἐν λαῶ κυρίου, καὶ σὺ σώσεις αὐτὸν ἐκ χειρὸς ἐχθρῶν αὐτοῦ κυκλόθεν. καὶ τοῦτο σοι τὸ σημεῖον ὅτι ἔχρισέν σε κύριος ἐπὶ κληρονομία αὐτοῦ εἰς ἄρχοντα.), add, "You are the man who must rule Yahweh's people, and must save them from the power of the enemies surrounding them. The sign for you that Yahweh has appointed you ruler of his heritage is this."
- 2 The NJB lacks 'at Zelzah', using an ellipsis in its place.
- 3 The NJB lacks the 2<sup>nd</sup> & 3<sup>rd</sup> instances of 'carrying', here following the MT & NRSV.
- 4 The literal translation of 'which you must accept from them' is 'you will accept them'.
- 5 The NRSV uses 'Gibeah Elohim' ('Hill of God') rather than 'Gibeah of God' (here following the NJB & NETB), and 'shrine' instead of 'high place'.
- 6 The NJB lacks the word 'prophetic' before 'ecstasy', as also in v. 5.

וְהַתְּנַבִּיתָ עִמָּם וְנִהְפַכְתָּ לְאִישׁ אַחֵר: <sup>ז</sup> וְהָיָה כִּי תִבְאִינָה תִבְאֵנָה הָאֵלֹהִים לְךָ עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדְךָ כִּי הָאֱלֹהִים עִמָּךְ: <sup>ח</sup> וַיְרַדְתָּ לְפָנַי הַגִּלְגָל וְהָיָה אֲנֹכִי יֹרֵד אֵלֶיךָ לְהַעֲלוֹת עִלּוֹת לְזִבְחַ זִבְחֵי שְׁלָמִים שִׁבְעַת יָמִים תִּזְחַל עַד-בּוֹאֵי אֵלֶיךָ וְהוֹדַעְתִּי לְךָ אֵת אֲשֶׁר תַּעֲשֶׂה: <sup>ט</sup> וְהָיָה כִּהְפַנְתָּ שִׁכְמוֹ לָלֶכֶת מֵעַם שְׂמוּאֵל וַיִּהְיֶה-לּוֹ אֱלֹהִים לִבְ אַחֵר וַיָּבֹאוּ כָּל-הָאֵלֹהִים בַּיּוֹם הַהוּא: {ס} וַיָּבֹאוּ שָׁם הַגִּבְעָתָה וְהָיָה חֶבְל־נִבְאִים לְקָרְאתָ וַתִּצְלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְתוֹכָם: <sup>יא</sup> וַיְהִי כָּל-יּוֹדְעוֹ מֵאֵת־מֹול שְׁלֹשׁ וַיֵּרְאוּ וְהָיָה עִם-נִבְאִים נִבָּא {ס} וַיֹּאמֶר הָעָם אִישׁ אֶל-רֵעֵהוּ מִהֲזֶה הִיָּה לְבֶן-קִישׁ הֲגַם שָׂאוֹל בְּנִבְיָאִים: <sup>יב</sup> וַיַּעַן אִישׁ מִשָּׁם וַיֹּאמֶר וּמִי אֲבִיהֶם עַל-כֵּן הִיָּתָה לְמִשְׁלַל הֲגַם שָׂאוֹל בְּנִבְיָאִים: <sup>יג</sup> וַיְכַל מִהַתְּנַבּוֹת וַיָּבֹא הַבַּמָּה: <sup>יד</sup> וַיֹּאמֶר דוֹד שָׂאוֹל אֵלָיו וְאֶל-נַעֲרוֹ אֲנִי הִלַכְתֶּם וַיֹּאמֶר לְבַקֵּשׁ אֶת-הָאֲתָנּוֹת וְנִרְאָה כִּי-אֵין וְנִבּוֹא אֶל-

the spirit of Yahweh will seize on you, and you will go into a prophetic ecstasy with them; and you will be changed into a different man.<sup>7</sup> When these signs have occurred, do whatever you hand finds to do, for God is with you.<sup>8</sup> And you must go down ahead of me to Gilgal; I will join you there to offer holocausts and communion sacrifices. You are to wait seven days for me to come to you, and then I will show you what you are to do.”<sup>9</sup> As soon as Saul had turned his back to leave Samuel, God gave him another heart and all these signs occurred that same day.

<sup>10</sup> From there they came to Gibeah, and there was a group of prophets coming to meet him; the spirit of God seized on him and he fell into an ecstasy in their midst.<sup>11</sup> When all who knew him before saw him prophesying with the prophets, the people said to each other, “What has come over the son of Kish? Is Saul one of the prophets too?”<sup>12</sup> A man from there said, “And who is their father?” So, it became a proverb: “Is Saul one of the prophets too?”<sup>13</sup> When Saul’s ecstasy had passed, he went into the shrine<sup>14</sup> and his uncle asked him and his boy, “Where have you been?” He replied, “In search of the donkeys; and when we

<sup>7</sup> The *Kethib/Qere* difference here would benefit from an explanation.

<sup>8</sup> ‘Gilgal’ (גִּלְגָל) is near Jericho (see #Jos 4:19); this verse is an insertion preparing for 13:8–15, a passage from a different source.

<sup>9</sup> The *NJB* ends this verse with an ellipsis; a footnote explains that the original narrative must have described the fulfilment of the first two signs.

<sup>10</sup> Two medieval *Hebrew MSS*, the *LXX* (ἐρχεται), and the *Peshitta* have ‘he came’, in which case the referent would be Saul alone.

<sup>11</sup> The *Setumah* ({ס}) in the middle of this verse is represented by 2 Em Space characters in the English translation.

<sup>12</sup> The people are surprised that someone of Saul’s standing should mix with these enthusiasts, no doubt of lowly origin.

<sup>13</sup> The *NJB* has ‘Gibeah’ in place of ‘the shrine’, here following the *MT*; the *NRSV*, translating conjecturally, has ‘he went home’.

<sup>14</sup> The literal translation of ‘they were lost’ is ‘they were not’.

שְׁמוּאֵל: <sup>טו</sup> וַיֹּאמֶר דָּוִד שְׂאוּל הֲגִידָה־נָא לִי מָה־  
אָמַר לָכֶם שְׁמוּאֵל: <sup>טז</sup> וַיֹּאמֶר שְׂאוּל אֶל־דָּוִד הֲגִיד  
הֲגִיד לָנוּ כִּי נִמְצְאוּ הָאֲתָנוֹת וְאֶת־דָּבָר הַמְּלוּכָה  
לֹא־הֲגִיד לוֹ אֲשֶׁר אָמַר שְׁמוּאֵל: {פ}

<sup>יז</sup> וַיִּצְעַק שְׁמוּאֵל אֶת־הָעָם אֶל־יְהוָה הַמִּצְפָּה:  
<sup>יח</sup> וַיֹּאמֶר | אֶל־בְּנֵי יִשְׂרָאֵל {פ}

כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי הֵעֲלִיתִי אֶת־  
יִשְׂרָאֵל מִמִּצְרַיִם וְאֶצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד  
כָּל־הַמְּמַלְכוֹת הַלְּחָצִים אֶתְכֶם: <sup>יט</sup> וְאַתֶּם הַיּוֹם  
מֵאִסְתֶּם אֶת־אֱלֹהֵיכֶם אֲשֶׁר־הוּא מוֹשִׁיעַ לָכֶם  
מִכָּל־רָעוּתֵיכֶם וְצָרְתֵיכֶם וַתֹּאמְרוּ לוֹ כִּי־מֶלֶךְ  
תִּשָּׂים עָלֵינוּ וְעַתָּה הִתִּיצְבוּ לִפְנֵי יְהוָה לְשִׁבְטֵיכֶם  
וּלְאֶלְפֵיכֶם: <sup>כ</sup> וַיִּקְרַב שְׁמוּאֵל אֶת כָּל־שִׁבְטֵי יִשְׂרָאֵל  
וַיִּלְכְּדוּ שִׁבְט בְּנֵי־מֶן: <sup>כא</sup> וַיִּקְרַב אֶת־שִׁבְט בְּנֵי־מֶן  
לְמִשְׁפַּחְתּוֹ וַתִּלְכְּדוּ מִשְׁפַּחַת הַמַּטְרִי וַיִּלְכְּדוּ שְׂאוּל  
בֶּן־קִישׁ וַיִּבְקְשׂוּהוּ וְלֹא נִמְצָא: <sup>כב</sup> וַיִּשְׂאוּ־עוֹד

saw they were lost, we went to Samuel.” <sup>15</sup> Saul’s uncle then said, “Tell me what Samuel said to you?” <sup>16</sup> Saul said to his uncle, “He only told us that the donkeys were already found,” but he said nothing to him about the kingship of which Samuel had spoken.

<sup>17</sup> Then Samuel called the people together to Yahweh at Mizpah <sup>18</sup> and said to the Israelites,

“Thus says Yahweh the God of Israel, “I brought Israel out of Egypt and delivered you from the power of the Egyptians and of all the kingdoms that were oppressing you.” <sup>19</sup> But today you have rejected your God, who saves you from all your calamities and distress; and you have said, “No, you must set a king over us.” Well then, take your positions before Yahweh according to your tribes and clans.” <sup>20</sup> Samuel then made all the tribes of Israel come forward, and the lot fell to the tribe of Benjamin. <sup>21</sup> He then made the tribe of Benjamin come forward clan by clan, and the lot fell to the clan of Matri, and the lot fell to Saul son of Kish, but when they sought him, he was not found. <sup>22</sup> Once again, they consulted

<sup>15</sup> In the LXX (σολ) and Vg the pronoun ‘you’ is singular, referring specifically to Saul; in the MT it is plural, including Saul’s servant as well.

<sup>16</sup> NETB has ‘Saul said nothing’ in place of ‘he said nothing’, here following the MT & NJB.

<sup>17</sup> The remainder of this chapter is a tradition deriving from the sanctuary at Mizpah (#7:5), parallel to the one about the anointing (9:26–10:16).

<sup>18</sup> The NRSV has ‘them’ in place of ‘the Israelites’, here following the MT & NJB.

<sup>19</sup> The NJB has the past tense, ‘saved’, in place of ‘saves’, here following the NRSV & NETB.

<sup>20</sup> On the drawing of lots, see Jos 7:14–18.

<sup>21</sup> After ‘clan of Matri’, the NJB & NRSV, following the LXX (καὶ προσάγουσιν τὴν φυλὴν Μαρταρι εἰς ἄνδρα), add, “Finally, he made the clan of Matri come forward man by man;” the ‘clan of Matri’ is not mentioned elsewhere.

<sup>22</sup> ‘Has the man come here’ follows the LXX (Εἰ ἔρχεται ὁ ἄνθρωπος ἐνταῦθα); the MT has ‘is there yet a man to come here?’

בִּיהוֹה הִבָּא עוֹד הַלֵּם אִישׁ {ס} וַיֹּאמֶר יְהוָה הִנֵּה־  
הוּא נִחְבֵּא אֶל־הַכֵּלִים: כִּי וַיִּרְצוּ וַיִּקְחֵהוּ מִשָּׁם  
וַיִּתְיַצֵּב בְּתוֹךְ הָעָם וַיִּגְבֶּה מִכָּל־הָעָם מִשְׁכְּמוֹ  
וּמַעְלָה: כִּי וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־הָעָם הֲרֵאִיתֶם  
אֲשֶׁר בָּחַר־בוּ יְהוָה כִּי אֵין כָּמֹהוּ בְּכָל־הָעָם וַיִּרְעוּ  
כָּל־הָעָם וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: {ס}

כִּי וַיְדַבֵּר שְׁמוּאֵל אֶל־הָעָם אֵת מִשְׁפַּט הַמְּלָכָה  
וַיִּכְתֹּב בַּסֵּפֶר וַיִּנַּח לִפְנֵי יְהוָה וַיִּשְׁלַח שְׁמוּאֵל אֶת־  
כָּל־הָעָם אִישׁ לְבֵיתוֹ: כִּי וְגַם־שָׂאוּל הֵלֵךְ לְבֵיתוֹ  
גִּבְעָתָה וַיֵּלְכוּ עִמּוֹ הַחֵייל אֲשֶׁר־נָגַע אֱלֹהִים בְּלִבָּם:  
כִּי וּבְנֵי בְלִיעֵל אָמְרוּ מַה־יִּשְׁעֵנוּ זֶה וַיִּבְזֶהוּ וְלֹא־  
הִבִּיאוּ לוֹ מִנְחָה וַיְהִי כַּמְחֲרִישׁ: {פ}

... [ונ]חש מלך בני עמון הוא לחץ את בני גד  
ואת בני ראובן בחזקה ונקר להם כ[ול] [ע]י[ן] ימין  
ונתן אין [מושי]ע ל[י]שראל ולוא נשאר איש  
בבני ישראל אשר בע[בר הירדן] [אש]ר ל[וא]  
נ[ק]ר לו נח[ש מלך] בני[ן] [ע]מון כול עין ימין ו[ה]ן

Yahweh, "Has the man come here?" Yahweh said, "See, he is hidden among the baggage." <sup>23</sup> Then they ran and brought him out and, when he stood among the people, he was head and shoulders taller than any of them. <sup>24</sup> Then Samuel said to all the people, "Have you seen the man Yahweh has chosen? Of all the people there is none equal to him." And all the people acclaimed him, shouting, "Long live the king!"

<sup>25</sup> Samuel explained the royal constitution to the people and inscribed it in a book, which he placed before Yahweh. He then sent all the people back to their homes. <sup>26</sup> Saul too went home to Gibeah and with him went the strong men whose hearts God has touched. <sup>27</sup> However, some scoundrels said, "How can this fellow save us?" They despised him, and offered him no present, but he held his peace.

<sup>27a</sup> Now, Nahash, the 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 River Jordan whose right eye Nahash, the king of the Ammonites, had not gouged out. However, seven

<sup>23</sup> The NJB ends with 'they all were' in place of 'any of them', here following the NRSV.

<sup>24</sup> The people have thus accepted God's 'gift' and proclaimed Saul as king. Note the unusual/unexpected dagesh on the *resh* in הֲרֵאִיתֶם.

<sup>25</sup> The mention of a 'book' shows Samuel as a man of letters, as well as priest, prophet, and judge; we know nothing more about this book.

<sup>26</sup> Vv. 26-27 reflect both favourable and unfavourable opinion about Saul. The NRSV has 'warriors' in place of 'strong men'.

<sup>27</sup> In place of the MT's 'but he held his peace' (literally, '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 10:27. Some support for this reading appears in 4QSam<sup>a</sup>, which has here 'about a month'.

<sup>27a</sup> This verse is not present in the NJB and is included as part of v. 27 in the NRSV (whose translation we loosely follow here). It is from 4QSam<sup>a</sup> and is not present in either the MT or the LXX; the paragraph may have been dropped by haplography, skipping to the 'Nahash' of 11:1.

thousand men had escaped from the Ammonites and had entered  
Jabesh-Gilead. אל [י]בש גלעד  
שבעת אלפים איש [נצלו מיד] בני עמון ויבאו

## שמואל א פרק יא

א וַיַּעַל נַחַשׁ הָעַמּוֹנִי וַיַּחֵן עַל־יְבִישׁ גִּלְעָד וַיֹּאמְרוּ כָל־אֲנָשֵׁי יְבִישׁ אֶל־נַחַשׁ כְּרַת־לָנוּ בְרִית וְנַעֲבֹדְךָ: ב וַיֹּאמֶר אֲלֵיהֶם נַחַשׁ הָעַמּוֹנִי בְּזֹאת אֶכְרַת לָכֶם בְּנִקְוֹר לָכֶם כָּל־עֵין יְמִין וְשִׁמְתִּיהָ חֲרָפָה עַל־כָּל־יִשְׂרָאֵל: ג וַיֹּאמְרוּ אֵלָיו זְקֵנֵי יְבִישׁ הֲרַף לָנוּ שְׁבַעַת יָמִים וְנִשְׁלַחָה מַלְאָכִים בְּכָל גְּבוּל יִשְׂרָאֵל וְאִם־אֵין מוֹשִׁיעַ אֲתָנוּ וַיֵּצְאוּ אֵלָיךְ: ד וַיָּבֹאוּ הַמַּלְאָכִים גִּבְעַת שָׂאוֹל וַיְדַבְּרוּ הַדְּבָרִים בְּאָזְנֵי הָעָם וַיִּשְׁאוּ כָל־הָעָם אֶת־קוֹלָם וַיִּבְכוּ: ה וְהָנָה שָׂאוֹל בָּא אַחֲרֵי הַבָּקָר מִן־הַשָּׂדֶה וַיֹּאמֶר שָׂאוֹל מַה־לָּעָם כִּי יִבְכוּ וַיִּסְפְּרוּ־לּוֹ אֶת־דְּבָרֵי אֲנָשֵׁי יְבִישׁ: ו וַתִּצְלַח רוּחַ־אֱלֹהִים עַל־שָׂאוֹל בִּשְׁמֵעוֹ כְּשָׁמְעוֹ אֶת־הַדְּבָרִים הָאֵלֶּה וַיַּחַר אַפּוֹ מְאֹד: ז וַיִּקַּח צֶמֶד בָּקָר וַיִּנְתְּחֵהוּ וַיִּשְׁלַח בְּכָל־גְּבוּל יִשְׂרָאֵל בְּיַד הַמַּלְאָכִים לֵאמֹר אֲשֶׁר אֵינָנו יֵצֵא אַחֲרֵי שָׂאוֹל וְאַחֲרֵי שְׁמוּאֵל כֹּה

## 1 SAMUEL 11

1 Nahash the Ammonite went up and besieged Jabesh-Gilead. All the men of Jabesh said to Nahash, "Make a treaty with us and we will serve you." 2 But Nahash the Ammonite said to them, "The only way I will make a treaty with you is if you let me gouge out everyone's right eye and in so doing humiliate all Israel!" 3 The elders of Jabesh said to him, "Give us seven days' grace while we send messengers throughout the territory of Israel, and if no one comes to our help, we will come out to you." 4 The messengers came to Gibeah of Saul, and reported this to the people, and all the people wept aloud. 5 Now Saul was coming in from the fields behind his oxen, and he said, "What is wrong? Why are the people weeping?" They explained to him what the men of Jabesh had said. 6 When he heard these words, the spirit of Yahweh seized on Saul, and he fell into a great fury. 7 He took a yoke of oxen and cut them in pieces, which he sent by messengers throughout the territory of Israel with these words: "If anyone will not march with Saul and Samuel, this

### 1 SAMUEL 11

- 1 The NRSV, following 4QSam<sup>a</sup>, adds 'about a month later' at the beginning of this verse; here, we follow the MT & NETB.
- 2 For the reply of Nahash, here following NETB, the NJB has, "I will make a treaty with you on this condition: that I put out all your right eyes; I shall inflict this disgrace on the whole of Israel."
- 3 The people of Jabesh give a deliberately ambiguous reply; 'come out' can mean either to surrender or to attack, as also in v. 10.
- 4 In place of 'of Saul', here following the MT, NJB & NRSV, NETB has 'where Saul lived' (in parentheses).
- 5 The literal translation of 'his oxen' (as NJB) is 'the oxen' (as NRSV). The Kethib/Qere difference here would benefit from an explanation.
- 6 In place of 'seized on', here following the NJB, the NRSV has 'came upon ... in power' and NETB has 'rushed upon'.
- 7 The NJB lacks 'and Samuel' – a gloss in the spirit of Ch. 7. Sending round the 'pieces' of the sacrifice was a call to war (Jg 19:29).

יעשה לבקרו ויפל פחד־יהוה על־העם ויצאו  
כאיש אחד: <sup>ח</sup> ויפקדם בבזק ויהיו בני־ישראל  
שלש מאות אלף ואיש יהודה שלשים אלף:  
<sup>ט</sup> ויאמרו למלאכים הבאים פה תאמרון לאיש  
יביש גלעד מחר תהיה־לכם תשועה בחם כחם  
השמש ויבאו המלאכים ויגידו לאנשי יביש  
וישמחו: <sup>י</sup> ויאמרו אנשי יביש מחר נצא אליכם  
ועשיתם לנו ככל־הטוב בעיניכם: {ס}

<sup>יא</sup> ויהי ממחרת וישם שאול את־העם שלשה  
ראשים ויבאו בתוך־המחנה באשמרת הבקר  
ויכו את־עמון עד־חם היום ויהי הנשארים ויפצו  
ולא נשארו־בם שנים יחד: <sup>יב</sup> ויאמר העם אל־  
שמואל מי האמר שאול ימלך עלינו תנו האנשים  
ונמיתם: <sup>יג</sup> ויאמר שאול לא־יומת איש ביום הזה  
כי היום עשה־יהוה תשועה בישראל: <sup>יד</sup> ויאמר  
שמואל אל־העם לכו ונלכה הגלגל ונחדש שם

shall be done with his oxen!" At this, a dread of Yahweh fell on the people and they marched out as one man. <sup>8</sup> He inspected them at Bezek; there were three hundred thousand Israelites and thirty thousand of Judah. <sup>9</sup> He then said to the messengers who had come, "This is what you must say to the men of Jabesh-Gilead, "Tomorrow by the time the sun is hot help will reach you."" The messengers went and reported this to the men of Jabesh who were overjoyed; <sup>10</sup> they said, "Tomorrow we will come out to you and you can do what you like to us."

<sup>11</sup> The next day, Saul disposed the army in three companies; they burst into the middle of the camp in the last watch of the night and struck down the Ammonites until high noon. The survivors were so scattered that not two of them remained together. <sup>12</sup> The people then said to Samuel, "Who said, "Is Saul to reign over us?" Hand the men over for us to put them to death." <sup>13</sup> "No one is to be put to death today," Saul replied, "for today, Yahweh has brought victory to Israel." <sup>14</sup> Then Samuel said to the people, "Come, let us go to Gilgal and reaffirm the

<sup>8</sup> The NRSV, following the LXX (εβδομήκοντα χιλιάδας) and 4QSam<sup>a</sup>, has 'seventy thousand' in place of 'thirty thousand'; here, we follow the MT.

<sup>9</sup> NETB has 'fully up' in place of 'hot', here following the NJB & NRSV. The Kethib/Qere difference here would benefit from an explanation.

<sup>10</sup> The NJB adds 'to Nahash' after 'they said'.

<sup>11</sup> The day began at sundown; hence, the 'next day' would mean 'that evening' in our reckoning.

<sup>12</sup> V. 15 originally followed v. 11; Saul was acclaimed king on the day after the victory. However, according to the parallel narrative, Saul had already been proclaimed at Mizpah (10:24). Vv. 12–14 harmonize the two narratives; Saul was not acknowledged by all (see 10:27) and his investiture had to be 'renewed'. Hosea, hostile to monarchical government, seems to condemn the proclamation as sinful (Ho 8:4, 9:15).

<sup>13</sup> The NRSV has 'deliverance' in place of 'victory', here following the NJB.

<sup>14</sup> The NJB has 'monarchy' in place of 'kingship', here following the NRSV & NETB.

הַמְּלוּכָה: <sup>טו</sup> וַיֵּלְכוּ כָּל־הָעָם הַגִּלְגָּל וַיִּמְלְכוּ שָׁם  
אֶת־שָׁאוּל לְפָנָי יְהוָה בַּגִּלְגָּל וַיִּזְבְּחוּ־שָׁם זִבְחִים  
שְׁלָמִים לְפָנָי יְהוָה וַיִּשְׂמַח שָׁם שָׁאוּל וְכָל־אֲנָשָׁי  
יִשְׂרָאֵל עַד־מְאֹד: {פ}

kingship there.” <sup>15</sup> So, all the people went to Gilgal and there they proclaimed Saul king before Yahweh at Gilgal. They offered communion sacrifices there before Yahweh; and Saul and all the men of Israel rejoiced greatly.

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<sup>15</sup> NETB omits the 2<sup>nd</sup> instance of the name ‘Gilgal’.

## שמואל א פרק יב

א וַיֹּאמֶר שְׁמוּאֵל אֶל-כָּל-יִשְׂרָאֵל הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם לְכֹל אֲשֶׁר-אָמַרְתֶּם לִי וְאִמְלִיךְ עֲלֵיכֶם מֶלֶךְ: ב וְעַתָּה הִנֵּה הַמֶּלֶךְ | מִתְהַלֵּךְ לִפְנֵיכֶם וְאֲנִי זָקַנְתִּי וְשִׁבְתִּי וּבְנֵי הַנֶּסֶם אֵתְכֶם וְאֲנִי הִתְהַלַּכְתִּי לִפְנֵיכֶם מִנְעָרֵי עַד-הַיּוֹם הַזֶּה: ג הֲנִנִי עֲנּוּ בִי נֹגֵד יְהוָה וְנֹגֵד מְשִׁיחוֹ אֶת-שׁוֹר | מִי לָקַחְתִּי וְחִמּוֹר מִי לָקַחְתִּי וְאֶת-מִי עֲשָׂקְתִּי אֶת-מִי רָצוֹתִי וּמִי־דָמִי לָקַחְתִּי כֹפֵר וְאֲעֲלִים עֵינַי בּוֹ וְאָשִׁיב לָכֶם: ד וַיֹּאמְרוּ לֹא עֲשָׂקְתָנוּ וְלֹא רָצוֹתָנוּ וְלֹא-לָקַחְתָּ מִי־דָאִישׁ מְאוֹמָה: ה וַיֹּאמֶר אֲלֵיהֶם עַד יְהוָה בְּכֶם וְעַד מְשִׁיחוֹ הַיּוֹם הַזֶּה כִּי לֹא מָצַאתֶם בְּיָדִי מְאוֹמָה וַיֹּאמֶר עַד: {פ}

ו וַיֹּאמֶר שְׁמוּאֵל אֶל-הָעָם יְהוָה אֲשֶׁר עָשָׂה אֶת-מֹשֶׁה וְאֶת-אַהֲרֹן וְאֲשֶׁר הֶעֱלָה אֶת-אֲבֹתֵיכֶם מִמִּצְרַיִם: ז וְעַתָּה הִתִּיצְבוּ וְאֲשַׁפְטָה אֶתְכֶם לִפְנֵי יְהוָה אֵת כָּל-צְדָקוֹת יְהוָה אֲשֶׁר-עָשָׂה אֶתְכֶם

## 1 SAMUEL 12

<sup>1</sup> And Samuel said to all Israel, "I have faithfully done all you asked of me, and I have appointed a king over you. <sup>2</sup> Now look, it is the king who will lead you now. As for me, I am old and grey, and my sons are here among you. I have led you from my youth until today. <sup>3</sup> Here I am. Testify against me before Yahweh and before his anointed. Whose ox have I taken? Whose donkey have I taken? Have I ever wronged or oppressed anyone? Have I ever taken a bribe from anyone? If so, testify against me, and I will here and now requite you." <sup>4</sup> "You have neither wronged nor oppressed us," they said, "nor accepted a bribe from anyone." <sup>5</sup> He said to them, "Yahweh is witness against you and his anointed is witness today that you have found nothing in my hands?" "He is witness," they replied.

<sup>6</sup> Samuel then said to the people, "Yahweh is witness, he who raised up Moses and Aaron and who brought your ancestors up out of the land of Egypt. <sup>7</sup> Now, therefore, stand here while I argue with you before Yahweh and remind you of all the saving works he performed for you

## 1 SAMUEL 12

<sup>1</sup> A more literal translation for 'appointed' is 'installed'.

<sup>2</sup> The misconduct of the sons is not mentioned here (compare 8:3).

<sup>3</sup> The NJB lacks 'testify against me, and' in the last sentence, here following the LXX (ἀποκριθήτε κατ' ἐμοῦ) & NRSV.

<sup>4</sup> For the people's reply, the NRSV reads, "You have not defrauded us or oppressed us or taken anything from the hand of anyone."

<sup>5</sup> The phrase 'you have found nothing in my hands' means that he has not been guilty of taking bribes.

<sup>6</sup> The MT lacks 'is witness, he who', here following the LXX (Μάρτυς κύριος ὁ ποιήσας).

<sup>7</sup> The MT lacks 'and remind you', here following the LXX (καὶ ἀπαγγεῶ ὑμῖν).

וְאֶת־אֲבוֹתֵיכֶם: <sup>ח</sup> כַּאֲשֶׁר־בָּא יַעֲקֹב מִצְרַיִם וַיִּזְעֲקוּ  
אֲבוֹתֵיכֶם אֶל־יְהוָה וַיִּשְׁלַח יְהוָה אֶת־מֹשֶׁה וְאֶת־  
אַהֲרֹן וַיֹּצִיאוּ אֶת־אֲבוֹתֵיכֶם מִמִּצְרַיִם וַיִּשְׁבּוּם  
בְּמִקּוֹם הַזֶּה: <sup>ט</sup> וַיִּשְׁכַּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכְּרוּ  
אֹתָם בְּיַד סִיסְרָא שַׂר־צְבָא חֲצֹר וּבִיד־פְּלִשְׁתִּים  
וּבִיד מֶלֶךְ מוֹאָב וַיִּלְחָמוּ בָּם: <sup>י</sup> וַיִּזְעֲקוּ אֶל־יְהוָה  
וַיֹּאמֶר וַיֹּאמְרוּ חָטְאוּנוּ כִּי עֲזַבְנוּ אֶת־יְהוָה וְנַעֲבֹד  
אֶת־הַבְּעֵלִים וְאֶת־הָעִשְׂתָרוֹת וְעַתָּה הֲצִילֵנוּ מִיַּד  
אֵיבֵינוּ וְנַעֲבֹדְךָ: <sup>יא</sup> וַיִּשְׁלַח יְהוָה אֶת־יִרְבֵּעַל וְאֶת־  
בְּדָן וְאֶת־יִפְתָּח וְאֶת־שָׁמוּאֵל וַיִּצַּל אֶתְכֶם מִיַּד  
אֵיבֵיכֶם מִסָּבִיב וַתִּשְׁבּוּ בְטָח: <sup>יב</sup> וַתִּרְאוּ כִּי־נַחֲשׁ  
מֶלֶךְ בְּנֵי־עַמּוֹן בָּא עֲלֵיכֶם וַתֹּאמְרוּ לִי לֹא כִּי־מֶלֶךְ  
יִמְלֹךְ עָלֵינוּ וַיְהוֶה אֱלֹהֵיכֶם מִלְּכֶכֶם: <sup>יג</sup> וְעַתָּה הִנֵּה  
הַמֶּלֶךְ אֲשֶׁר בַּחֲרַתֶּם אֲשֶׁר שְׁאַלְתֶּם וְהִנֵּה נָתַן  
יְהוָה עֲלֵיכֶם מֶלֶךְ: <sup>יד</sup> אִם־תִּירְאוּ אֶת־יְהוָה  
וְעַבַדְתֶּם אֹתוֹ וּשְׁמַעְתֶּם בְּקוֹלוֹ וְלֹא תִמְרוּ אֶת־פִּי  
יְהוָה וְהִיתֶם גַּם־אִתָּם וְגַם־הַמֶּלֶךְ אֲשֶׁר מֶלֶךְ

and for your ancestors. <sup>8</sup> When Jacob came to Egypt, the Egyptians  
oppressed them, and your ancestors cried to Yahweh who sent Moses  
and Aaron; they brought forth your ancestors out of Egypt and gave  
them a settled home here. <sup>9</sup> Then they forgot Yahweh their God and he  
sold them into the power of Sisera, commander of the army of King  
Jabin of Hazor, as also into the power of the Philistines and of the king  
of Moab who fought against them. <sup>10</sup> Then they cried to Yahweh, “We  
have sinned, for we have deserted Yahweh; we have served the Baals  
and the Astartes. Rescue us now from the power of our enemies, and we  
will serve you.” <sup>11</sup> The Yahweh sent Jerubbaal and Barak, and Jephthah  
and Samuel. He rescued you from the power of the enemies  
surrounding you, and you lived in security. <sup>12</sup> “But when you saw  
Nahash, king of the Ammonites, come to attack you, you said to me,  
“No, a king must rule over us” – although Yahweh your God himself is  
your king. <sup>13</sup> Here then is the king you have chosen; Yahweh has set a  
king over you. <sup>14</sup> If you fear and serve Yahweh and obey his voice and  
do not rebel against his commands, and if both you and the king who

<sup>8</sup> The MT lacks ‘the Egyptians oppressed them’, here following the LXX (καὶ ἐταπείνωσεν αὐτοὺς Αἴγυπτος).

<sup>9</sup> The NJB, following the MT, lacks, ‘King Jabin of’, here following the NRSV.

<sup>10</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>11</sup> The NRSV, following the LXX, names ‘Samson’ in place of ‘Samuel’. ‘Barak’ follows the LXX; the MT has ‘Bedan’.

<sup>12</sup> In place of ‘Nahash, king of the Ammonites’, here following the NJB, the NRSV has ‘King Nahash of the Ammonites’.

<sup>13</sup> A more literal translation of this verse, here following the NJB, is, “Now look! Here is the king you have chosen – the one that you asked for! Look, Yahweh has given you a king!”

<sup>14</sup> The words ‘all will be well’, not present in the MT, are supplied for stylistic reasons.

עֲלֵיכֶם אַחַר יְהוָה אֱלֹהֵיכֶם: <sup>טו</sup> וְאִם-לֹא תִשְׁמְעוּ  
בְּקוֹל יְהוָה וּמְרִיתֶם אֶת-פִּי יְהוָה וְהִיתָה יַד-יְהוָה  
בָּכֶם וּבְאֲבֹתֵיכֶם: <sup>טז</sup> גַּם-עַתָּה הִתְיַצְבוּ וּרְאוּ אֶת-  
הַדָּבָר הַגָּדוֹל הַזֶּה אֲשֶׁר יַעֲשֶׂה לְעֵינֵיכֶם:  
<sup>יז</sup> הֲלוֹא קִצִּיר-חֲטִיִּים הַיּוֹם אֶקְרָא אֶל-יְהוָה וַיִּתֵּן  
קִלּוֹת וּמָטָר וּדְעוּ וּרְאוּ כִּי-רַעַתְכֶם רַבָּה אֲשֶׁר  
עָשִׂיתֶם בְּעֵינֵי יְהוָה לְשָׂאוֹל לָכֶם מֶלֶךְ: {ס}  
<sup>יח</sup> וַיִּקְרָא שְׁמוּאֵל אֶל-יְהוָה וַיִּתֵּן יְהוָה קִלְת וּמָטָר  
בַּיּוֹם הַהוּא וַיִּירָא כָּל-הָעָם מֵאֵד אֶת-יְהוָה וְאֶת-  
שְׁמוּאֵל: <sup>יט</sup> וַיֹּאמְרוּ כָּל-הָעָם אֶל-שְׁמוּאֵל הַתְּפַלֵּל  
בְּעַד-עַבְדֵיךָ אֶל-יְהוָה אֱלֹהֵיךָ וְאַל-נָמוּת כִּי-יִסְפְּנוּ  
עָלֵינוּ כְּלַחֲטָאֵתֵינוּ רָעָה לְשָׂאוֹל לָנוּ מֶלֶךְ: <sup>כ</sup> וַיֹּאמֶר  
שְׁמוּאֵל אֶל-הָעָם אַל-תִּירְאוּ אִתְּם עָשִׂיתֶם אֵת  
כָּל-הָרָעָה הַזֹּאת אֲךָ אֶל-תְּסוּרוּ מֵאַחֲרֵי יְהוָה  
וְעַבַדְתֶּם אֶת-יְהוָה בְּכָל-לִבְבְּכֶם: <sup>כא</sup> וְלֹא תִסּוּרוּ  
כִּי אַחֲרֵי הַתְּהוּ אֲשֶׁר לֹא-יִוָּעִילוּ וְלֹא יִצִּילוּ כִּי-  
תְהוּ הַמָּה: <sup>כב</sup> כִּי לֹא-יִטֹּשׂ יְהוָה אֶת-עַמּוֹ בְּעַבּוֹר

rules you follow Yahweh your God, all will be well; <sup>15</sup> but if you do not obey the voice of Yahweh, if you rebel against his order, his hand will be against you and against your king. <sup>16</sup> Stand here, then, and watch the great wonder Yahweh will do before your eyes. <sup>17</sup> It is now wheat harvest, is it not? I will call on Yahweh and he shall send thunder and rain. Consider then and see what a very wicked thing you have done in the sight of Yahweh by asking to have a king."

<sup>18</sup> So, Samuel then called on Yahweh, and Yahweh sent thunder and rain the same day; and all the people held both Yahweh and Samuel in great awe. <sup>19</sup> And all the people said to Samuel, "Plead on behalf of your servants with Yahweh your God that we may not die; for, we have added to all our sins this evil of demanding a king for ourselves." <sup>20</sup> And Samuel said to the people, "Do not be afraid. You have indeed done all this evil; however, do not turn aside from following Yahweh, but serve Yahweh with all your hearts. <sup>21</sup> You must not turn aside and follow empty idols which, being empty, cannot profit you and cannot save you, <sup>22</sup> since, for the sake of his great name, Yahweh will not desert his

<sup>15</sup> The MT has 'fathers' in place of 'king' (LXX).

<sup>16</sup> In vv. 16-19, the author wishes to show that Samuel was still in greater favour with God than was the idea of a king.

<sup>17</sup> The 'wheat harvest' was the dry season, when it never rains in Palestine, thus it is a miracle, the thunder making it more impressive.

<sup>18</sup> In place of 'held ... in great awe', here following the NJB, the NRSV has 'greatly feared'.

<sup>19</sup> The NJB lacks 'for ourselves', here following the NRSV.

<sup>20</sup> NETB has simply 'sinned' in place of 'done all this evil', here following the MT & NJB.

<sup>21</sup> The NRSV has 'useless' in place of 'empty' and NETB repeats 'empty' in place of 'useless'; here, we follow the NJB.

<sup>22</sup> NETB has 'reputation' in place of 'great name', here following the MT, NJB & NRSV.

שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֲתֶכֶם לְ  
לְעַם: כִּי גַם אֲנֹכִי חָלִילָה לִּי מִחַטָּא לִיהוָה מִחַדֵּל  
לְהַתְּפַלֵּל בְּעַדְכֶם וְהוֹרִיתִי אֲתֶכֶם בְּדַרְךְ הַטּוֹבָה  
וְהִישָׁרָה: כִּי אֶדָּא יִרְאוּ אֶת־יְהוָה וְעַבְדְּתֶם אֹתוֹ  
בְּאַמַּת בְּכָל־לִבְבְּכֶם כִּי רָאוּ אֶת אֲשֶׁר־הִגְדֵּל  
עִמָּכֶם: כִּי וְאִם־הִרְעוּ תִרְעוּ גַם־אֲתֶם גַּם־מִלְּכֶכֶם  
תִּסָּפוּ: {פ}

people. For, it has pleased Yahweh to make you his own people.  
<sup>23</sup> Moreover, for my part, far be it from me that I should sin against  
Yahweh by ceasing to plead for you. I will instruct you in the way that  
is good and right. <sup>24</sup> Only reverence and serve Yahweh faithfully with  
all your heart, for you see the great wonder he has done among you.  
<sup>25</sup> However, if you persist in wickedness, you and your king will be  
swept away.”

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<sup>23</sup> The *NJB* includes the last sentences as part of the previous one.

<sup>24</sup> The *NRSV* has ‘consider’ in place of ‘you see’, here following the *NJB*.

<sup>25</sup> The *NJB* has ‘perish’ in place of ‘be swept away’, here following the *MT*, *NRSV* & *NETB*.

## שמואל א פרק יג

א בן־שנה שאול במלכו ושתי שנים מלך על־  
ישראל: ב ויבחר־לו שאול שלשת אלפים  
מישראל ויהיו עם־שאול אלפים במכמש ובהר  
בית־אל ואלף היו עם־יונתן בגבעת בנימין ויתר  
העם שלח איש לאהליו: ג ויך יונתן את נציב  
פלשתים אשר בגבע וישמעו פלשתים ושאוֹל  
תקע בשופר בכל־הארץ לאמר ישמעו העברים:  
ד וכל־ישראל שמעו לאמר הכה שאול את־נציב  
פלשתים וגם־נבאש ישראל בפלשתים ויצעקו  
העם אחרי שאול הגלגל: ה ופלשתים נאספו  
להלחם עם־ישראל שלשים אלף רכב וששת  
אלפים פרשים ועם כחול אשר על־שפת־הים  
לרב ויעלו ויחנו במכמש קדמת בית און: ו ואיש  
ישראל ראו כי צר־לו כי נגש העם ויתחבאו העם

## 1 SAMUEL 13

1 Saul was ... years old when he began to reign; and he reigned ... two years over Israel. 2 Saul chose three thousand men from Israel; two thousand were with Saul at Michmash and in the highlands of Bethel, and a thousand with Jonathan at Geba of Benjamin; the rest of the people Saul sent to their own tents. 3 Jonathan defeated the Philistine garrison that was at Gibeah and the Philistines heard of it. Saul sounded the trumpet throughout the land, saying, "Let the Hebrews hear!" 4 When all Israel heard that Saul has smashed the Philistine garrison and how Israel had incurred the enmity of the Philistines, the people rallied behind Saul at Gilgal. 5 The Philistines mustered to fight with Israel, thirty thousand chariots, six thousand horsemen, and troops as numerous as the sand on the seashore. They came up and encamped at Michmash, to the east of Beth-Aven. 6 When the Israelites saw they were desperate, since they were hard pressed, they hid in caves, in bushes, in

### 1 SAMUEL 13

- <sup>1</sup> This verse is not present in most MSS of the LXX; the MT reads, "Saul was *one* year old when he became king, and he reigned over Israel for *two* years," which is absurd. Saul's age at his accession was either not known or has fallen out of the text (hence the ellipses). The WEBBE has 'thirty' and 'forty' for the 2 ellipses, citing its source as a few MSS of the LXX.
- <sup>2</sup> The NRSV, following the MT, has 'Gibeah' in place of 'Geba'. The confusion between Geba and Gibeah in Hebrew creates difficulties throughout Chs 13-14; the choices made here, following the NJB, are based on parallel texts and geographical considerations.
- <sup>3</sup> The NRSV has 'Geba' in place of 'Gibeah' (see #2). The NJB uses 'pillar' in place of 'garrison'.
- <sup>4</sup> In place of 'incurred the enmity of', here following the NJB, the NRSV has 'became odious to'.
- <sup>5</sup> The NJB has 'three thousand' in place of 'thirty thousand'.
- <sup>6</sup> In place of 'bushes', both the NJB and NRSV use 'holes' (a conjectural translation).

בַּמְעָרוֹת וּבַחֻחִים וּבַסְּלָעִים וּבַצְּרָחִים וּבַבְּרוֹת:  
 וְעֵבְרִים עָבְרוּ אֶת־הַיַּרְדֵּן אֶרֶץ גָּד וְגִלְעָד וְשָׂאוֹל  
 עוֹדְדָנוּ בַגִּלְגָּל וְכָל־הָעָם חָרְדוּ אַחֲרָיו: <sup>ח</sup> וַיִּיחַל  
 וַיִּזְחַל| שִׁבְעַת יָמִים לְמוֹעֵד אֲשֶׁר שָׁמוּאֵל וְלֹא־בָא  
 שָׁמוּאֵל הַגִּלְגָּל וַיִּפֶץ הָעָם מֵעֵלָיו: <sup>ט</sup> וַיֹּאמֶר שָׂאוֹל  
 הֲגִשׁוּ אֵלַי הָעֹלָה וְהַשְּׁלָמִים וַיַּעַל הָעֹלָה: <sup>י</sup> וַיְהִי  
 כְּכַלְתּוֹ לְהַעֲלוֹת הָעֹלָה וְהִנֵּה שָׁמוּאֵל בָּא וַיִּצְא  
 שָׂאוֹל לְקִרְאתוֹ לְבָרְכוֹ: <sup>יא</sup> וַיֹּאמֶר שָׁמוּאֵל מַה  
 עָשִׂיתָ וַיֹּאמֶר שָׂאוֹל כִּי־רָאִיתִי כִּי־נִפֶץ הָעָם מֵעֵלַי  
 וְאַתָּה לֹא־בָאתָ לְמוֹעֵד הַיָּמִים וּפְלִשְׁתִּים נֹאֲסָפִים  
 מִכַּמֶּשׁ: <sup>יב</sup> וַאֲמַר עֲתָה יִרְדּוּ פְלִשְׁתִּים אֵלַי הַגִּלְגָּל  
 וּפְנֵי יְהוָה לֹא חֲלִיתִי וְאַתָּאֲפֶק וְאַעֲלֶה הָעֹלָה: {ס}  
<sup>יג</sup> וַיֹּאמֶר שָׁמוּאֵל אֶל־שָׂאוֹל נִסְכַּלְתָּ לֹא שָׁמַרְתָּ  
 אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר צִוְּךָ כִּי עֲתָה הֲכִין  
 יְהוָה אֶת־מַמְלַכְתְּךָ אֶל־יִשְׂרָאֵל עַד־עוֹלָם:

crevices, in vaults, in wells. <sup>7</sup> Some Hebrews crossed the Jordan into the territory of Gad and Gilead. Saul was still at Gilgal and all the people followed him, trembling. <sup>8</sup> He waited seven days, the time Samuel fixed, but Samuel did not come to Gilgal and they began to slip away from him. <sup>9</sup> So, Saul said, “Bring me the high-offering and the peace offering;” and he made the high-offering. <sup>10</sup> When he finished offering the high-offering, Samuel came and Saul went out to meet and greet him. <sup>11</sup> Samuel said, “What have you done?” Saul replied, “I saw the army dispersing from me and you had not come at the time fixed, while the Philistines were mustering at Michmash; <sup>12</sup> so, I said: Now the Philistines are going to fall on me at Gilgal and I have not implored the favour of Yahweh. So, I felt obliged to act and I made the high-offering myself.” <sup>13</sup> Samuel answered Saul, “You have acted like a fool. If you had carried out the order Yahweh your God commanded you, Yahweh would have confirmed your sovereignty over Israel forever. <sup>14</sup> But now your

<sup>7</sup> In place of, “Some Hebrews crossed the Jordan,” (following the NRSV and MT), the NJB has, “Some also crossed the Jordan fords,” following the LXX (*καὶ οἱ διαβαίνοντες διέβησαν τὸν Ἰορδάνην*).

<sup>8</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>9</sup> In place of ‘peace offering’, here following NETB, the NJB has ‘communion sacrifice’ and the NRSV has ‘offerings of well-being’.

<sup>10</sup> The NJB opens with ‘just as he was finishing’; here, we follow NETB.

<sup>11</sup> In place of ‘were mustering’, here following the NJB & NRSV, NETB has ‘had assembled’.

<sup>12</sup> The NRSV has ‘forced myself’ in place of ‘felt obliged’, here following the NJB (& NETB); the NIV has ‘felt compelled’.

<sup>13</sup> It is not easy to see what Saul’s fault was: he waited seven days, as instructed. That he himself should offer sacrifice would not be opposed to ancient custom (see 14:32–35). The reason for his rejection is put more clearly in Ch. 15.

<sup>14</sup> This verse is a reference to David, Saul’s successor as king.

י<sup>ד</sup> וְעַתָּה מִמְּלֹכֶתָּךְ לֹא־תִקּוּם בְּקֶשׁ יְהוָה לֹא אִישׁ  
כְּלָבְבוֹ וַיִּצְוֶהוּ יְהוָה לִנְגִיד עַל־עַמּוֹ כִּי לֹא שָׁמַרְתָּ  
אֶת אֲשֶׁר־צִוָּךְ יְהוָה: {ס}

ט<sup>ו</sup> וַיָּקָם שָׁמוּאֵל וַיַּעַל מִן־הַגִּלְגָּל גִּבְעַת בְּנֵימִן  
וַיִּפְקֹד שָׂאוֹל אֶת־הָעָם הַנִּמְצָאִים עִמּוֹ כִּשְׁשׁ  
מֵאוֹת אִישׁ: ט<sup>ז</sup> וְשָׂאוֹל וַיּוֹנְתָן בָּנוּ וְהָעָם הַנִּמְצָא  
עִמָּם יֹשְׁבִים בְּגִבְעַת בְּנֵימִן וּפְלִשְׁתִּים חָנוּ בְּמִכְמֶשׁ:  
י<sup>ז</sup> וַיֵּצֵא הַמְּשַׁחִית מִמַּחְנֶה פְּלִשְׁתִּים שְׁלֹשָׁה  
רֵאשִׁים הַרְאֵשׁ אֶחָד יַפְנֶה אֶל־דֶּרֶךְ עֶפְרָה אֶל־  
אֶרֶץ שׁוּעַל: י<sup>ח</sup> וְהַרְאֵשׁ אֶחָד יַפְנֶה דֶּרֶךְ בֵּית חֲרוֹן  
וְהַרְאֵשׁ אֶחָד יַפְנֶה דֶּרֶךְ הַגְּבּוֹל הַנִּשְׁקָף עַל־גִּי  
הַצְּבָעִים הַמְּדַבְּרָה: {ס}

י<sup>ט</sup> וַחֲרָשׁ לֹא יִמָּצֵא בְּכָל אֶרֶץ יִשְׂרָאֵל כִּי־אִמְרוּ  
אָמַר פְּלִשְׁתִּים פֶּן יַעֲשׂוּ הָעִבְרִים חֶרֶב אִו חֲנִית:  
כ וַיֵּרְדוּ כָל־יִשְׂרָאֵל הַפְּלִשְׁתִּים לְלָטוֹשׁ אִישׁ אֶת־  
מַחְרָשָׁתוֹ וְאֶת־אֲתוֹ וְאֶת־קַרְדָּמּוֹ וְאֶת מַחְרָשָׁתוֹ:  
כא וְהִיתָה הַפְּצִירָה פִּים לְמַחְרָשֵׁת וְלֵאֲתִים וְלִשְׁלֵשׁ

sovereignty will not last; Yahweh has searched out a man for himself after his own heart and designated him leader of his people, since you have not carried out what Yahweh ordered you.”

<sup>15</sup> Samuel then rose and left Gilgal to continue his journey to Gibeah of Benjamin. Saul inspected the force that was with him; there were about six hundred men. <sup>16</sup> Saul, his son Jonathan, and the force that was with them took up their quarters in Geba of Benjamin, while the Philistines camped at Michmash. <sup>17</sup> The raiding contingent came out from the Philistine camp in three companies: one company turned toward Ophrah in the land of Shual; <sup>18</sup> another company turned toward Beth-Horon; and the third company for the high ground overlooking the Valley of Zeboim, towards the desert.

<sup>19</sup> There was not a single smith in the whole land of Israel, because the Philistines had reasoned: We must prevent the Hebrews from forging swords or spears. <sup>20</sup> Hence, all the Israelites were in the habit of going down to the Philistines to sharpen every ploughshare, axe, mattock, or goad. <sup>21</sup> The price was two-thirds of a shekel for ploughshares and axes,

<sup>15</sup> After ‘journey’, the NJB, following the LXX (*καὶ τὸ κατάλειμμα τοῦ λαοῦ ἀνέβη ὀπίσω Σαουλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ. αὐτῶν παραγενομένων ἐκ Γαλιλαων*), adds, ‘Those of the people who remained followed Saul as he went to join the warriors, and went from Gilgal’.

<sup>16</sup> With this verse, the ancient narrative of the battle of Michmash begins; Vv. 19–22 are parenthetical.

<sup>17</sup> The NJB omits the word ‘company’, here following the NRSV.

<sup>18</sup> The MT has ‘frontier’ in place of ‘high ground’ (LXX). ‘Zeboim’ means ‘the Hyenas’; the NJB uses the translation.

<sup>19</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>20</sup> The NRSV uses ‘sickle’ in place of ‘goad’; the meaning of the Hebrew text is uncertain.

<sup>21</sup> The price, ‘two-thirds of a shekel’, is a translation of פִּים; a shekel was about 11½ grams of silver.

קִלְשׁוֹן וְלִהְקַרְדְּמִים וְלִהְצִיב הַדְּרָבִן: כִּי וְהָיָה בַיּוֹם  
מִלְחָמָה וְלֹא נִמְצָא תַרְבּוּ וְחִנִּית בַּיָּד כָּל־הָעָם  
אֲשֶׁר אֶת־שֵׁאוֹל וְאֶת־יוֹנָתָן וְתִמְצָא לְשֵׁאוֹל  
וְלִיוֹנָתָן בָּנוּ: כִּי וַיֵּצֵא מִצֵּב פְּלִשְׁתִּים אֶל־מַעְבַּר  
מִכְמָשׁ: {ס}

and one-third for sharpening mattocks or straightening goads. <sup>22</sup> Thus, on the day of the battle of Michmash, no one in the whole army with Saul and Jonathan had either sword or spear in his hand, except for Saul and his son Jonathan. <sup>23</sup> A Philistine outpost left for the Pass of Michmash.

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<sup>22</sup> The NJB has 'except, however,' in place of 'except for'.

<sup>23</sup> NETB includes this verse as part of the 1<sup>st</sup> paragraph of Ch. 14.

## שמואל א פרק יד

א וַיְהִי הַיּוֹם וַיֹּאמֶר בֶּן־שָׂאוּל אֶל־הַנָּעַר נִשְׂא כְלָיו לָכֶּה וְנַעֲבְרָה אֶל־מִצֵּב פְּלִשְׁתִּים אֲשֶׁר מֵעֵבֶר הַלְּזוֹ וּלְאָבִיו לֹא הִגִּיד: ב וּשְׂאוּל יוֹשֵׁב בְּקֶצֶה הַגְּבֻעָה תַּחַת הָרְמוֹן אֲשֶׁר בְּמִגְרוֹן וְהָעָם אֲשֶׁר עִמּוֹ כֶּשֶׁשׁ מֵאוֹת אִישׁ: ג וְאַחִיהַּ בֶּן־אַחֲטוֹב אַחֵי אִיכָבּוֹד בֶּן־פִּינְחָס בֶּן־עֵלִי כֹהֵן יְהוָה בְּשֵׁלוֹ נִשְׂא אֶפֶד וְהָעָם לֹא יָדַע כִּי הֵלֵךְ יוֹנָתָן: ד וּבֵין הַמַּעְבְּרוֹת אֲשֶׁר בְּקֶשׁ יוֹנָתָן לָעֵבֶר עַל־מִצֵּב פְּלִשְׁתִּים שְׁנֵי־הַסְּלֵעִים מֵהָעֵבֶר מִזֶּה וְשְׁנֵי־הַסְּלֵעִים מֵהָעֵבֶר מִזֶּה וְשֵׁם הָאֶחָד בּוֹצֵץ וְשֵׁם הָאֶחָד סִנְהַ: ה הַשֵּׁן הָאֶחָד מְצוּק מְצַפּוֹן מִן הַמִּזְרָח וְהָאֶחָד מִן הַמַּזְרֵק מִן הַיָּם: {ס}

ו וַיֹּאמֶר יְהוֹנָתָן אֶל־הַנָּעַר נִשְׂא כְלָיו לָכֶּה וְנַעֲבְרָה אֶל־מִצֵּב הָעֲרֵלִים הָאֵלֶּה אוֹלֵי יַעֲשֶׂה יְהוָה לָנוּ כִּי אֵין לִיהוָה מַעְצוֹר לְהוֹשִׁיעַ בָּרַב אוֹ בְּמַעֲט:

## 1 SAMUEL 14

<sup>1</sup> Then, one day, Jonathan son of Saul said to the servant who was carrying his armour, "Come on, let us go across to the Philistine outpost in the pass;" but he did not warn his father. <sup>2</sup> Saul was on the outskirts of Geba, sitting under the pomegranate tree that is at Migron; the force with him numbered about six hundred men. <sup>3</sup> Ahijah son of Ahitub, brother of Ichabod son of Phinehas, son of Eli, the priest of Yahweh at Shiloh, was carrying the ephod. The force did not know that Jonathan had left. <sup>4</sup> In the pass that Jonathan was trying to cross, to reach the Philistine outpost, there is a rocky spur on one side and a rocky spur on the other; the name of one was Bozez, the name of the other was Seneh. <sup>5</sup> The first spur stands to the north facing Michmash, the other to the south facing Geba.

<sup>6</sup> Jonathan said to the servant carrying his armour, "Come, let us go over to the outpost of these uncircumcised men; perhaps Yahweh will do something for us, for nothing can prevent Yahweh from delivering,

### 1 SAMUEL 14

<sup>1</sup> In place of 'the servant who carried his armour', here following the MT & NETB, the NJB has simply 'his armour-bearer'.

<sup>2</sup> The NRSV, following the MT, has 'Gibeah' in place of 'Geba' (see #13:2). The NJB has, 'stands near the threshing-floor' in place of 'is at Migron'.

<sup>3</sup> The 'ephod' here is not the linen garment of 2:18 but a box containing Urim and Thummim, the sacred objects for determining the divine will by lot (v. 41, see #Ex 28:30).

<sup>4</sup> The literal translation of 'in the pass' is 'between the passes'.

<sup>5</sup> In place of 'spur', here following the NJB, the NRSV has 'crag' and NETB has 'cliff'.

<sup>6</sup> 'Uncircumcised' and 'Hebrew' (v. 11) are terms of derision (see #4:6): the Israelites and other Semitic peoples to the east, such as the Amorites, Ammonites, Moabites and Edomites, practised circumcision (see Jr 9:25); the Philistines, coming from the west, has no such custom.

וַיֹּאמֶר לוֹ נָשָׂא כְלָיו עֲשֵׂה כָל־אֲשֶׁר בְּלִבְבְּךָ נָטָה  
לְךָ הַנְּגִי עִמָּךָ כְּלִבְבְּךָ: {ס}

וַיֹּאמֶר יְהוֹנָתָן הִנֵּה אֲנַחְנוּ עֹבְרִים אֶל־הָאֲנָשִׁים  
וְנִגְלִינוּ אֲלֵיהֶם: ט אִם־כֹּה יֹאמְרוּ אֵלֵינוּ דְמוּ עַד־  
הַגִּיעֵנוּ אֲלֵיכֶם וְעַמְדָנוּ תַּחְתֵּינוּ וְלֹא נַעֲלֶה אֲלֵיהֶם:  
וְאִם־כֹּה יֹאמְרוּ עָלוּ עֲלֵינוּ וְעָלִינוּ כִּי־נִתְּנָם יְהוָה  
בְּיַדְנוּ וְזֶה־לָנוּ הָאוֹת: יא וַיִּגְלוּ שְׁנֵיהֶם אֶל־מַצֵּב  
פְּלִשְׁתִּים וַיֹּאמְרוּ פְּלִשְׁתִּים הִנֵּה עֹבְרִים יִצְאִים מִן־  
הַחֲרִים אֲשֶׁר הִתְחַבְּאוּ־שָׁם: יב וַיַּעֲנוּ אַנְשֵׁי  
הַמַּצֵּבָה אֶת־יוֹנָתָן וְאֶת־נָשָׂא כְלָיו וַיֹּאמְרוּ עָלוּ  
אֵלֵינוּ וְנֹדִיעָה אֶתְכֶם דְּבַר {פ}

וַיֹּאמֶר יוֹנָתָן אֶל־נָשָׂא כְלָיו עֲלֶה אַחֲרַי כִּי־נִתְּנָם  
יְהוָה בְּיַד יִשְׂרָאֵל: יג וַיַּעַל יוֹנָתָן עַל־יָדָיו וְעַל־רַגְלָיו  
וְנָשָׂא כְלָיו אַחֲרָיו וַיִּפְּלוּ לִפְנֵי יוֹנָתָן וְנָשָׂא כְלָיו  
מְמוֹתֵת אַחֲרָיו: יד וַתְּהִי הַמַּכָּה הָרִאשׁוֹנָה אֲשֶׁר

whether by many or by a few.”<sup>7</sup> His armour-bearer said to him, “Do just as your heart tells you; as for me, my heart is with you.”

<sup>8</sup> Jonathan then said, “Look, we will go across to these people and let ourselves be seen. <sup>9</sup> If they say to us, “Do not move until we come to you,” we shall stay where we are and not go up to them. <sup>10</sup> But if they say, “Come up to us,” we will go up; for, that will be the sign for us that Yahweh has given them into our hands.” <sup>11</sup> When they both showed themselves to the Philistine post, the Philistines said, “Look, the Hebrews are coming out of the holes where they have been hiding.” <sup>12</sup> The men of the post then hailed Jonathan and his armour-bearer, “Come up to us,” they said, “we have something to tell you.”

Jonathan said to his armour-bearer, “Follow me up; Yahweh has given them into the power of Israel.” <sup>13</sup> Jonathan climbed up, hands and feet, with his armour-bearer behind him. They fell before Jonathan, and his armour-bearer, coming behind, finished them off. <sup>14</sup> This first blow that

<sup>7</sup> The NJB, following the LXX, ends the verse with ‘our hearts are one’ (ὡς ἡ καρδία σοῦ καρδία μου, literally, ‘my heart is as your heart’).

<sup>8</sup> In place of ‘look’, here following the MT & NJB, the NJB has ‘now’ and NETB has ‘all right’.

<sup>9</sup> The literal translation of ‘stay’ is ‘stand’.

<sup>10</sup> A ‘sign’ was an event, imminent or remote, that will show God’s will.

<sup>11</sup> The literal translation of ‘they both’ is ‘the two of them’; NETB lacks ‘both’.

<sup>12</sup> The perfect verbal form, ‘has given’, is used rhetorically here to express Jonathan’s certitude: as far as he is concerned, the victory is as good as won and can be described as such.

<sup>13</sup> The NJB, NRSV & NETB have ‘the Philistines fell’ in place of ‘they fell’, here following the MT.

<sup>14</sup> The NJB lacks ‘within an area about ... in an acre of land’ (here following the NRSV), using an ellipsis in its place; a footnote adds that the remainder of the verse is very obscure. ‘Acre’ is a conjectural translation – the MT uses ‘yoke’.

הַכָּהֵן יוֹנָתָן וְנֹשֵׂא כְלָיו כְּעֹשְׂרִים אִישׁ כְּבַחְצֵי מַעֲנֵה  
צֶמֶד שָׂדֵה: <sup>טו</sup> וְתָהִי חֲרֻדָּה בְּמַחֲנֵה בְשָׂדֵה וּבְכָל־  
הָעָם הַמְּצָב וְהַמְּשֻׁחֵית חֲרָדוֹ גַּם־הֵמָּה וַתִּרְגְּזוּ  
הָאָרֶץ וְתָהִי לְחֲרָדַת אֱלֹהִים: <sup>טז</sup> וַיֵּרְאוּ הַצָּפִים  
לְשָׂאוֹל בְּגִבְעַת בְּנִימָן וְהִנֵּה הַהֶמּוֹן נִמּוֹג וַיִּלָּךְ  
וְהָלָם: {פ}

<sup>יז</sup> וַיֹּאמֶר שָׂאוֹל לָעָם אֲשֶׁר אִתּוֹ פְּקֻדוֹ־נָא וּרְאוּ מִי  
הָלָךְ מֵעַמָּנוּ וַיִּפְקְדוּ וְהִנֵּה אֵין יוֹנָתָן וְנֹשֵׂא כְלָיו:  
<sup>יח</sup> וַיֹּאמֶר שָׂאוֹל לְאַחִיָּה הַגִּישָׁה אֲרוֹן הָאֱלֹהִים כִּי־  
הָיָה אֲרוֹן הָאֱלֹהִים בַּיּוֹם הַהוּא וּבְנֵי יִשְׂרָאֵל:  
<sup>יט</sup> וַיְהִי עַד דְּבַר שָׂאוֹל אֶל־הַכֹּהֵן וְהַהֶמּוֹן אֲשֶׁר  
בְּמַחֲנֵה פָּלְשִׁתִּים וַיִּלָּךְ הַלֹּדֶף וְרַב {פ}

וַיֹּאמֶר שָׂאוֹל אֶל־הַכֹּהֵן אֶסֶף יָדָי: <sup>כ</sup> וַיִּזְעַק שָׂאוֹל  
וְכָל־הָעָם אֲשֶׁר אִתּוֹ וַיִּבְאוּ עַד־הַמְּלַחְמָה וְהִנֵּה  
הִיתָה חֲרָב אִישׁ בְּרֵעֵהוּ מִהוֹמָה גְּדוּלָּה מְאֹד:  
<sup>כא</sup> וְהָעִבְרִים הָיוּ לַפְּלִשְׁתִּים כְּאֶתְמוֹל שְׁלֹשׁוֹם  
אֲשֶׁר עָלוּ עִמָּם בְּמַחֲנֵה סָבִיב וּגַם־הֵמָּה לְהִיּוֹת

Jonathan and his armour-bearer struck accounted for about twenty men, within an area about half a furrow long in an acre of land. <sup>15</sup> There was panic in the camp and in the field; all the men in the outpost, and the raiding contingent too, were terrified; the earth shook; it was a very panic of God. <sup>16</sup> Saul's lookout men in Geba of Benjamin could see the multitude scattering in all directions.

<sup>17</sup> Saul then said to the force that was with him, "Call the roll and see who has left us." When they had called the roll, Jonathan and his armour-bearer were missing. <sup>18</sup> Saul then said to Ahijah, "Bring the ephod." For, at that time, he carried the ephod in the presence of Israel. <sup>19</sup> While Saul was speaking to the priest, the turmoil in the Philistine camp grew worse and worse.

And Saul said to the priest, "Withdraw your hand." <sup>20</sup> Then Saul, and the whole force with him, formed up and advanced to where the fighting was, where men were all drawing their swords on each other in wild confusion. <sup>21</sup> The Hebrews who had earlier taken service with the Philistines, and had accompanied them into the camp, themselves

<sup>15</sup> The NJB has 'countryside' in place of 'field', here following the NRSV & NETB.

<sup>16</sup> The NRSV, following the MT, has 'Gibeah' in place of 'Geba' (see #13:2). The NJB, following the LXX, has 'camp' in place of 'multitude'.

<sup>17</sup> Before 'Jonathan', the MT has the word 'look', but this is clumsy in modern English.

<sup>18</sup> The NRSV, following the MT, uses 'Ark of God' in place of 'ephod' (LXX); a later scribe, thinking of Jg 8:27, where the ephod is an idolatrous object, has corrected 'ephod' here to 'Ark of God'.

<sup>19</sup> The priest is about to draw lots; Saul stops him and goes out to battle without consulting the oracle.

<sup>20</sup> Literally translated, this verse ends, "...the sword of a man against his companion, a very great panic."

<sup>21</sup> 'Hebrews' and 'Israelites' are not necessarily identical peoples here; perhaps we can say that not all Hebrews were Israelites.

עַם־יִשְׂרָאֵל אֲשֶׁר עִם־שָׁאוּל וַיִּזְנְתוּ: כב וְכָל אִישׁ יִשְׂרָאֵל הַמִּתְחַבְּאִים בְּהַר־אֶפְרַיִם שָׁמְעוּ כִּי־נָסוּ פְּלִשְׁתִּים וַיִּדְבְּקוּ גַם־הֵמָּה אַחֲרֵיהֶם בַּמִּלְחָמָה: כג וַיִּזְשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל וְהַמִּלְחָמָה עָבְרָה אֶת־בֵּית אֲוֹן: כד וְאִישׁ־יִשְׂרָאֵל נָגַשׁ בַּיּוֹם הַהוּא וַיֹּאֲלֶה שָׁאוּל אֶת־הָעָם לֵאמֹר אַרְוֹר הָאִישׁ אֲשֶׁר־יֹאכֵל לֶחֶם עַד־הָעֶרֶב וְנִקְמַתִּי מֵאֵיבֵי וְלֹא־טַעַם כָּל־הָעָם לֶחֶם: {ס}

כה וְכָל־הָאָרֶץ בָּאוּ בֵיעַר וַיְהִי דְבַשׁ עַל־פְּנֵי הַשָּׂדֶה: כו וַיִּבֹא הָעָם אֶל־הַיַּעַר וְהִנֵּה הַלֶּדֶד דָּבַשׁ וַאֲיֵן־מִשֵּׁיג יָדוֹ אֶל־פִּיו כִּי־יֵרָא הָעָם אֶת־הַשְּׂבַעָה: כז וַיִּזְנְתוּ לֹא־שָׁמַע בְּהַשְּׂבִיעַ אָבִיו אֶת־הָעָם וַיִּשְׁלַח אֶת־קֶצֶה הַמַּטֶּה אֲשֶׁר בְּיָדוֹ וַיִּטְבֹּל אוֹתָהּ בַּיַּעֲרָת הַדְּבַשׁ וַיִּשָּׁב יָדוֹ אֶל־פִּיו וְתִרְאֵנָה וְתִאֲרָנָה עֵינָיו: כח וַיַּעַן אִישׁ מֵהָעָם וַיֹּאמֶר הַשְּׂבַעַתְּ הַשְּׂבִיעַ אָבִיךָ

defected to the Israelites with Saul and Jonathan. <sup>22</sup> All the Israelites in hiding in the highlands of Ephraim, hearing that the Philistines were fleeing, chased after them and joined in the fight. <sup>23</sup> That day Yahweh gave Israel the victory, and the battle spread beyond Beth-Aven. <sup>24</sup> Now the Israelites were distressed that day, for Saul had imposed a great feast, laying the people under an oath, "Cursed be the man who eats food before evening, before I have had my revenge on my enemies!" Therefore, no one so much as tasted food.

<sup>25</sup> All the troops came upon a honeycomb; and there was a honey on the ground; <sup>26</sup> When the troops came up to the honeycomb, the honey was flowing but no one put a hand to his mouth for fear of the oath. <sup>27</sup> But Jonathan had not heard his father charge the people with the oath; so, he put out the end of the stick he was holding, thrust it into the honeycomb, and put his hand to his mouth and his eyes brightened. <sup>28</sup> Then one of the men said, "Your father has bound the people with a

<sup>22</sup> For this verse, here following the NJB, the NRSV reads, "Likewise, when all the Israelites who had gone into hiding in the hill country of Ephraim heard that the Philistines were fleeing, they too followed closely after them in the battle."

<sup>23</sup> At the end of this verse, the LXX adds, "and all the people were with Saul, about ten thousand men. And the battle extended to the entire city on mount Ephraim." (καὶ πᾶς ὁ λαὸς ἦν μετὰ Σαουλ ὡς δέκα χιλιάδες ἀνδρῶν· καὶ ἦν ὁ πόλεμος διεσπαρμένους εἰς ὅλην τὴν πόλιν ἐν τῷ ὄρει Ἐφραϊμ.)

<sup>24</sup> The NJB lacks the first sentence, here following the MT, and the NRSV, following the LXX (καὶ Σαουλ ἠγγνόησεν ἄγνοιαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ) reads, "Now Saul had committed a very rash act on that day."

<sup>25</sup> The NJB omits 'All the troops came upon a honeycomb', dismissing it as an ill-conceived doublet of v. 26. The literal translation of 'troops' is 'land'.

<sup>26</sup> The NJB has 'the swarm had gone' in place of 'the honey was flowing'.

<sup>27</sup> For 'brightened', here following the Qere (וְתִאֲרָנָה), the Ketiv has 'saw' (וְתִרְאֵנָה); the difference is a simple transposition of 2 letters (רא to אר).

<sup>28</sup> The NJB lacks 'and so the troops are faint', regarding it as a gloss inspired by v. 31.

אֶת־הָעַם לְאֹמֶר אֲרוּר הָאִישׁ אֲשֶׁר־יֹאכַל לֶחֶם הַיּוֹם וַיַּעַף הָעַם: כִּט וַיֹּאמֶר יוֹנָתָן עֲבַר אָבִי אֶת־הָאָרֶץ רְאוּ־נָא כִּי־אָרוּ עֵינַי כִּי טַעַמְתִּי מִעֵט דְּבֶשׂ הַזֶּה: לֹא אֶף כִּי לֹא אָכַל אֲכַל הַיּוֹם הָעַם מִשְׁלַל אִיבִיו אֲשֶׁר מִצָּא כִּי עָתָה לֹא־רַבְתָּה מִכָּה בַּפְּלִשְׁתִּים: לֹא וַיִּכּוּ בַיּוֹם הַהוּא בַּפְּלִשְׁתִּים מִמִּכְמָשׁ אֵילֹנָה וַיַּעַף הָעַם מְאֹד: לֵב וַיַּעַשׂ וַיַּעַט הָעַם אֶל־הַשְּׁלָל שֶׁלַל וַיִּקְחוּ צֹאן וּבָקָר וּבְגִי בָקָר וַיִּשְׁחֲטוּ־אֶרְצָה וַיֹּאכַל הָעַם עַל־הַדָּם: לֵג וַיִּגִּידוּ לְשָׂאוֹל לֵאמֹר הִנֵּה הָעַם חָטְאוּ לַיהוָה לֶאֱכֹל עַל־הַדָּם וַיֹּאמֶר בְּגִדְתֶם גְּלוּ־אֵלַי הַיּוֹם אָבִן גְּדוּלָּה: לִד וַיֹּאמֶר שָׂאוֹל פָּצוּ בָעַם וְאִמַּרְתֶּם לָהֶם הַגִּישׁוּ אֵלַי אִישׁ שׁוֹרוֹ וְאִישׁ שִׁיָּהוּ וְשַׁחֲטֶתֶם בַּזֶּה וְאָכַלְתֶּם וְלֹא־תַחֲטְאוּ לַיהוָה לֶאֱכֹל אֶל־הַדָּם וַיִּגְשׁוּ כָל־הָעַם אִישׁ שׁוֹרוֹ בִּידוֹ הַלֵּילָה וַיִּשְׁחֲטוּ־שָׁם: לִה וַיִּבֶן שָׂאוֹל מִזְבֵּחַ לַיהוָה אֹתוֹ הַחֵל לְבָנוֹת מִזְבֵּחַ לַיהוָה: {פ}

strict oath that anyone who eats food today will be accursed; and so, the troops are faint. <sup>29</sup> Jonathan replied, “My father has troubled the nation. See how my eyes brightened when I tasted this mouthful of honey. <sup>30</sup> By the same token, if the people had eaten their fill of the plunder they took from the enemy today, would not the defeat of the Philistines have been all the greater?” <sup>31</sup> They struck at the Philistines that day from Michmash as far as Aijalon until the people were utterly weary. <sup>32</sup> The people flung themselves on the booty and, taking sheep, oxen, and calves, slaughtered them there on the ground and ate them with the blood. <sup>33</sup> News of this came to Saul. “Look,” they said, “the people are sinning against Yahweh, eating with the blood.” At which he replied to those who brought the news, “Roll me a large stone here.” <sup>34</sup> Then he said, “Scatter through the people and say to them, “Let each man bring me his ox or his sheep; slaughter them here and eat, not sinning against Yahweh by eating with the blood.”” So, all the troops brought their oxen with them that night and slaughtered them there. <sup>35</sup> Saul built an altar to Yahweh; it was the first altar he had built to Yahweh.

<sup>29</sup> The LXX has ‘saw’ (εἶδον) in place of ‘brightened’ (see #27).

<sup>30</sup> In place of ‘eaten their fill’, the NRSV has ‘eaten freely’.

<sup>31</sup> This really was a great victory, liberating the highlands that were the very heart of the kingdom.

<sup>32</sup> For ‘the people flung themselves on the plunder’, here following the Qere (וַיַּעַט הָעַם אֶל־הַשְּׁלָל), the Ketiv reads ‘the people did not plunder’ (וַיַּעַשׂ הָעַם) (אל־שֶׁלַל).

<sup>33</sup> The ‘large stone’ was to serve as an altar (see 6:14, Jg 6:20; 13:19), thus making the slaughter a sacrificial rite (see #Lv 17:1).

<sup>34</sup> Saul, rather than the priests, seems to have taken charge of the religious rites (contrast the attitude expressed in 13:7–15).

<sup>35</sup> In place of ‘the first altar he had built’, here following the NJB & NRSV, NETB has ‘the first time he had built an altar’.

לו וַיֹּאמֶר שָׁאוּל נִרְדָּה אַחֲרֵי פְלִשְׁתִּים | לַיְלָה וְנִבְזָה  
 בָּהֶם | עַד-אֹר הַבֶּקֶר וְלֹא-נִשְׂאָר בָּהֶם אִישׁ  
 וַיֹּאמְרוּ כָל-הַטּוֹב בְּעֵינֶיךָ עֲשֵׂה {ס}  
 וַיֹּאמֶר הַכֹּהֵן נִקְרְבָה הֵלֶם אֶל-הָאֱלֹהִים: לוֹ וַיִּשְׁאַל  
 שָׁאוּל בְּאֱלֹהִים הָאָרֶד אַחֲרֵי פְלִשְׁתִּים הַתַּתָּנִם  
 בְּיַד יִשְׂרָאֵל וְלֹא עָנָהוּ בַיּוֹם הַהוּא: לה וַיֹּאמֶר  
 שָׁאוּל גָּשׁוּ הֵלֶם כָּל פְּנֹת הָעָם וּדְעוּ וּרְאוּ בַמָּה  
 הֵיטָה הַחֲטָאת הַזֹּאת הַיּוֹם: לט כִּי חִי-יְהוֹה  
 הַמּוֹשִׁיעַ אֶת-יִשְׂרָאֵל כִּי אִם-יֵשְׁנוּ בַיּוֹנָתָן בְּנֵי כִּי  
 מוֹת יָמוּת וְאִין עָנָהוּ מִכָּל-הָעָם: מ וַיֹּאמֶר אֶל-כָּל-  
 יִשְׂרָאֵל אַתֶּם תִּהְיוּ לְעֵבֶר אֶחָד וְאֲנִי וַיּוֹנָתָן בְּנֵי  
 נְהִיָה לְעֵבֶר אֶחָד וַיֹּאמְרוּ הָעָם אֶל-שָׁאוּל הַטּוֹב  
 בְּעֵינֶיךָ עֲשֵׂה: {ס}

מא וַיֹּאמֶר שָׁאוּל אֶל-יְהוָה אֱלֹהֵי יִשְׂרָאֵל ...

[... הבה ארים ואם ישנו בעמד ישראל ...]

... הבה תמים וילכד יונתן ושאוול והעם יצאו:

<sup>36</sup> Saul said, “Let us go down under cover of darkness and pursue and plunder the Philistines until dawn; we shall not leave one of them alive.”

“Do whatever you think right,” they replied.

However, the priest said, “Let us approach God here.” <sup>37</sup> So, Saul inquired of God, “Shall I go down and pursue the Philistines? Will you give them into Israel’s power?” However, he gave him no reply that day. <sup>38</sup> Then Saul said, “Come forward, all you leaders of the people; and let us find out how this sin has arisen today. <sup>39</sup> For, as Yahweh lives who gives victory to Israel, even if it be in Jonathan my son, he shall be put to death.” However, not one of the people answered him. <sup>40</sup> Then to all Israel he said, “You shall stand on one side, and I and Jonathan my son will stand on the other.” The people replied to Saul, “Do as you think right.”

<sup>41</sup> Then Saul said, “Yahweh, God of Israel, why did you not answer your servant today? If the fault lies on me or on my son Jonathan, O Yahweh, God of Israel, give Urim; if the fault lies on your people Israel, give Thummim.” The lot indicated Jonathan and Saul, and the people went

<sup>36</sup> To ‘approach’ God was to consult him by means of the ephod, as in v. 18 (see 30:8). איש

<sup>37</sup> The literal translation of ‘power’ is ‘hand’.

<sup>38</sup> The NJB ends this verse, here following the NRSV, with, “...consider carefully where today’s sin may lie.”

<sup>39</sup> Literally translated, this verse ends, “and there was no one answering from all the army.”

<sup>40</sup> NETB has ‘army’ in place of ‘people’, here following the NJB & NRSV.

<sup>41</sup> The translation is here restored following the LXX (και ειπεν Σαουλ Κύριε ὁ θεὸς Ἰσραηλ, τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; εἰ ἐν ἐμοὶ ἢ ἐν Ἰωναθαν τῷ υἱῷ μου ἢ ἀδικία, κύριε ὁ θεὸς Ἰσραηλ, δὸς δῆλους· και ἐὰν τάδε εἴπης Ἐν τῷ λαῷ σου Ἰσραηλ, δὸς δὴ ὀσιότητα. και κληροῦται Ἰωναθαν και Σαουλ, και ὁ λαὸς ἐξῆλθεν) and other versions (the MT is corrupt and jumps from the 1<sup>st</sup> to 3<sup>rd</sup> ‘Israel’).

מב וַיֹּאמֶר שָׂאוּל הַפִּילוֹ בֵּינִי וּבֵין יוֹנָתָן בְּנֵי וַיִּלְכַּד יוֹנָתָן: מִג וַיֹּאמֶר שָׂאוּל אֶל-יוֹנָתָן הַגִּידָה לִּי מָה עָשִׂיתָה וַיַּגִּד-לוֹ יוֹנָתָן וַיֹּאמֶר טָעַם טַעַמְתִּי בַקֶּצֶה הַמָּטָה אֲשֶׁר-בְּיָדִי מֵעַט דָּבַשׁ הִנְנִי אֲמוֹת: {ס}

מד וַיֹּאמֶר שָׂאוּל כֹּה-יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסֵף בִּי-מוֹת תָּמוּת יוֹנָתָן: מה וַיֹּאמֶר הָעָם אֶל-שָׂאוּל הַיּוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חֲלִילָה חִי-יְהוֹה אִם-יִפֹּל מִשַּׁעֲרַת רֹאשׁוֹ אֶרְצָה כִּי-עַם-אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְדּוּ הָעָם אֶת-יוֹנָתָן וְלֹא-מָת: {ס}

מו וַיַּעַל שָׂאוּל מֵאַחֲרֵי פְלִשְׁתִּים וּפְלִשְׁתִּים הִלְכוּ לְמִקּוֹמָם: מז וְשָׂאוּל לָכַד הַמְּלוּכָה עַל-יִשְׂרָאֵל וַיִּלְחֶם סָבִיב | בְּכָל-אֵיבָיו בְּמוֹאָב | וּבְבְנֵי-עַמּוֹן וּבְאֱדוֹם וּבְמַלְכֵי צוּבָה וּבַפְּלִשְׁתִּים וּבְכָל אֲשֶׁר-

free. <sup>42</sup> Saul said, “Cast the lot between me and my son Jonathan;” and Jonathan was indicated. <sup>43</sup> Saul then said to Jonathan, “Tell me what you have done.” Jonathan said, “I only ate a mouthful of honey off the end of the stick I was holding. Here I am; I am ready to die.”

<sup>44</sup> Saul said, “May God do this to me and more if you do not die, Jonathan.” <sup>45</sup> However, the people said to Saul, “Must Jonathan die after winning this great victory for Israel? We will never allow that! As Yahweh lives, not one hair of his head shall fall to the ground; for, his deeds today have been done with the help of God.” Thus, the people ransomed Jonathan and he did not die.

<sup>46</sup> Saul stopped pursuing the Philistines and the Philistines returned to their own territory. <sup>47</sup> Saul considered his rule over Israel and fought against all his enemies everywhere: against Moab, the Ammonites, Edom, Beth-Rehob, the king of Zobah, the Philistines; wherever he

<sup>42</sup> After ‘Jonathan’, the LXX adds, “Whomever the Lord will indicate by the lot, let him die! And the people said to Saul, ‘It is not this word.’ But Saul prevailed over the people, and they cast lots between him and between Jonathan his son.” (ὃν ἂν κατακληρώσῃται κύριος, ἀποθανέτω. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Οὐκ ἔστιν τὸ ῥῆμα τοῦτο. καὶ κατεκράτησεν Σαουλ τοῦ λαοῦ, καὶ βάλλουσιν ἀνὰ μέσον αὐτοῦ καὶ ἀνὰ μέσον Ἰωναθαν τοῦ υἱοῦ αὐτοῦ)

<sup>43</sup> Apparently, Jonathan is acquiescing to his anticipated fate of death; however, his words may be taken as sarcastic (‘here I am about to die’) or as a question, (‘Must I now die?’).

<sup>44</sup> Literally translated, Saul’s words are, “So God will do and so he will add, surely you will certainly die, Jonathan.”

<sup>45</sup> Jonathan was ‘ransomed’ like a victim dedicated to Yahweh (Ex 13:13–15, Lv 27:27).

<sup>46</sup> This verse shows that this point marked an end to a phase of the war.

<sup>47</sup> Vv. 47–52 form an editorial summary, like that of 7:13–15 (for Samuel) and 2S 8 (for David); see also 2S 3:2–5, 5:13–16, 20:23–26. Observe how favourably Saul is presented, especially in the first note (vv. 47–48).

יִפְנֶה יִרְשִׁיעַ: מִחַ וַיַּעַשׂ חֵיל וַיִּדְ אֶת־עַמְלֶק וַיִּצַּל  
אֶת־יִשְׂרָאֵל מִיַּד שָׁסָהוּ: {פ}

מִטּ וַיְהִיו בְּנֵי שָׁאוּל יוֹנָתָן וַיִּשׁוּי וּמַלְכִישׁוּעַ וְשֵׁם  
שְׁתֵּי בָנָתָיו שֵׁם הַבְּכִירָה מֶרָב וְשֵׁם הַקְּטָנָה מִיכָל:  
וְשֵׁם אִשְׁתּוֹ שָׁאוּל אַחִינוֹעַם בַּת־אַחִימֶעַץ וְשֵׁם  
שַׂר־צְבָאוֹ אַבְיָנָר בֶּן־נֵר דּוֹד שָׁאוּל: נֶא וְקִישׁ אַבְי־  
שָׁאוּל וְנֵר אַבְי־אַבְנֵר בֶּן־אַבְיָאֵל: {ס}

נִב וְתָהִי הַמְלָחָמָה חֲזָקָה עַל־פְּלִשְׁתִּים כָּל יְמֵי  
שָׁאוּל וְרָאָה שָׁאוּל כָּל־אִישׁ גָּבוֹר וְכָל־בֶּן־חֵיל  
וַיִּאֲסָפֵהוּ אֵלָיו: {פ}

turned he routed them.<sup>48</sup> He fought bravely; he defeated the Amalekites and delivered Israel from the power of their plunderers.

<sup>49</sup> The sons of Saul were: Jonathan, Ishvi, and Malchishua. The names of his two daughters were: the elder, Merab, the younger, Michal.<sup>50</sup> The name of Saul's wife was Abinoam daughter of Ahimaaz. The name of his army commander was Abner son of Ner; he was Saul's uncle.<sup>51</sup> Kish the father of Saul, and Ner the father of Abner were the sons of Abiel.

<sup>52</sup> There was fierce war against the Philistines throughout Saul's lifetime; and when Saul saw any strong or valiant man, he recruited him into his service.

<sup>48</sup> In place of 'he fought bravely', here following NETB, the NJB has 'he did great deeds of valour' and the NRSV has 'he did valiantly'.

<sup>49</sup> 'Ishvi' (יִשְׁוִי) means 'man of Yahweh'; the same person is called 'Ishbaal' ('the man of the Master') in 1Ch 8:33 and 'Ishbosheth' in the MT of 2S 2:8, etc., where 'shame' is substituted for 'Baal', the name of the Canaanite god.

<sup>50</sup> The word 'uncle' could apply to either Abner or Ner.

<sup>51</sup> 1Ch 9:35-36 indicates that Jeiel (= Abiel?) had two sons (among others) named Ner and Kish (see also 1S 9:1 and 1Ch 8:30, where some LXX MSS include the name Ner, though it is absent in the MT). If this Kish was the father of Saul and Ner was the father of Abner, then Saul and Abner were cousins. However, according to 1Ch 8:33 & 9:39, Ner, not Abiel, was the father of Kish; in this case, Kish and Abner were brothers and Abner was Saul's uncle. A simple solution to the problem is to see two men named Kish in the genealogy: Abiel (Jeiel) was the father of Ner and Kish (1); Ner was the father of Abner and Kish (2). Kish (2) was the father of Saul. The Kish mentioned in 1S 9:1 was the father of Saul (v.2) and must be identified as Kish (2). In this case, the genealogy is 'gapped', with Ner being omitted; Abiel was the grandfather of Kish (2).

<sup>52</sup> This verse recounts the beginnings of a professional army, as distinct from the national mass levy.

## שמואל א פרק טו

א וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׁאוּל אֲתִי שְׁלַח יְהוָה  
לְמַשְׁחָךְ לְמִלְחָדָּךְ עַל-עַמּוֹ עַל-יִשְׂרָאֵל וְעַתָּה שְׁמַע  
לְקוֹל דְּבַרֵי יְהוָה: {ס}

ב כֹּה אָמַר יְהוָה צְבָאוֹת פִּקְדָתִי אֶת אֲשֶׁר-עָשָׂה  
עִמָּלֶק לְיִשְׂרָאֵל אֲשֶׁר-שָׂם לוֹ בַדְרֹךְ בְּעֵלְתוֹ  
מִמִּצְרַיִם: ג עַתָּה לֵךְ וְהַכִּיתָה אֶת-עִמָּלֶק  
וְהַחַרְמַתְם אֶת-כָּל-אֲשֶׁר-לוֹ וְלֹא תַחֲמַל עָלָיו  
וְהַמַּתָּה מְאִישׁ עַד-אִשָּׁה מֵעַלְלֵי וְעַד-יוֹנֵק מִשׁוֹר  
וְעַד-שֶׂה מִגְּמָל וְעַד-חֲמֹר: {ס}

ד וַיִּשְׁמַע שָׁאוּל אֶת-הָעָם וַיִּפְקְדֵם בְּטַלְאִים  
מֵאֲתָיִם אֶלֶף רַגְלֵי וְעֵשְׂרֵת אֲלָפִים אֶת-אִישׁ  
יְהוּדָה: ה וַיָּבֵא שָׁאוּל עַד-עִיר עִמָּלֶק וַיִּרֶב בַּנַּחַל:  
ו וַיֹּאמֶר שָׁאוּל אֶל-הַקֵּינִי לְכוּ סְרוּ רְדוּ מִתּוֹךְ

## 1 SAMUEL 15

<sup>1</sup> Then Samuel said to Saul, "I am the man whom Yahweh sent to anoint you king over his people, over Israel, so now listen to the words of Yahweh.

<sup>2</sup> Thus speaks Yahweh Sabaoth, "I carefully observed what the Amalekites did to Israel, when they opposed them on the road by which they came up out of Egypt. <sup>3</sup> Now, go and strike down the Amalekites and put them under the ban with all that they possess. Do not spare them, but kill both man and woman, child and infant, ox and sheep, camel, and donkey."

<sup>4</sup> Saul summoned the people and reviewed them at Telaim: two hundred thousand foot soldiers (and ten thousand men of Judah). <sup>5</sup> Saul went to the city of Amalek and lay ambush in the riverbed. <sup>6</sup> Saul said to the Kenites, "Go, leave your homes among the Amalekites or I may

### 1 SAMUEL 15

- <sup>1</sup> This chapter makes no mention of Saul's first rejection (13:8–15); though condemning Saul personally, it does not condemn the monarchical system as such.
- <sup>2</sup> The 'Amalekites' were traditionally descended from Esau (Gn 36:12). They were a wandering tribe from southern Canaan or northern Sinai that had been constantly troublesome to the Israelites (Dt 25:17–19, Ex 17:7–13, Jg 6:33).
- <sup>3</sup> The verse seems to pick up the curse recorded in Dt 25:19. Both the Israelites and their neighbours attempted at times this type of holy war, but usually without complete success.
- <sup>4</sup> Exaggerated numbers are characteristic of many ancient documents.
- <sup>5</sup> In place of 'city', here following the MT, the LXX has 'cities' (πόλεις).
- <sup>6</sup> The 'Kenites' were a clan partly with the Midianites and partly with the Amalekites. Moses' father-in-law seems to have belonged to this group (Jg 1:16, 4:11). The tradition of friendliness referred to here appears in Nb 10:29–32.

עַמְלֵקִי פָּן־אֶסְפָּךְ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־  
כָּל־בְּנֵי יִשְׂרָאֵל בְּעֹלוֹתָם מִמִּצְרַיִם וַיִּסַּר קִינֵי מִתּוֹךְ  
עַמְלֵק: <sup>ז</sup> וַיִּדֹּף שָׂאוּל אֶת־עַמְלֵק מִחִוְלָה בּוֹאֵף שׁוֹר  
אַשֶׁר עַל־פְּנֵי מִצְרַיִם: <sup>ח</sup> וַיִּתְּפֹשׂ אֶת־אַגָּג מֶלֶךְ־  
עַמְלֵק חַי וְאֶת־כָּל־הָעָם הַחֲרִים לְפִי־חֶרֶב:  
<sup>ט</sup> וַיַּחְמַל שָׂאוּל וְהָעָם עַל־אַגָּג וְעַל־מִיטֵב הַצֹּאֵן  
וְהַבָּקָר וְהַמְּשָׁנִים וְעַל־הַכְּרִים וְעַל־כָּל־הַטּוֹב וְלֹא  
אַבּוֹ הַחֲרִימָם וְכָל־הַמְּלֹאכָה נִמְבֹּזָה וְנִמְסָ אֶתָּה  
הַחֲרִימוֹ: {פ}

י וַיְהִי דְבַר־יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר: <sup>א</sup> נִחַמְתִּי כִּי־  
הִמְלַכְתִּי אֶת־שָׂאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרַי וְאֶת־  
דְּבָרֵי לֹא הִקִּים וַיִּחַר לְשְׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־  
הַלַּיְלָה: <sup>ב</sup> וַיִּשְׁכֶּם שְׁמוּאֵל לְקִרְאֵת שָׂאוּל בַּבֹּקֶר  
וַיֵּגֵד לְשְׁמוּאֵל לֵאמֹר בָּא־שָׂאוּל הַכְּרַמְלָה וְהִנֵּה  
מְצִיב לּוֹ יָד וַיִּסֵּב וַיַּעֲבֹר וַיֵּרֵד הַגִּלְגָּל: <sup>ג</sup> וַיָּבֵא  
שְׁמוּאֵל אֶל־שָׂאוּל וַיֹּאמֶר לּוֹ שָׂאוּל בְּרוּךְ אַתָּה

destroy you with them, for you were friendly to all the sons of Israel when they came up from Egypt;” so the Kenites moved away from the Amalekites. <sup>7</sup> Saul then defeated the Amalekites, starting from Havilah as far as Shur, which is to the east of Egypt. <sup>8</sup> He took Agag king of the Amalekites alive and, executing the ban, put all the people to the sword. <sup>9</sup> Saul and the army spared Agag with the best of the sheep and cattle, the fatlings and lambs, and all that was good. They did not want to put those under the ban; they only put under the ban what was despised and worthless.

<sup>10</sup> Then the word of Yahweh came to Samuel, <sup>11</sup> “I regret having made Saul king; for, he has turned away from me and has not carried out my orders.” Then Samuel was angry, and he cried out to Yahweh all night. <sup>12</sup> In the morning, Samuel set off to find Saul; Samuel was told, “Saul has been to Carmel, to raise himself a monument there, but now has turned about, moved on and gone down to Gilgal.” <sup>13</sup> When Samuel reached Saul, Saul said to him, “Blessed may you be by Yahweh! I have

<sup>7</sup> In place of ‘as far as’, here following the NRSV, the NJB has ‘in the direction of’.

<sup>8</sup> For clarity, NETB has ‘Agag’s people’ in place of ‘the people’, here following the MT & NJB.

<sup>9</sup> The NJB has ‘poor’ in place of ‘despised’; the meaning of the MT is uncertain.

<sup>10</sup> The NJB & NRSV lack the opening ‘then’ (literally, ‘and’), here following NETB.

<sup>11</sup> In place of ‘all night’, here following the NRSV, the NJB has ‘all night long’ and NETB has ‘all that night’.

<sup>12</sup> ‘Carmel’ is a town to the south of Hebron (see 25:2ff), modern Kermel, lying on Saul’s way back from the Negeb to Gilgal. At the end of this verse, the LXX adds, “to Saul. And behold, he was offering as a burnt offering to the Lord the best of the spoils that he had brought from the Amalekites.”

(πρὸς Σαουλ, καὶ ἰδοὺ αὐτὸς ἀνέφερεν ὀλοκαύτωσιν τῷ κυρίῳ τὰ πρῶτα τῶν σκύλων, ὧν ἤνεγκεν ἐξ Ἀμαληκ.)

<sup>13</sup> NETB substitutes the 1<sup>st</sup> instance of ‘Saul’ for ‘him’; here, we follow the MT, NJB & NRSV.

לִיהוָה הַקִּימְתִי אֶת־דְּבַר יְהוָה: <sup>ד</sup> וַיֹּאמֶר שְׂמוּאֵל  
וּמָה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנִי וְקוֹל הַבֶּקָר אֲשֶׁר אָנֹכִי  
שֹׁמֵעַ: <sup>טו</sup> וַיֹּאמֶר שְׂאֹל מֵעַמְלֵקֵי הַבִּיאֹם אֲשֶׁר  
חָמַל הָעַם עַל־מִיטֵב הַצֹּאן וְהַבֶּקָר לְמַעַן זְבַח  
לִיהוָה אֱלֹהֶיךָ וְאֶת־הַיּוֹתֵר הִחְרַמְנוּ: {פ}

<sup>טז</sup> וַיֹּאמֶר שְׂמוּאֵל אֶל־שְׂאֹל הַרְף וְאֶגִּידָה לְךָ אֵת  
אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלַּיְלָה וַיֹּאמְרוּ וַיֹּאמֶר לוֹ  
דְּבַר: {ס}

<sup>יז</sup> וַיֹּאמֶר שְׂמוּאֵל הֲלוֹא אִם־קִטְּנָן אַתָּה בְּעֵינַיִךְ  
רֹאשׁ שְׂבִטֵי יִשְׂרָאֵל אַתָּה וַיִּמְשַׁחֶךָ יְהוָה לְמֶלֶךְ  
עַל־יִשְׂרָאֵל: <sup>יח</sup> וַיִּשְׁלַחֶךָ יְהוָה בְּדַרְךְ וַיֹּאמֶר לְךָ  
וְהַחְרַמְתָּה אֶת־הַחֲטָאִים אֶת־עַמְלֵק וְנִלְחַמְתָּ בּוֹ  
עַד בְּלוֹתָם אַתָּם: <sup>יט</sup> וְלָמָּה לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה  
וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה: {ס}

<sup>כ</sup> וַיֹּאמֶר שְׂאֹל אֶל־שְׂמוּאֵל אֲשֶׁר שָׁמַעְתָּ בְּקוֹל  
יְהוָה וְאַלְךָ בְּדַרְךְ אֲשֶׁר־שָׁלַחְנִי יְהוָה וְאָבִיא אֶת־

carried out Yahweh's orders;" <sup>14</sup> but Samuel replied, "Then what is the meaning of this bleating of sheep in my ears, and the lowing of oxen I hear?" <sup>15</sup> Saul said, "They have brought them from Amalek because the people spared the best of the sheep and oxen to sacrifice them to Yahweh, your God; the rest we put under the ban."

<sup>16</sup> And then Samuel said to Saul, "Wait a minute! Let me tell you what Yahweh has said to me last night." And he said to him, "Tell me."

<sup>17</sup> Samuel said, "Small as you may be in your own eyes, are you not head of the tribes of Israel? Yahweh anointed you king over Israel. <sup>18</sup> Yahweh sent you on a mission and said, "Go, put these sinners, the Amalekites, under the ban and make war on them until they are destroyed." <sup>19</sup> Why then did you not obey the voice of Yahweh? Why did you fall on the booty and do what is displeasing to Yahweh?

<sup>20</sup> Saul replied to Samuel, "But I did obey the voice of Yahweh. I went on the mission that Yahweh gave me; I brought back Agag king of the

<sup>14</sup> At the beginning of Samuel's reply, NETB adds 'if that is the case'.

<sup>15</sup> For stylistic reasons, NETB changes 'they have brought them' to the passive, 'they were brought'.

<sup>16</sup> The translation here follows the Qere in reading ('he said', וַיֹּאמֶר) rather than the 'they said' (וַיֹּאמְרוּ) of the Ketiv (the latter seems to have accidentally added a trailing *vav*).

<sup>17</sup> The NRSV opens Samuel's speech, here following the NJB, with, "Though you are little in your own eyes."

<sup>18</sup> For 'until they are destroyed', here following the NRSV & NJB, the MT has 'until they have destroyed them'; the LXX (συντελέσης), Peshitta & Tg read 'you have destroyed'.

<sup>19</sup> The literal translation of 'to Yahweh' is 'in Yahweh's eyes'.

<sup>20</sup> The literal translation of 'mission' (here following the NJB & NRSV) is 'journey'; NETB has 'campaign'.

אָגַג מִלֶּדֶךְ עַמְלֵק וְאֶת־עַמְלֵק הַחֲרַמְתִּי: כֹּא וַיִּקַּח  
הָעָם מֵהַשְּׁלָל צֹאן וּבָקָר רֵאשִׁית הַחֲרָם לְזִבְחַ  
לַיהוָה אֱלֹהֶיךָ בְּגִלְגָל: {ס}

כִּב וַיֹּאמֶר שְׁמוּאֵל הַחֲפֵץ לַיהוָה בְּעֲלוֹת וּזְבָחִים  
כְּשֹׁמֵעַ בְּקוֹל יְהוָה הֲנֵה שְׂמַע מִזִּבְחַ תּוֹב לְהִקְשִׁיב  
מִחֶלֶב אֵילִים: כִּג כִּי חָטְאת־קֶסֶם מְרִי וְאֹן וְתַרְפִּים  
הַפְּצָר יַעַן מָאֲסַתְּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ  
מִמֶּלֶךְ: {ס}

כִּד וַיֹּאמֶר שְׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי כִּי־עֲבַרְתִּי  
אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יֵרְאֵתִי אֶת־הָעָם  
וְאִשְׁמַע בְּקוֹלָם: כִּה וְעַתָּה שָׂא נָא אֶת־חַטָּאתִי  
וְשׁוּב עִמָּי וְאַשְׁתַּחֲוֶה לַיהוָה: כִּו וַיֹּאמֶר שְׁמוּאֵל  
אֶל־שְׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאֲסַתְּ אֶת־דְּבַר  
יְהוָה וַיִּמְאָסְךָ יְהוָה מֵהִיזֹת מִלְּךָ עַל־יִשְׂרָאֵל: {ס}  
כִּז וַיִּסַּב שְׁמוּאֵל לְלֶכֶת וַיִּחַזַק בְּכַנְף־מְעִילוֹ  
וַיִּקְרַע: {ס}

Amalekites; I put the Amalekites under the ban. <sup>21</sup> From the booty, the people took the best sheep and oxen of what was under the ban to sacrifice them to Yahweh your God in Gilgal."

<sup>22</sup> Samuel said: "Is Yahweh pleased by burnt offerings and sacrifices or by obedience to Yahweh's voice? Truly, to obey is better than to sacrifice, and to heed than the fat of rams. <sup>23</sup> Rebellion is no less a sin than sorcery and stubbornness is like iniquity and idolatry. Since you have rejected the word of Yahweh, he has rejected you as king."

<sup>24</sup> Then Saul said to Samuel, "I have sinned, for I have transgressed the order of Yahweh and your directions, being afraid of the people and doing what they said. <sup>25</sup> Now, I pray you, forgive my sin; come back with me so that I may worship Yahweh." <sup>26</sup> Samuel answered Saul, "I will not come back with you, for you have rejected the word of Yahweh and he has rejected you from being king over Israel."

<sup>27</sup> As Samuel turned to go away, Saul caught at the hem of his garment and it tore.

<sup>21</sup> For this verse, here following the NJB, the NRSV reads, "But from the spoil the people took sheep and cattle, the best of the things devoted to destruction, to sacrifice to the LORD your God in Gilgal."

<sup>22</sup> Samuel does not condemn sacrificial practice as a whole but obedience of the heart is what pleases God, not mere external ritual.

<sup>23</sup> On the sin of 'sorcery' (the NRSV uses 'divination'), see Dt 18:9-14. The WEBBE ends the 1<sup>st</sup> sentence with, "idolatry and teraphim."

<sup>24</sup> The literal translation of 'order' is 'mouth'.

<sup>25</sup> In place of 'so that I may worship', here following the NRSV, the NJB has 'and I will worship'.

<sup>26</sup> The NJB has simply 'as king of' in place of 'from being king over', here following the MT & NRSV.

<sup>27</sup> For 'Saul', the MT has just 'he' but a Qumran MS and the LXX include the name here.

כח וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קִרַע יְהוָה אֶת־מַמְלְכוֹת  
 יִשְׂרָאֵל מֵעַלְיָךְ הַיּוֹם וּנְתַנָּה לְרַעֲךָ הַטּוֹב  
 מִמֶּךָ: {ס} כט וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנְחַם  
 כִּי לֹא אָדָם הוּא לְהִנְחָם: ל וַיֹּאמֶר חֲטָאתִי עָתָה  
 כִּבְדַנְתִּי נָא נִגְדַּד זְקַנֵי־עַמִּי וְנִגְדַּד יִשְׂרָאֵל וְשׁוּב עִמָּי  
 וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ: לא ויָשָׁב שְׁמוּאֵל אַחֲרַי  
 שְׁאֹל וַיִּשְׁתַּחֲוֶה שְׁאֹל לַיהוָה: {ס} לב וַיֹּאמֶר  
 שְׁמוּאֵל הִגִּישׁוּ אֵלַי אֶת־אַגַּג מֶלֶךְ עַמְלֵק וַיִּלְךְ אֵלָיו  
 אַגַּג מֵעַדְנָת וַיֹּאמֶר אַגַּג אֲכֹן סָר מִרְהֻמוֹת: {ס}  
 לד וַיֹּאמֶר שְׁמוּאֵל כַּאֲשֶׁר שִׁכְלָה נָשִׁים חֲרַבָּךְ כִּן־  
 תִּשְׁכַּל מִנְּשִׁים אִמְךָ וַיִּשְׁסֹף שְׁמוּאֵל אֶת־אַגַּג לִפְנֵי  
 יְהוָה בְּגִלְגָל: {ס} לו וַיִּלְךְ שְׁמוּאֵל הַרְמַתָּה וּשְׁאֹל  
 עָלָה אֶל־בֵּיתוֹ גִּבְעַת שְׁאֹל: לה וְלֹא־יִסֹף שְׁמוּאֵל  
 לְרֵאוֹת אֶת־שְׁאֹל עַד־יוֹם מוֹתוֹ כִּי־הִתְאַבֵּל  
 שְׁמוּאֵל אֶל־שְׁאֹל וַיְהוֶה נַחֵם כִּי־הִמְלִיךְ אֶת־  
 שְׁאֹל עַל־יִשְׂרָאֵל: {פ}

<sup>28</sup> And Samuel said to him, “Today Yahweh has torn the kingdom of Israel from you and given it to a neighbour of yours who is better than you. <sup>29</sup> The Glory of Israel does not lie or go back on his word, not being human and liable to go back on his word.” <sup>30</sup> Saul said, “I have sinned, but please still show me respect in front of the elders of my people and in front of Israel, and come back with me, so that I can worship Yahweh your God.” <sup>31</sup> Samuel followed Saul back and Saul worshipped Yahweh. <sup>32</sup> Then Samuel said, “Bring me Agag the king of the Amalekites,” and Agag came to him unsteadily, saying, “Surely this is the bitterness of death.” <sup>33</sup> Samuel said: “As your sword has left women childless, so shall your mother be left childless among women.” Then Samuel butchered Agag before Yahweh at Gilgal. <sup>34</sup> Samuel left for Ramah, and Saul went up to his house in Gibeah of Saul. <sup>35</sup> Samuel did not see Saul again to the day of his death; Samuel was very sorry for Saul, but Yahweh regretted having made Saul king of Israel.

<sup>28</sup> The ‘neighbour’ is David.

<sup>29</sup> The NJB parenthesises this verse, dismissing it as a gloss (quoting Nb 23:19).

<sup>30</sup> Samuel agrees to support Saul’s authority by accompanying him to the sanctuary.

<sup>31</sup> In place of ‘followed Saul back’, here following the NJB & NETB, the NRSV has ‘turned back after Saul’.

<sup>32</sup> The NRSV uses ‘haltingly’ in place of ‘unsteadily’; the meaning of the Hebrew is uncertain. ‘This is the bitterness of death’ follows the LXX (*Ei’ oũtwos πικρὸς ὁ θάνατος*) and 4QSam<sup>a</sup> – the MT has ‘the bitterness of death is past’.

<sup>33</sup> The NRSV has ‘hewed Agag to pieces’ in place of ‘butchered Agag’; Samuel executes the curse of destruction himself.

<sup>34</sup> The NJB has simply ‘went home’ in place of ‘went up to his house’, here following the NRSV.

<sup>35</sup> This verse records a different tradition from that of 19:22-24.

## שמואל א פרק טז

א וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל עַד־מָתַי אֶתָּה מֵתֹאבֵל אֶל־שָׂאוּל וְאֲנִי מֵאֲסִיתִיו מִמֶּלֶךְ עַל־יִשְׂרָאֵל מִלֵּא קַרְנֶךָ שֶׁמֶן וְלֶךְ אֲשַׁלְּחֶךָ אֶל־יֹשֵׁי בֵּית־הַלְּחָמִי כִּי־רָאִיתִי בְּבָנָיו לִי מֶלֶךְ: ב וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֵלֶיךָ וְשָׁמַע שָׂאוּל וְהִרְגִנִי וַיֹּאמֶר יְהוָה עֲגַלְתָּ בְּקֹר תִּקַּח בְּיָדְךָ וְאָמַרְתָּ לְזֹבַח לַיהוָה בְּאַתִּי: ג וְקִרְאתָ לְיֹשֵׁי בְּזֹבַח וְאֲנֹכִי אֹדִיעֶךָ אֵת אֲשֶׁר־תַּעֲשֶׂה וּמִשְׁחַתָּ לִּי אֵת אֲשֶׁר־אָמַר אֵלֶיךָ: ד וַיַּעַשׂ שְׁמוּאֵל אֵת אֲשֶׁר דִּבֶּר יְהוָה וַיָּבֵא בֵּית לָחֶם וַיַּחְרְדּוּ זְקֵנֵי הָעִיר לְקִרְיָתוֹ וַיֹּאמְרוּ שָׁלֵם בּוֹאֵךָ: ה וַיֹּאמְרוּ שְׁלֹם לְזֹבַח לַיהוָה בְּאַתִּי הִתְקַדְּשׁוּ וּבְאַתֶּם אֲתִי בְּזֹבַח וַיִּקְדָּשׁ אֶת־יֹשֵׁי וְאֶת־בָּנָיו וַיִּקְרָא לָהֶם לְזֹבַח: ו וַיְהִי בְּבוֹאָם וַיֵּרָא אֶת־אֵלִיָּאב וַיֹּאמֶר אַךְ נִגַּד יְהוָה מְשִׁיחוֹ: {ס}

ז וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל אַל־תַּבֵּט אֶל־מְרֹאֶהוּ וְאֶל־גְּבוּהָ קוֹמָתוֹ כִּי מֵאֲסִיתָהוּ כִּי לֹא אֲשֶׁר יֵרְאֶה

## 1 SAMUEL 16

1 Yahweh said to Samuel, "How long will you mourn over Saul? I have rejected him as king of Israel. Fill your horn with oil and go. I will send you to Jesse of Bethlehem; for, I have chosen myself a king among his sons." 2 Samuel said, "How can I go? If Saul hears of it, he will kill me." And Yahweh said, "Take a heifer with you and say, "I have come to sacrifice to Yahweh." 3 Invite Jesse to the sacrifice and then I will tell you what you must do; you must anoint to me the one I name to you." 4 Samuel did what Yahweh ordered and went to Bethlehem. The elders of the town came trembling; they said, "Have you come in peace?" 5 "Yes," he replied, "I have come to sacrifice to Yahweh. Purify yourselves and come with me to the sacrifice." He purified Jesse and his sons and invited them to the sacrifice. 6 When they arrived, he caught sight of Eliab and thought, "Surely Yahweh's anointed one stands there before him." 7 But Yahweh said to Samuel, "Take no notice of his appearance or his height for I have rejected him; God does not see as man sees; man looks

### 1 SAMUEL 16

1 Before 'fill your horn', the Lucianic recension of the Old Greek translation adds 'and the LORD said to Samuel'.

2 The literal translation of 'with you' is 'in your hand'.

3 In place of 'name', here following the NRSV, the NJB has 'point out'; literally translated, the MT reads 'say'.

4 In the MT, the verb translated 'they said' is singular ('he said'); here, we follow many medieval Hebrew MSS and the LXX in reading the plural.

5 Consecration perhaps involved the ceremony of ritual washing.

6 In place of 'before him', here following the MT & NJB, the NRSV & NETB have 'before the LORD'.

7 'God does not see as man sees' follows the LXX (ὅτι οὐχ ὡς ἐμβλέψεται ἄνθρωπος, ὄψεται ὁ θεός); the MT reads 'for not that which the man sees'.

הָאָדָם כִּי הָאָדָם יִרְאֶה לְעֵינָיִם וַיהוָה יִרְאֶה לְלֵבָב׃  
 ח וַיִּקְרָא יִשְׂרָאֵל אֶל־אֲבִינָדָב וַיַּעֲבֵרְהוּ לִפְנֵי שְׁמוּאֵל  
 וַיֹּאמֶר גַּם־בְּזֶה לֹא־בָחַר יְהוָה׃ ט וַיַּעֲבֵר יִשְׂרָאֵל שִׁמְמָה  
 וַיֹּאמֶר גַּם־בְּזֶה לֹא־בָחַר יְהוָה׃ י וַיַּעֲבֵר יִשְׂרָאֵל שִׁבְעַת  
 בָּנָיו לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשְׂרָאֵל לֹא־  
 בָּחַר יְהוָה בְּאַלֶּהֶם׃ יא וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשְׂרָאֵל הֲתִמּוּ  
 הַנְּעָרִים וַיֹּאמֶר עוֹד שָׂאֵר הַקֶּטָן וְהִנֵּה רֹעֶה בַּצֹּאן  
 וַיֹּאמֶר שְׁמוּאֵל אֶל־יִשְׂרָאֵל שְׁלַח וְקָחְנוּ כִּי לֹא־נִסָּב  
 עַד־בָּאוּ פֹה׃ יב וַיִּשְׁלַח וַיָּבִיֵאֵהוּ וְהוּא אִדְמוּנִי עִם־  
 יִפֶּה עֵינָיִם וְטוֹב רֵאִי {פ}

וַיֹּאמֶר יְהוָה קוּם מִשְׁחָהוּ כִּי־זֶה הוּא׃ יג וַיִּקַּח  
 שְׁמוּאֵל אֶת־קֶרֶן הַשֶּׁמֶן וַיִּמָּשַׁח אֹתוֹ בְּקֶרֶב אָחָיו  
 וַתִּצְלַח רוּחַ־יְהוָה אֶל־דָּוִד מֵהַיּוֹם הַהוּא וּמִמְעַלָּה  
 וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ הַרְמָתָה׃ יד וְרוּחַ יְהוָה סָרָה  
 מֵעַם שָׂאוֹל וּבַעֲתָתוֹ רוּחַ־רָעָה מֵאֵת יְהוָה׃  
 טו וַיֹּאמְרוּ עַבְדֵי־שָׂאוֹל אֵלָיו הִנֵּה־נָא רוּחַ־אֱלֹהִים

at appearances but Yahweh looks at the heart.”<sup>8</sup> Jesse then called Abinadab and presented him to Samuel, who said, “Yahweh has not chosen this one either.”<sup>9</sup> Jesse then presented Shammah, but he said, “Yahweh has not chosen this one either.”<sup>10</sup> Jesse presented his seven sons to Samuel, but Samuel said to Jesse, “Yahweh has not chosen these.”<sup>11</sup> He then asked Jesse, “Are these all the sons you have?” He answered, “There is still one left, the youngest; he is taking care of the flock.” Then Samuel said to Jesse, “Send for him; we will not sit down to eat until he comes.”<sup>12</sup> Jesse had him sent for, a boy of fresh complexion, with fine eyes and pleasant bearing.

Yahweh said, “Come, anoint him; for, this is the one.”<sup>13</sup> At this, Samuel took the horn of oil and anointed him where he stood with his brothers; and the spirit of Yahweh seized on David and stayed with him from that day on. As for Samuel, he rose and went to Ramah.<sup>14</sup> Now the spirit of Yahweh had left Saul and an evil spirit from Yahweh filled him with terror.<sup>15</sup> Saul’s servants said to him, “Look, an evil spirit of God is the

<sup>8</sup> The literal translation of ‘presented him to’ is ‘caused him to pass before’.

<sup>9</sup> The NJB has ‘Samuel said’ in place of ‘he said’, here following the MT & NRSV.

<sup>10</sup> The ‘seven sons’ could be in addition to the three mentioned before this, but 17:12 says Jesse had eight sons, not eleven; also, 1Ch 2:13–15 lists only seven sons, including David, but 1Ch 27:18 mentions an additional son, named Elihu.

<sup>11</sup> In place of ‘taking care of the flock’, here following NETB, the NJB reads ‘out looking after the sheep’ and the NRSV has ‘keeping the sheep’.

<sup>12</sup> The NRSV & NETB have ‘ruddy’ in place of ‘fresh’, here following the NJB.

<sup>13</sup> Without exterior manifestation and in association with the anointing, the ‘spirit of Yahweh’, here, is the grace imparted to a consecrated person.

<sup>14</sup> The word translated ‘evil’ may refer to the character of the spirit or to its effect; if the latter, another option might be ‘a mischief-making spirit’.

<sup>15</sup> Aware of having been rejected by God and deserted by Samuel, the excitable king suffers attacks of madness (18:10ff, 19:9ff).

רָעָה מִבֶּעֲתָדָךְ: <sup>טז</sup> וַיֹּאמְרֵנָּא אֲדַלְנֵנוּ עֲבָדֶיךָ לְפָנֶיךָ  
יִבְקֹשׁוּ אִישׁ יָדַע מִנְּגִן בְּכִנּוֹר וְהָיָה בְּהִיּוֹת עָלֶיךָ  
רוּחַ־אֱלֹהִים רָעָה וְנִגַּן בְּיָדוֹ וְטוֹב לָךְ: {פ}

<sup>יז</sup> וַיֹּאמֶר שָׂאוּל אֶל־עֲבָדָיו רְאוּ־נָא לִי אִישׁ מִיִּטִּיב  
לְנִגֵּן וְהִבִּיאֹתֶם אֵלָי: <sup>יח</sup> וַיַּעַן אֶחָד מֵהַנְּעָרִים וַיֹּאמֶר  
הִנֵּה רָאִיתִי בֶן לְיִשַׁי בֵּית הַלְּחָמִי יָדַע נְגִן וְגִבּוֹר  
חַיִל וְאִישׁ מִלְּחָמָה וְנָבוֹן דָּבָר וְאִישׁ תָּאֵר וְיִהְיֶה  
עִמּוֹ: <sup>יט</sup> וַיִּשְׁלַח שָׂאוּל מַלְאָכִים אֶל־יִשַׁי וַיֹּאמֶר  
שְׁלַחָה אֵלַי אֶת־דָּוִד בְּנֶךָ אֲשֶׁר בְּצֹאן: <sup>כ</sup> וַיִּקַּח יִשַׁי  
חֲמֹר לֶחֶם וְנָאֵד יִזֵּן וְגַדֵּי עֲזִים אֶחָד וַיִּשְׁלַח בְּיַד־  
דָּוִד בָּנוּ אֶל־שָׂאוּל: <sup>כא</sup> וַיָּבֵא דָוִד אֶל־שָׂאוּל וַיַּעֲמֵד  
לְפָנָיו וַיֵּאָהֱבֵהוּ מְאֹד וַיְהִי־לּוֹ נְשֹׂא כְלָיִם: <sup>כב</sup> וַיִּשְׁלַח  
שָׂאוּל אֶל־יִשַׁי לֵאמֹר יַעֲמַד־נָּא דָוִד לְפָנַי כִּי־מָצָא  
חֵן בְּעֵינָי: <sup>כג</sup> וְהָיָה בְּהִיּוֹת רוּחַ־אֱלֹהִים אֶל־שָׂאוּל  
וַלְקַח דָּוִד אֶת־הַכִּנּוֹר וְנִגַּן בְּיָדוֹ וְרוּחַ לְשָׂאוּל וְטוֹב  
לּוֹ וְסָרָה מֵעָלָיו רוּחַ הָרָעָה: {פ}

cause of your terror. <sup>16</sup> Let our lord give the order, and your servants who wait on you will look for a skilled harpist; when the evil spirit of God troubles you, the harpist will play and you will recover.”

<sup>17</sup> So, Saul said to his servants, “Find me a man who plays well and bring him to me.” <sup>18</sup> One of the soldiers then spoke up, saying “I have seen one of the sons of Jesse the Bethlehemite; he is a skilled player, a man of valour, and a man of war, prudent in speech, a man of good presence, and Yahweh is with him.” <sup>19</sup> At this, Saul sent messengers to Jesse, saying, “Send me David your son who is out with the sheep.” <sup>20</sup> So, Jesse took a donkey loaded with bread, a skin of wine and a kid, and sent them to Saul by David his son. <sup>21</sup> Thus, David came to Saul and entered his service; Saul loved him greatly and David became his armour-bearer. <sup>22</sup> Then Saul sent to Jesse saying, “Let David remain in my service; for, he has found favour in my sight;” <sup>23</sup> and, whenever the spirit from God troubled Saul, David took the harp and played; then Saul grew calm, and recovered, and the evil spirit would leave him.

<sup>16</sup> The ancients commonly used music either to stimulate the good spirit (see 10:5) or to expel the evil spirits.

<sup>17</sup> The NJB & NETB have ‘find’ in place of ‘provide for’, here following the NRSV; the literal translation is ‘see’.

<sup>18</sup> The literal translation of ‘good presence’ is ‘form’.

<sup>19</sup> The NJB & NRSV lack ‘out’, here following NETB.

<sup>20</sup> The NJB opens with ‘Jesse took five loaves’, is a conjectural translation of חֲמֹר (‘donkey’) as חֲמִשָּׁה (‘five’).

<sup>21</sup> In place of ‘entered his service’, here following the NJB & NRSV, NETB, translating more literally, has ‘stood before him’.

<sup>22</sup> The NJB has ‘won my favour’ in place of ‘found favour in my sight’, here following the MT & NRSV.

<sup>23</sup> The literal translation of ‘leave’ is ‘turn aside from’.

## שמואל א פרק יז

א וַיֵּאסְפוּ פְּלִשְׁתִּים אֶת־מַחְנֵיהֶם לְמַלְחָמָה וַיֵּאסְפוּ  
שָׁכָה אֲשֶׁר לַיהוּדָה וַיַּחֲנוּ בֵּין־שׁוֹכָה וּבֵין־עֲזֵקָה  
בַּאֲפֶס דָּמִים: ב וְשָׂאוֹל וְאִישׁ־יִשְׂרָאֵל נֵאֶסְפוּ וַיַּחֲנוּ  
בְּעֵמֶק הָאֵלָה וַיַּעֲרְכוּ מַלְחָמָה לִקְרַאת פְּלִשְׁתִּים:  
ג וּפְלִשְׁתִּים עֹמְדִים אֶל־הַהַר מִזֶּה וְיִשְׂרָאֵל עֹמְדִים  
אֶל־הַהַר מִזֶּה וְהַגַּיָּא בֵּינֵיהֶם: ד וַיֵּצֵא אִישׁ־הַבְּנִים  
מִמַּחֲנֵת פְּלִשְׁתִּים גִּלְיָת שְׁמוֹ מִגַּת גְּבָהוּ שֵׁשׁ  
אֲמֹת וְזֶרֶת: ה וְכֹבֵעַ נְחֹשֶׁת עַל־רֹאשׁוֹ וְשֵׁרְיוֹן  
קִשְׁשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשֵּׁרְיוֹן חֲמִשָּׁת־  
אֲלָפִים שְׁקָלִים נְחֹשֶׁת: ו וּמִצַּחַת נְחֹשֶׁת עַל־רַגְלָיו  
וְכִידּוֹן נְחֹשֶׁת בֵּין כַּתְּפָיו: ז וְחֶץ וַעַץ חֲנִיתוֹ כַּמְנֹר  
אֲרָגִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ־מֵאוֹת שְׁקָלִים בְּרֹזֶל  
וְנִשָּׂא הַצֵּנָה הַלֵּךְ לִפְנָיו: ח וַיַּעֲמֵד וַיִּקְרָא אֶל־

## 1 SAMUEL 17

1 The Philistines mustered their troops for war; they assembled at Socoh, which is a town of Judah, and pitched camp between Socoh and Azekah, in Ephes-Dammin. 2 Saul and the Israelites also mustered, pitching camp in the Valley of Elah, and drew up their battle line to meet the Philistines. 3 The Philistines took their stand on the hills one side and the Israelites on the hills the other side, with the valley between them. 4 A champion stepped out from the Philistine camp; his name was Goliath, from Gath; he was six cubits and one span tall. 5 On his head was a bronze helmet and he wore a breastplate of scale-armour; the breastplate weighed five thousand shekels of bronze. 6 He had bronze greaves on his legs and a bronze javelin across his shoulders. 7 The shaft of his spear was like a weaver's beam, and the head of his spear weighed six hundred shekels of iron. A shield-bearer walked in front of him. 8 He

### 1 SAMUEL 17

1 The literal translation of 'troops' is 'camps'.

2 The NJB translates the name 'Elah' (אֵלָה) as 'the Terebinth'; here, we follow the NRSV & NETB.

3 In place of 'the Philistines', here following the MT, NRSV & NETB, the NJB opens with 'these'.

4 2S 21:19 assigns the defeat of Goliath to one of David's warriors – the more ancient tradition, as it seems. The original tradition behind this chapter spoke only of David's victory over an unnamed opponent, 'the Philistine'. Goliath's name has been added in this verse and v. 23 – the name of David's victim was probably unknown. The LXX and 4QSam<sup>a</sup> give Goliath's height as *four* cubits and a span. The NJB, following the LXX (παρατάξιος), has 'ranks' in place of 'camp'.

5 'Five thousand shekels' was about 67 Kg; although the exact weight of Goliath's body armour is difficult to estimate, it was clearly very heavy.

6 The 'greaves' were coverings that extended from about the knee to the ankle, affording protection for the shins of a warrior.

7 The translation, 'shaft', here follows the Qere (וַעֲץ, literally, 'wood') rather than the Ketiv, which has 'arrow' (וַחֶץ).

8 'Choose' follows the LXX (ἐκλέξασθε); the MT is uncertain, literally reading 'eat food'.

מַעֲרַכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תִצְאוּ לַעֲרֹךְ  
מִלְחָמָה הַלּוֹא אֲנֹכִי הַפְּלִשְׁתִּי וְאַתֶּם עֲבָדִים  
לְשָׂאוֹל בְּרוּ-לָכֶם אִישׁ וַיֵּרֶד אֵלָי: <sup>ט</sup> אִם-יּוֹכַל  
לְהִלָּחֵם אִתִּי וְהִכָּנִי וְהֵינּוּ לָכֶם לְעֲבָדִים וְאִם-אֲנִי  
אוֹכַל-לוֹ וְהִכִּיתִיו וְהֵייתֶם לָנוּ לְעֲבָדִים וְעַבְדְּתֶם  
אֲתָנוּ: <sup>י</sup> וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חִרְפֹּתִי אֶת-מַעֲרֹכּוֹת  
יִשְׂרָאֵל הַיּוֹם הַזֶּה תִּנּוּ-לִי אִישׁ וְנִלְחַמָּה יַחַד:  
<sup>יא</sup> וַיִּשְׁמַע שָׂאוֹל וְכָל-יִשְׂרָאֵל אֶת-דְּבָרֵי הַפְּלִשְׁתִּי  
הָאֵלֶּה וַיַּחֲתוּ וַיִּרְאוּ מְאֹד: {פ}

<sup>יב</sup> וַדּוֹד בֶּן-אִישׁ אֶפְרַתִּי הַזֶּה מִבֵּית לָחֶם יְהוּדָה  
וּשְׁמוֹ יֵשׁוּ וְלוֹ שְׁמֹנֶה בָּנִים וְהָאִישׁ בִּימֵי שָׂאוֹל זָקֵן  
בָּא בְּאִנְשִׁים: <sup>יג</sup> וַיֵּלְכוּ שְׁלֹשָׁת בְּנֵי-יֵשׁוּ הַגְּדֹלִים  
הָלְכוּ אַחֲרֵי-שָׂאוֹל לַמִּלְחָמָה וְשֵׁם שְׁלֹשָׁת בָּנָיו  
אֲשֶׁר הָלְכוּ בַּמִּלְחָמָה אֱלִיאָב הַבְּכוֹר וּמִשְׁנֵהוּ  
אַבִּינָדָב וְהַשְּׁלִישִׁי שָׁמָּה: <sup>יד</sup> וַדּוֹד הוּא הַקָּטָן  
וּשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרֵי שָׂאוֹל: {ס} <sup>טו</sup> וַדּוֹד  
הַלֵּךְ וְשָׁב מֵעַל שָׂאוֹל לְרַעוֹת אֶת-צֹאן אָבִיו בֵּית

took his stand in front of the ranks of Israel and shouted, “Why have you come out to draw up for battle? Am I not a Philistine, and are you not the slaves of Saul? Choose a man and let him come down to me. <sup>9</sup> If he wins in a fight with me and kills me, we will be your slaves; but if I prevail against him and kill him, you shall become our slaves and be servants to us.” <sup>10</sup> The Philistine then said, “I challenge the ranks of Israel today. Give me a man and we will fight in single combat.” <sup>11</sup> When Saul and all Israel heard these words of the Philistine, they were dismayed and terrified.

<sup>12</sup> Now, David was the son of an Ephraimite from Bethlehem of Judah whose name was Jesse; Jesse had eight sons and, by Saul’s time, the man was already old and well on in years. <sup>13</sup> The three eldest sons of Jesse followed Saul to the battle. The names of the three sons, who went to the battle, were: the first-born Eliab and, next to him, Abinadab and the third Shammah. <sup>14</sup> Now, David was the youngest; the three eldest followed Saul. <sup>15</sup> David alternated between serving Saul and looking after his father’s sheep at Bethlehem.

<sup>9</sup> In place of ‘prevail against’, here following the NRSV & NETB, the NJB has ‘beat’.

<sup>10</sup> Following the imperative, the cohortative verbal form here translated ‘fight’ indicates purpose/result.

<sup>11</sup> NETB has ‘the Israelites’ in place of ‘Israel’, here following the MT (כָּל-יִשְׂרָאֵל), NJB & NRSV.

<sup>12</sup> The phrase ‘and well on in years’ follows the Peshitta; the MT has ‘among men’. The LXX omits vv. 12–31.

<sup>13</sup> In place of ‘next to him’, here following the NRSV, the NJB has ‘the second’.

<sup>14</sup> The NRSV & NETB include the 2<sup>nd</sup> part of this verse in the same sentence as v. 15; here, we follow the NJB.

<sup>15</sup> This verse is an editorial gloss, inserted to harmonise the two traditions.

לַחֶם: טו וַיַּגֵּשׁ הַפְּלִשְׁתִּי הַשֶּׁבֶם וְהָעֶרֶב וַיִּתְיַצֵּב  
אַרְבָּעִים יוֹם: {פ}

י" וַיֹּאמֶר יֵשׁוּעַ לְדָוִד בְּנוֹ קַח-נָא לְאַחֶיךָ אֵיפֶת  
הַקְּלִיאַ הַזֶּה וְעֲשֵׂרָה לַחֶם הַזֶּה וְהָרֶץ הַמַּחֲנֶה  
לְאַחֶיךָ: י" וְאֵת עֲשָׂרֵת חֲרָצֵי הַחֶלֶב הָאֵלֶּה תָּבִיא  
לְשֵׂרֵה-הָאֶלֶף וְאֶת-אַחֶיךָ תִּפְקֹד לְשָׁלוֹם וְאֶת-  
עֲרֵבְתָם תִּקַּח: ט" וְשִׂאוֹל וְהָמָה וְכָל-אִישׁ יִשְׂרָאֵל  
בְּעֵמֶק הָאֵלֶּה נֹלְחָמִים עִם-פְּלִשְׁתִּים: {ס}

כ וַיִּשְׁבֶּם דָּוִד בַּבֶּקֶר וַיִּטֵּשׂ אֶת-הַצֹּאן עַל-שֹׁמֵר  
וַיִּשָּׂא וַיֵּלֶךְ כַּאֲשֶׁר צִוָּהוּ יֵשׁוּעַ וַיָּבֵא הַמַּעֲגָלָה וְהַחִיל  
הַיֵּצֵא אֶל-הַמַּעֲרָכָה וְהָרְעוּ בַּמְּלַחְמָה: כא וַתַּעֲרֹךְ  
יִשְׂרָאֵל וּפְלִשְׁתִּים מַעֲרָכָה לִקְרֹאת מַעֲרָכָה:  
כב וַיִּטֵּשׂ דָּוִד אֶת-הַכְּלִים מֵעָלָיו עַל-יַד שׁוֹמֵר  
הַכְּלִים וַיֵּרֶץ הַמַּעֲרָכָה וַיָּבֵא וַיִּשָּׂא לְאָחִיו לְשָׁלוֹם:  
כג וְהוּא | מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּנִים עוֹלֶה גֹלִית  
הַפְּלִשְׁתִּי שְׁמוֹ מִגַּת מִמַּעְרוֹת מִמַּעֲרֹכּוֹת פְּלִשְׁתִּים  
וַיְדַבֵּר כַּדְּבָרִים הָאֵלֶּה וַיִּשְׁמַע דָּוִד: כד וְכָל אִישׁ

<sup>16</sup> For forty days, the Philistine advanced and took his stand, morning and evening.

<sup>17</sup> And Jesse said to David his son, "Take for your brothers an ephah of this roasted grain and these ten loaves and carry them quickly to the camp, to your brothers. <sup>18</sup> And take these ten cheeses to their commanding officer; ask after your brothers' health and bring some token of them; <sup>19</sup> they are with Saul and all the Israelites in the Valley of Elah, fighting the Philistines."

<sup>20</sup> David rose early in the morning, left the sheep with someone to guard them, took up his load, and went off as Jesse had commanded him; he came to the encampment just as the troops were leaving to take up their battle stations, shouting the war cry. <sup>21</sup> Israel and the Philistine drew up their battle lines opposite one another. <sup>22</sup> David left the bundle in the charge of the baggage guard and ran to the battle line. When he arrived, he asked his brothers how they were. <sup>23</sup> While he was talking to them, the shock-trooper (his name was Goliath, the Philistine from Gath) came up from the Philistine ranks and made his usual speech, and David

<sup>16</sup> The NJB has the phrase 'morning and evening' at the beginning of the verse; here, we follow the MT & NRSV.

<sup>17</sup> In place of 'carry them quickly', here following the NRSV, the NJB has 'hurry'. 1 ephah is about 22L or 2/3 of a bushel.

<sup>18</sup> The literal translation of 'commanding officer' is 'officer of the thousand'.

<sup>19</sup> The NJB translates the name 'Elah' (אֵלֶּה) as 'the Terebinth'; here, we follow the NRSV & NETB.

<sup>20</sup> In place of 'someone to guard them', here following the NJB, the NRSV has 'a keeper' and the NIV has 'a shepherd'.

<sup>21</sup> The NJB lacks 'battle' and has 'facing' in place of 'opposite', here following NETB.

<sup>22</sup> The NRSV has 'keeper of the baggage' in place of 'baggage guard', here following the NJB.

<sup>23</sup> The Kethib/Qere difference here would benefit from an explanation.

יִשְׂרָאֵל בְּרֹאוֹתָם אֶת־הָאִישׁ וַיִּנְסוּ מִפָּנָיו וַיִּירָאוּ  
מְאֹד׃ כה וַיֹּאמְרוּ אִישׁ יִשְׂרָאֵל הֲרֵאִיתָם הָאִישׁ  
הָעֹלֶה הַזֶּה כִּי לַחֲרֹף אֶת־יִשְׂרָאֵל עָלָה וְהִיָּה הָאִישׁ  
אֲשֶׁר־יִכְנֹנוּ יַעֲשֶׂרְנוּ הַמֶּלֶךְ׃ עֶשֶׂר גְּדוֹל וְאֶת־בֵּיתוֹ  
יִתְּנוּ־לּוֹ וְאֶת בֵּית אָבִיו יַעֲשֶׂה חֶפְשִׁי בְּיִשְׂרָאֵל׃ {פ}

כו וַיֹּאמֶר דָּוִד אֶל־הָאֲנָשִׁים הָעֹמְדִים עִמּוֹ לֵאמֹר  
מִה־יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִכֶּה אֶת־הַפְּלִשְׁתִּי הַלֹּזֵן  
וְהַסִּיר חֲרָפָה מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הָעָרֶל  
הַזֶּה כִּי חָרַף מֵעַרְכוֹת אֱלֹהִים חַיִּים׃ כז וַיֹּאמֶר לוֹ  
הָעָם כַּדָּבָר הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר  
יִכְנֹנוּ׃ כח וַיִּשְׁמַע אֱלִיאֵב אָחִיו הַגְּדוֹל בַּדְּבָרוֹ אֶל־  
הָאֲנָשִׁים וַיַּחֲרֹאֲף אֶל־אֵיב בְּדוֹד וַיֹּאמֶר לְמַה־זֶּה  
יֵרְדָּתָ וְעַל־מִי נִטְשָׁתָ מֵעַט הַצֹּאן הַהֵנָּה בַּמִּדְבָּר  
אֲנִי יָדַעְתִּי אֶת־זִדְדוֹךָ וְאֶת רָע לְבַבְךָ כִּי לְמַעַן רְאוֹת  
הַמֶּלְחָמָה יֵרְדָּתָ׃ כט וַיֹּאמֶר דָּוִד מִה עֲשִׂיתִי עִתָּה  
הַלּוֹא דָּבָר הוּא׃ ל וַיֹּסֵב מֵאַצְלוֹ אֶל־מוֹל אַחֲרֵי  
וַיֹּאמֶר כַּדָּבָר הַזֶּה וַיִּשְׁבְּהוּ הָעָם דָּבָר כַּדָּבָר

heard it. <sup>24</sup> As soon as the Israelites saw this man, they all retreated from him and were terrified. <sup>25</sup> The Israelites said, “Have you seen this man coming up now? He is coming up to challenge Israel. The king will lavish riches on the man who kills him and give him his daughter in marriage and grant his father’s House the freedom of Israel.”

<sup>26</sup> Then David spoke to the men who were standing near him, saying, “What reward will the man have who kills this Philistine and takes away the disgrace from Israel? For, who is this uncircumcised Philistine that he should have insulted the armies of the living God?” <sup>27</sup> The people answered him in the same way, saying “That is how the man will be rewarded who strikes him down.” <sup>28</sup> Now Eliab his elder brother heard him talking to the men and Eliab’s anger flared up against David. “Why have you come down here?” he said. “Whom have you left in charge of those few sheep in the desert? I know your insolence and your wicked heart; you have come to watch the battle.” <sup>29</sup> David retorted, “What have I done? Must I not even speak?” <sup>30</sup> He turned away from him to address another person and asked the same question; and the

<sup>24</sup> Other possible translations of ‘retreated’ (as NETB) are ‘ran away’ (NJB) and ‘fled’ (NRSV).

<sup>25</sup> In place of ‘challenge’, here following the NJB, the NRSV & NETB have ‘defy’. Note the unusual/unexpected dagesh on the *resh* in הֲרֵאִיתָם.

<sup>26</sup> The literal translation of ‘takes away the disgrace’ is ‘turns aside humiliation’.

<sup>27</sup> In place of ‘strikes him down’, here following NETB, the NJB & NRSV have ‘kills him’.

<sup>28</sup> The NJB & NETB have a pronoun in place of ‘Eliab’s’, here following the MT & NRSV.

<sup>29</sup> The literal translation of ‘must I not even speak’ (here following the NJB) is ‘is it not just a word’; the NRSV has ‘it was only a question’.

<sup>30</sup> The literal translation of ‘asked the same question’ is ‘spoke according to this word’.

הֲרֵאשׁוֹן: לֹא וַיִּשְׁמְעוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר דָּוִד וַיִּגְדּוּ  
 לְפָנֵי-שָׂאוּל וַיִּקְחֵהוּ: לֵב וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל אֶל-  
 יִפְלֵ לִב־אָדָם עָלָיו עֲבַדְךָ יְלָךְ וְנִלְחַם עִם-הַפְּלִשְׁתִּי  
 הַזֶּה: לֵב וַיֹּאמֶר שָׂאוּל אֶל-דָּוִד לֹא תוּכַל לָלֶכֶת אֵל-  
 הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי-נַעַר אַתָּה וְהוּא  
 אִישׁ מִלְחָמָה מִנְעָרָיו: {ס}

לֵד וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל רַעְיָה הִיָּה עֲבַדְךָ לְאָבִיו  
 בַּצֹּאֵן וּבְאֵ הָאָרֶץ וְאֶת-הַדּוֹב וְנִשָּׂא שָׂה מִהַעֲדָר:  
 לִי וַיִּצָּאֲתִי אַחֲרָיו וְהִכְתִּיו וְהִצַּלְתִּי מִפְּיָו וַיִּקָּם עָלַי  
 וְהִחֲזַקְתִּי בְזַקְנוֹ וְהִכְתִּיו וְהִמִּיתָיו: לִו גַּם אֶת-הָאָרֶץ  
 גַּם-הַדָּב הִכָּה עֲבַדְךָ וְהִיָּה הַפְּלִשְׁתִּי הָעָרֶל הַזֶּה  
 כְּאֶחָד מֵהֶם כִּי חָרַף מֵעַרְכַּת אֱלֹהִים חַיִּים: {ס}  
 לו וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצַּלְנִי מִיַּד הָאָרֶץ וּמִיַּד  
 הַדָּב הוּא יִצִּילְנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה {ס} וַיֹּאמֶר  
 שָׂאוּל אֶל-דָּוִד לֵךְ וַיְהוָה יְהִיָּה עִמָּךְ: לִח וַיִּלְבַּשׁ  
 שָׂאוּל אֶת-דָּוִד מִדָּוִד וְנָתַן קוֹבַע נְחֹשֶׁת עַל-רֹאשׁוֹ

people answered him again as before. <sup>31</sup> When they heard the words that David spoke, they repeated them before Saul; and he sent for him.

<sup>32</sup> David said to Saul, “Let no one lose heart on his account; your servant will go and fight this Philistine.” <sup>33</sup> Saul answered David, “You cannot go and fight the Philistine, for you are only a boy, and he has been a warrior from his youth.”

<sup>34</sup> David said to Saul, “Your servant used to keep sheep for his father and whenever a lion or a bear came and took a lamb from the flock, <sup>35</sup> I would follow it, strike it down and rescue it from its mouth. If it turned on me, I would seize it by the beard and batter it to death. <sup>36</sup> Your servant has killed both lion and bear, and this uncircumcised Philistine shall be like one of them, for he defied the armies of the living God.

<sup>37</sup> David said, “Yahweh, who rescued me from lion’s paw and bear’s paw, will rescue me from the hand of this Philistine.” Then Saul said to David, “Go, and Yahweh be with you!” <sup>38</sup> Saul made David put on his own armour and put a bronze helmet on his head and gave him

<sup>31</sup> The literal translation of ‘sent for’ is ‘took’.

<sup>32</sup> This verse marks the resumption of the 1<sup>st</sup> tradition, following on from v. 11; the traditions are then fused.

<sup>33</sup> Saul here sets the scene for the classic ‘David versus Goliath’ encounter,

<sup>34</sup> NETB opens David’s reply with, “Your servant used to be a shepherd for his father’s flock.”

<sup>35</sup> Throughout this verse, the NJB uses masculine pronouns for the lion/bear; here, we follow the NRSV & NETB.

<sup>36</sup> After ‘like one of them’, the LXX adds the following: “Should I not go and smite him, and remove today reproach from Israel? For who is this uncircumcised one?” (οὐχὶ πορεύσομαι καὶ πατάξω αὐτὸν καὶ ἀφελω̄ σήμερον ὄνειδος ἐξ Ἰσραηλ; διότι τίς ὁ ἀπερίτμητος οὗτος)

<sup>37</sup> In place of ‘lion’s paw’ and ‘bear’s paw’, here following the NRSV, the NJB & NETB have simply ‘lion’ and ‘bear’.

<sup>38</sup> The NRSV has ‘coat of mail’ in place of ‘breastplate’ (here following the NJB) and NETB has ‘body armour’.

וַיִּלְבַּשׁ אֹתוֹ שְׁרִיּוֹן: לֹט וַיַּחְגֵּר דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמַדְיוֹ וַיֵּאֵל לְלַכְתָּ כִּי לֹא־נִסְהָ וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל לֹא אוֹכַל לְלַכְתָּ בְּאֵלֶּהָ כִּי לֹא נִסִּיתִי וַיִּסְרֶם דָּוִד מֵעָלָיו: מ וַיִּקַּח מִקְלוֹ בְּיָדוֹ וַיִּבְחַר־לּוֹ חֲמֹשֶׁה חֲלָקֵי־אֲבָנִים | מִן־הַנָּחַל וַיִּשֶׂם אֹתָם בְּכִלֵּי הָרַעִים אֲשֶׁר־לּוֹ וּבִילְקוּט וּקְלָעוֹ בְּיָדוֹ וַיִּגֶשׁ אֶל־הַפְּלִשְׁתִּי: מֵא וַיֵּלֶךְ הַפְּלִשְׁתִּי הַלֵּךְ וְקָרַב אֶל־דָּוִד וְהָאִישׁ נֹשֵׂא הַצֶּנֶה לְפָנָיו: מֵב וַיִּבֹט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיִּבְזֶהוּ כִּי־הָיָה נֶעַר וְאֲדַמְנִי עַם־יִפֶּה מִרְאָה: מֵג וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הַכֹּלֵב אֲנִכִּי כִּי־אַתָּה בְּאֶ־אֵלַי בַּמַּקְלוֹת וַיִּקְלַל הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֵלֵהוּ: מֵד וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד לָכֵה אֵלַי וְאַתָּנָה אֶת־בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם וּלְבֵהֶמַת הַשָּׂדֶה: {ס}

מֵה וַיֹּאמֶר דָּוִד אֶל־הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בַּחֶרֶב וּבַחֲנִית וּבַכֵּידוֹן וְאֲנִכִּי בְּאֶ־אֵלֶיךָ בְּשֵׁם יְהוָה

a breastplate to wear. <sup>39</sup> David strapped Saul's sword over the armour but, not being used to these things, found he could not walk. "I cannot walk with these," David said to Saul, "I am not used to them;" so David removed them. <sup>40</sup> Then he took his staff in his hand, picked five smooth stones from the riverbed, put them in his shepherd's bag, in his pouch, and with his sling in his hand, he went to meet the Philistine. <sup>41</sup> The Philistine came nearer and nearer to David, with his shield-bearer in front of him; <sup>42</sup> and the Philistine looked at David, and what he saw filled him with scorn, because David was only a youth, a boy of fresh complexion and pleasant bearing. <sup>43</sup> The Philistine said to David, "Am I a dog for you to come against me with sticks?" Then the Philistine cursed David by his gods. <sup>44</sup> The Philistine said to David, "Come over here and I will give your flesh to the birds of the air and the wild animals of the field."

<sup>45</sup> But David answered the Philistine, "You come to me with sword and spear and javelin, but I come to you in the name of Yahweh Sabaoth, the

<sup>39</sup> This verse follows the MT & NRSV; the NJB, following the LXX (*καὶ ἔζωσεν τὸν Δαυὶδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ. καὶ ἐκοπίασεν περιπατήσας ἅπαξ καὶ δὶς· καὶ εἶπεν Δαυὶδ πρὸς Σαουλ Οὐ μὴ δύνωμαι πορευθῆναι ἐν τούτοις, ὅτι οὐ πεπείραμαι. καὶ ἀφαιροῦσιν αὐτὰ ἀπ' αὐτοῦ*), reads: "and buckled his sword over David's armour. David tried to walk ... so they took them off again."

<sup>40</sup> VV. 40-58 describe a duel between two champions, to end the war and decide the fate of the two peoples.

<sup>41</sup> The NJB rearranges this verse, placing 'his shield bearer in front of him' after 'the Philistine'.

<sup>42</sup> The NRSV & NETB have 'ruddy' in place of 'fresh', here following the NJB.

<sup>43</sup> 'Sticks' is a pejorative reference to David's staff (v. 40); the same Hebrew word (מִקְלָ) is used for both.

<sup>44</sup> Many medieval Hebrew MSS have 'the earth' here instead of the MT's 'the field'.

<sup>45</sup> The NJB has 'come against' in place of 'come to' (twice in this verse), here following the NRSV.

צְבָאוֹת אֱלֹהֵי מִעְרָכוֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ:  
 מִזֶּה הַיּוֹם הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדֵי וְהַבִּיתֶךָ וְהַסְרֹתִי  
 אֶת־דְּרָאשְׁךָ מֵעַלֶיךָ וְנָתַתִּי פָגַר מַחֲנֵה פְלִשְׁתִּים  
 הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיֵּת הָאָרֶץ וַיִּדְעוּ כָּל־  
 הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל: מִזֶּה וַיִּדְעוּ כָּל־הַקְּהָל  
 הַזֶּה כִּי־לֹא בַחֶרֶב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה כִּי לִיהוָה  
 הַמְּלַחְמָה וְנָתַן אֶתְכֶם בְּיַדְנוּ: {ס}

מִחַ וְהָיָה כִּי־קָם הַפְּלִשְׁתִּי וַיֵּלֶךְ וַיִּקְרַב לִקְרַאת דָּוִד  
 וַיִּמְהַר דָּוִד וַיֵּרָץ הַמַּעְרָכָה לִקְרַאת הַפְּלִשְׁתִּי:  
 מִטַּ וַיִּשְׁלַח דָּוִד אֶת־יָדוֹ אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן  
 וַיִּקְלַע וַיִּךְ אֶת־הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע הָאֶבֶן  
 בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אֶרְצָה: ג וַיַּחֲזֹק דָּוִד מִן־  
 הַפְּלִשְׁתִּי בַקֶּלַע וּבְאֶבֶן וַיִּךְ אֶת־הַפְּלִשְׁתִּי וַיִּמָּתֶהוּ  
 וַחֲרַב אֵין בְּיַד־דָּוִד: נֹא וַיֵּרָץ דָּוִד וַיַּעֲמֵד אֶל־  
 הַפְּלִשְׁתִּי וַיִּקַּח אֶת־חַרְבּוֹ וַיִּשְׁלַפְהָ מִתַּעֲרָהּ  
 וַיִּמָּתֶתְהוּ וַיִּכְרַת־בָּהּ אֶת־רֵאשׁוֹ וַיִּרְאוּ הַפְּלִשְׁתִּים  
 כִּי־מָת גְּבוּרָם וַיִּנְסוּ: נב וַיִּקְמוּ אַנְשֵׁי יִשְׂרָאֵל

God of the armies of Israel that you have defied. <sup>46</sup> Today Yahweh will deliver you into my hand and I shall kill you and cut off your head, and this very day I will give the bodies of the Philistine army to the birds of the air and the wild beasts of the earth, so that all the earth may know that there is a God in Israel, <sup>47</sup> and that all this assembly may know that Yahweh does not save by sword or by spear, for Yahweh is lord of the battle and he will deliver you into our power.”

<sup>48</sup> When the Philistine drew near to meet David, David left the line of battle and ran to meet the Philistine. <sup>49</sup> David put his hand in his bag, took out a stone, slung it, and struck the Philistine on the forehead; the stone penetrated his forehead and he fell on his face to the ground. <sup>50</sup> So, David triumphed over the Philistine with a sling and a stone, striking down the Philistine and killing him. David had no sword in his hand. <sup>51</sup> Then David ran and, standing over the Philistine, seized his sword and drew it from the scabbard, and with this, he killed him, cutting off his head. The Philistines saw that their champion was dead and took to flight. <sup>52</sup> The men of Israel and of Judah started forward, shouting their

<sup>46</sup> Before ‘bodies’, the NJB, following the LXX (καὶ τὰ σου καὶ), adds ‘your dead body and’.

<sup>47</sup> The NJB has ‘give victory’ in place of ‘save’, here following the MT, NRSV & NETB.

<sup>48</sup> Most LXX MSS lack the 2<sup>nd</sup> half of this verse.

<sup>49</sup> The NJB does not name ‘David’ in this verse, opening with, ‘putting his hand in his bag, he took out a stone’; here, we follow the MT & NRSV.

<sup>50</sup> Most LXX MSS lack this verse.

<sup>51</sup> V. 50 is a summary statement; this verse gives a more detailed account of how David killed the Philistine.

<sup>52</sup> The 1<sup>st</sup> instance of ‘Gath’ follows the LXX (Γεθ); the MT has ‘valley’.

ויהודה וירעו וירדפו את הפלשתים עד-בואֵךְ  
גִּיא וְעַד שַׁעֲרֵי עֶקְרוֹן וַיִּפְּלוּ חֲלָלִי פְּלִשְׁתִּים בְּדַרְךְ  
שְׁעָרִים וְעַד-גַּת וְעַד-עֶקְרוֹן: <sup>53</sup> וַיֵּשְׁבוּ בְּנֵי יִשְׂרָאֵל  
מִדָּלֶק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׁסוּ אֶת-מַחֲנֵיהֶם:  
<sup>54</sup> וַיִּקַּח דָּוִד אֶת-רֹאשׁ הַפְּלִשְׁתִּי וַיִּבְאֶהוּ יְרוּשָׁלַם  
וְאֶת-כְּלָיו שָׁם בְּאֹהֶלֹ: {ס}

<sup>55</sup> וַיִּבְרָאוֹת שְׂאוֹל אֶת-דָּוִד יֵצֵא לִקְרַאת הַפְּלִשְׁתִּי  
אָמַר אֶל-אַבְנֵר שֶׁר הַצָּבָא בֶן-מִיזָה הַנֶּעַר אַבְנֵר  
וַיֹּאמֶר אַבְנֵר חֵי-נַפְשִׁךָ הַמֶּלֶךְ אִם-יִדְעֵתִי:  
<sup>56</sup> וַיֹּאמֶר הַמֶּלֶךְ שְׂאוֹל אֵתָה בֶן-מִיזָה הָעָלָם: {ס}

<sup>57</sup> וַיִּבְשׁוּב דָּוִד מִהַכּוֹת אֶת-הַפְּלִשְׁתִּי וַיִּקַּח אֹתוֹ  
אַבְנֵר וַיִּבְאֶהוּ לִפְנֵי שְׂאוֹל וְרֹאשׁ הַפְּלִשְׁתִּי בְיָדוֹ:  
<sup>58</sup> וַיֹּאמֶר אֵלָיו שְׂאוֹל בֶּן-מִי אַתָּה הַנֶּעַר וַיֹּאמֶר דָּוִד  
בֶּן-עֲבֵדְךָ יֵשִׁי בֵּית הַלְּחָמִי:

war cry, and pursued the Philistines as far as the approaches of Gath and the gates of Ekron. The Philistine wounded lay all along the road from Shaaraim as far as Gath and Ekron. <sup>53</sup> From their determined pursuit of the Philistines, the Israelites returned and plundered their camp. <sup>54</sup> David took the Philistine's head and brought it to Jerusalem; the man's armour he kept in his own tent.

<sup>55</sup> When Saul saw David going to engage the Philistine, he said to Abner, the commander of his, "Abner, whose son is that boy?" "On your life, O king," Abner replied, "I do not know." <sup>56</sup> So, the king said, "Find out whose son the stripling is."

<sup>57</sup> So, when David came back after killing the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand.

<sup>58</sup> Saul asked him, "Whose son are you, young man?" David replied, "I am the son of your servant Jesse of Bethlehem."

<sup>53</sup> For this verse, here following the NJB, the NRSV reads, "The Israelites came back from chasing the Philistines, and they plundered their camp."

<sup>54</sup> This verse is an addition: Jerusalem was captured somewhat later (2S 5:6-9) and David had no tent of his own.

<sup>55</sup> 17:55-18:5 are from the same tradition as 17:12-30, where David is still unknown to Saul. This is at variance with 16:14-23, and the verses are therefore omitted, like vv. 12-30, from the LXX.

<sup>56</sup> In place of 'stripling', here following the NRSV, the NJB has 'lad'.

<sup>57</sup> The NJB & NRSV lack the opening 'so', here following NETB; this conjunction links the verse to the command of v. 56.

<sup>58</sup> The NJB has simply 'the son' in place of 'I am the son', here following the NRSV & NETB.

## שמואל א פרק יח

א וַיְהִי כִכְלָתוֹ לְדַבֵּר אֶל-שָׁאוּל וְנִפְשׁ יְהוֹנָתָן  
נִקְשְׁרָה בְנִפְשׁוֹ דָּוִד וַיֵּאָהֲבוּ וַיֵּאָהֲבֵהוּ יְהוֹנָתָן  
כְּנִפְשׁוֹ: ב וַיִּקַּחֵהוּ שָׁאוּל בֵּינִים הֵוא וְלֹא נָתַנוּ  
לְשׁוּב בַּיִת אָבִיו: ג וַיִּכְרַת יְהוֹנָתָן וְדָוִד בְּרִית  
בְּאַהֲבָתוֹ אֹתוֹ כְּנִפְשׁוֹ: ד וַיִּתְּפֹשֶׁט יְהוֹנָתָן אֶת-  
הַמָּעִיל אֲשֶׁר עָלָיו וַיִּתְּנֵהוּ לְדָוִד וּמִדָּיו וְעַד-חֲרָבּוֹ  
וְעַד-קִשְׁתּוֹ וְעַד-חֲגָרוֹ: ה וַיֵּצֵא דָוִד בְּכָל אֲשֶׁר  
יִשְׁלַחֵנוּ שָׁאוּל יִשְׁכִּיל וַיִּשְׁמָהוּ שָׁאוּל עַל אַנְשֵׁי  
הַמִּלְחָמָה וַיֵּיטֵב בְּעֵינָיו כָּל-הָעָם וְגַם בְּעֵינָי עַבְדֵי  
שָׁאוּל: {פ}

ו וַיְהִי בְּבוֹאֵם בְּשׁוּב דָּוִד מִהַכּוֹת אֶת-הַפְּלִשְׁתִּים  
וַתֵּצְאָנָה הַנָּשִׁים מִכָּל-עָרֵי יִשְׂרָאֵל לְשׁוֹר לְשִׁיר  
וְהַמְּחִלּוֹת לְקִרְאֵת שָׁאוּל הַמֶּלֶךְ בַּתְּפִים בְּשִׂמְחָה  
וּבְשִׁלְשִׁים: ז וַתַּעֲנִינָה הַנָּשִׁים הַמְּשַׁחֲקוֹת וַתֹּאמְרֶן

## 1 SAMUEL 18

1 When David had finished talking to Saul, Jonathan's soul was closely bound to David's soul and Jonathan came to love him as his own soul.

2 Saul retained him from that day and would not allow him to go back to his father's house. 3 And Jonathan made a covenant with David to

love him as his own soul; 4 and Jonathan took off the cloak he was wearing and gave it to David, and his armour too, even his sword, his

bow, and his belt. 5 Whenever David went out, on whatever mission Saul sent him, he was successful, and Saul put him in command of the

fighting men; he stood well in the people's eyes and in the eyes of Saul's officers too.

6 When they arrived, after David returned from striking down the Philistines, the women came out to meet King Saul from all the towns

of Israel, singing and dancing to the sound of tambourine and lyre and cries of joy; 7 and as they danced the women sang: "Saul has killed his

### 1 SAMUEL 18

<sup>1</sup> The MT opens with 'When he' rather than 'When David', here following the NJB, NRSV & NETB. The *Kethib/Qere* difference here would benefit from an explanation. Vv. 1-5 are missing from most MSS of the LXX.

<sup>2</sup> In place of 'retained him', here following NETB, the NJB has 'kept him by him' and the NRSV has 'took him'.

<sup>3</sup> The friendship of David and Jonathan is an attractive feature of the subsequent bitter episodes; it lasts until Jonathan's death.

<sup>4</sup> The accoutrement is part of the man (see 24:5-6, Rt 3:9, 2K 2:13); Jonathan's gesture thus expresses his devotion to David (v. 1).

<sup>5</sup> The literal translation of 'he stood well' is 'it was good'.

<sup>6</sup> The text of this chapter is overloaded; this verse is unnecessary, as also vv. 10-11 (first attempt on David's life), vv. 17-19 (thwarted marriage with Merab), v. 30 (David's triumph, repeating vv. 14-16). The LXX omits these doublets. The *Kethib/Qere* difference here would benefit from an explanation.

<sup>7</sup> Most English translations format the doublet at the end of the verse as a poem.

הִכָּה שָׁאוֹל בְּאַלְפֵי וְדָוִד בְּרַבְבַּתָּיו: <sup>ח</sup> וַיַּחַר לְשָׁאוֹל  
מְאֹד וַיִּרַע בְּעֵינָיו הַדְּבָר הַזֶּה וַיֹּאמֶר נָתַנּוּ לְדָוִד  
רַבְבוֹת וְלִי נָתַנּוּ הָאֲלָפִים וְעוֹד לוֹ אֶךָ הַמְּלוּכָה:  
<sup>ט</sup> וַיְהִי שָׁאוֹל עֹן עֲוִן אֶת־דָּוִד מֵהַיּוֹם הַהוּא  
וַהֲלָאָה: {ס}

<sup>י</sup> וַיְהִי מִמָּחֳרַת וַתִּצְלַח רוּחַ אֱלֹהִים | רָעָה | אֶל־  
שָׁאוֹל וַיִּתְנַבֵּא בְּתוֹדֵה־בַּיִת וְדָוִד מִנְּגִן בִּידוֹ כַּיּוֹם |  
בַּיּוֹם וַהֲחֲנִית בְּיַד־שָׁאוֹל: <sup>יא</sup> וַיִּטֵּל שָׁאוֹל אֶת־  
הַחֲנִית וַיֹּאמֶר אֲכָה בְּדָוִד וּבִקְרִי וַיִּסַּב דָּוִד מִפְּנֵי  
פַּעְמָיִם: <sup>יב</sup> וַיִּרָא שָׁאוֹל מִלְּפָנָי דָּוִד כִּי־הָיָה יְהוָה  
עִמּוֹ וּמֵעַם שָׁאוֹל סָר: <sup>יג</sup> וַיִּסְרְהוּ שָׁאוֹל מֵעַמּוֹ  
וַיִּשְׁמְהוּ לוֹ שַׁר־אֵלֶף וַיֵּצֵא וַיָּבֵא לִפְנֵי הָעָם: {ס}  
<sup>יד</sup> וַיְהִי דָוִד לְכָל־דְּרָכָו מִשְׁכִּיל וַיְהוֶה עִמּוֹ: <sup>טו</sup> וַיִּרָא  
שָׁאוֹל אֲשֶׁר־הוּא מִשְׁכִּיל מְאֹד וַיִּגַּר מִפְּנֵיו: <sup>טז</sup> וְכָל־  
יִשְׂרָאֵל וַיְהוּדָה אָהָב אֶת־דָּוִד כִּי־הוּא יוֹצֵא וּבָא  
לִפְנֵיהֶם: {פ}

thousands and David his tens of thousands.” <sup>8</sup> Saul was very angry; the incident was not to his liking. “They have given David the tens of thousands,” he said, “but me only the thousands; he has all but the kingship now.” <sup>9</sup> Saul turned a jealous eye on David from that day forward.

<sup>10</sup> The next day, an evil spirit from God seized on Saul and he raved within his house. David was playing his harp as on other days and Saul had his spear in his hand. <sup>11</sup> Saul threw the spear; “I am going to pin David to the wall,” he said; but David twice evaded him. <sup>12</sup> So, Saul feared David, for Yahweh was with him but had turned away from Saul. <sup>13</sup> So, Saul dismissed him from his presence, making him commander of a thousand. David led the army out to battle and back.

<sup>14</sup> In all his enterprises, David was successful, and Yahweh was with him. <sup>15</sup> Seeing how well he succeeded, Saul was frightened of him; <sup>16</sup> but all Israel and Judah loved David, because he was their leader in all their exploits.

<sup>8</sup> NETB has ‘thought’ in place of ‘said’, here following the MT, NJB & NRSV.

<sup>9</sup> The Kethib/Qere difference here (adding a yod) would benefit from an explanation.

<sup>10</sup> Vv. 10–11, belonging to the same tradition as 16:14–23, anticipate the episode of 19:8–10 and here interrupt the narrative.

<sup>11</sup> The NJB has ‘brandished’ in place of ‘threw’, here following the NRSV & NETB.

<sup>12</sup> The NJB & NRSV lacks the opening ‘so’, here following NETB.

<sup>13</sup> For the last sentence, here following NETB, the NJB reads, “He marched at the head of the people.”

<sup>14</sup> The literal translation of ‘enterprises’ (here following the NJB – the NRSV has ‘undertakings’ and NETB has ‘achieved success in all he did’) is ‘ways’.

<sup>15</sup> In place of ‘frightened’, here following the NJB, the NRSV has ‘in awe’.

<sup>16</sup> This is an anachronistic mention of ‘Israel and Judah’, as the Kingdom was not split until after Solomon’s death.

י" וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד הִנֵּה בְּתִי הַגְּדוּלָּה מְרַב  
אֶתְּךָ אֶתְּוֹן־לָךְ לְאִשָּׁה אַךְ הִיְהִי־לִי לְבֹן־חַיִל וְהַלַּחֵם  
מִלַּחְמֹת יְהוָה וְשָׂאוּל אָמַר אֶל־תְּהִי יָדִי בּוֹ וְתִהְיֶי־  
בּוֹ יַד־פְּלִשְׁתִּים: {ס}

י"ח וַיֹּאמֶר דָּוִד אֶל־שָׂאוּל מִי אֲנֹכִי וּמִי חַיִּי מִשִּׁפְּחַת  
אָבִי בְיִשְׂרָאֵל כִּי־אֶהְיֶה חֹתֵן לְמֶלֶךְ: י"ט וַיְהִי בַעַת  
תֵּת אֶת־מְרַב בַּת־שָׂאוּל לְדָוִד וְהִיא נָתְנָה  
לְעַדְרִיאֵל הַמְּחֻלְתִּי לְאִשָּׁה: כ' וַתֹּאֲהֵב מִיכַל בַּת־  
שָׂאוּל אֶת־דָּוִד וַיִּגְדּוּ לְשָׂאוּל וַיִּשֶׁר הַדְּבָר בְּעֵינָיו:  
כ"א וַיֹּאמֶר שָׂאוּל אֶתְנַנֶּה לוֹ וְתִהְיֶה־לוֹ לְמוֹקֵשׁ וְתִהְיֶי־  
בּוֹ יַד־פְּלִשְׁתִּים וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד בְּשִׂתִּים  
תִּתְּחַתֵּן בִּי הַיּוֹם: כ"ב וַיֵּצֵא שָׂאוּל אֶת־עַבְדּוֹ דְּבָרוֹ  
אֶל־דָּוִד בַּלֵּט לֵאמֹר הִנֵּה חֲפָץ בָּךְ הַמֶּלֶךְ וְכָל־  
עַבְדָּיו אֶהְבֹּד וְעַתָּה הִתְּחַתֵּן בַּמֶּלֶךְ: כ"ג וַיִּדְבְּרוּ  
עַבְדֵי שָׂאוּל בְּאָזְנֵי דָוִד אֶת־הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר  
דָּוִד הַנְּקֻלָּה בְּעֵינֵיכֶם הִתְּחַתֵּן בַּמֶּלֶךְ וְאֲנֹכִי אִישׁ־  
רָשׁ וְנִקְלָה: כ"ד וַיִּגְדּוּ עַבְדֵי שָׂאוּל לוֹ לֵאמֹר בְּדַבְּרִים

17 Saul said to David, "Here is my elder daughter Merab; I will give her to you in marriage; but you must serve me bravely and fight the battles of Yahweh" – for Saul had made up his mind, "Let it not be my hand that strikes him down, but the hand of the Philistines!"

18 David said to Saul, "Who am I and my kinsfolk, my father's family, in Israel, that I should be the king's son-in-law?" 19 But when the time came for Merab the daughter of Saul to be given to David, she was given in marriage to Adriel of Meholah. 20 Now Michal Saul' daughter fell in love with David; when Saul heard this, the matter pleased him. 21 Saul thought, "Let me give her to him: she will prove a snare for him and the hand of the Philistines will strike him." (Twice, Saul said to David, "You shall be my son-in-law.") 22 Saul commanded his servants, "Tell David secretly, "Look, the king is pleased with you and all his servants love you; so, become the king's son-in-law."" 23 The king's servants repeated these words in David's ear, and David replied, "Does it strike you as an easy thing for me to become the king's son-in-law, poor and of humble position as I am?" 24 Saul's servants then reported what David had said.

17 Vv. 17–19 (missing from most LXX MSS) are ill-matched with what follows in vv. 20–27.

18 The term, חַיִּי, traditionally understood as 'my life', is here a rare word meaning 'kinsfolk'; the NJB conjecturally translates it as 'my lineage'.

19 The NRSV has 'the Meholathite' in place of 'of Meholah', here following the NJB.

20 The NJB ends with 'he was pleased' in place of 'the matter pleased him', here following the MT.

21 The parenthesised sentence is a gloss, absent from most LXX MSS.

22 The NRSV has 'in private' in place of 'secretly', here following the NJB & NETB.

23 The NRSV ends this verse, here following the NJB, with, "seeing that I am a poor man and of no repute."

24 For this verse, here following the NJB & NETB, the NRSV reads, "The servants of Saul told him, 'This is what David said'."

הָאֱלֹהִים דָּבַר דָּוִד: כִּי וַיֹּאמֶר שָׂאוּל כִּהְתְּאֲמְרוּ  
לְדָוִד אֵין־חֶפֶץ לְמִלְחָה בְּמַהֵר כִּי בְמֵאָה עַרְלוֹת  
פְּלִשְׁתִּים לְהִנָּקֵם בְּאֵיבֵי הַמֶּלֶךְ וְשָׂאוּל חָשַׁב  
לְהַפִּיל אֶת־דָּוִד בְּיַד־פְּלִשְׁתִּים: כִּי וַיִּגְדּוּ עַבְדָּיו  
לְדָוִד אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּשֶׁר הַדְּבָר בְּעֵינֵי דָוִד  
לְהִתְחַתֵּן בַּמֶּלֶךְ וְלֹא מָלְאוּ הַיָּמִים: כִּי וַיִּקָּם דָּוִד  
וַיִּלְדֹּא הוּא וְאֲנָשָׁיו וַיִּךְ בַּפְּלִשְׁתִּים מֵאַתִּים אִישׁ  
וַיָּבֵא דָוִד אֶת־עַרְלֹתֵיהֶם וַיִּמְלֵאֵם לְמִלְחָה לְהִתְחַתֵּן  
בַּמֶּלֶךְ וַיִּתֵּן־לוֹ שָׂאוּל אֶת־מִיכָל בָּתּוֹ לְאִשָּׁה: {ס}  
כִּי וַיֵּרָא שָׂאוּל וַיֵּדַע כִּי יְהוָה עִם־דָּוִד וּמִיכָל בַּת־  
שָׂאוּל אֶהְבֶּתָהּ: כִּי וַיֵּאֱסֹף שָׂאוּל לִרְאֹת מִפְּנֵי דָוִד  
עוֹד וַיְהִי שָׂאוּל אֵיב אֶת־דָּוִד כָּל־הַיָּמִים: {פ}  
לְ וַיֵּצְאוּ שָׂרֵי פְלִשְׁתִּים וַיְהִיו מִדֵּי צֹאתֶם שְׂכַל דָּוִד  
מִכָּל עַבְדֵי שָׂאוּל וַיִּיקָר שְׁמוֹ מְאֹד: {ס}

<sup>25</sup> Saul replied, “Tell David this, “The king desires no marriage present except a hundred foreskins of the Philistines, for vengeance on the king’s enemies.”” Saul was planning that David should fall by the hand of the Philistines. <sup>26</sup> His servants brought this message to David and he was delighted at the thought of becoming the king’s son-in-law. The time had not yet expired <sup>27</sup> when David rose and set off, he and his men, and killed two hundred of the Philistines. David brought their foreskins and counted them out before the king so that he could be the king’s son-in-law. Saul then gave him his daughter Michal in marriage.

<sup>28</sup> And Saul now saw and realised that Yahweh was with David, and that Saul’s daughter Michal loved him; <sup>29</sup> then Saul became more afraid of David than ever and became his inveterate enemy.

<sup>30</sup> The Philistine leaders went out to battle and, when they did, David succeeded more than all Saul’s officers, so his fame became great.

<sup>25</sup> ‘Marriage present’ (the NJB has ‘bride-price’) is a translation of מָהָר, the sum paid by the bridegroom to the father of his future bride.

<sup>26</sup> Literally translated, ‘the time had not yet expired’ reads ‘the days were not yet fulfilled’.

<sup>27</sup> The NRSV, following the LXX (ἐκατόν, and cf. 2S 3:14), specifies that David killed *one hundred*, not *two hundred*, Philistines.

<sup>28</sup> ‘Saul’s daughter Michal’ follows the MT & NRSV; the NJB, following the LXX (πᾶς Ἰσραηλ), has, ‘the whole House of Israel’.

<sup>29</sup> The final sentence is absent from most LXX MSS.

<sup>30</sup> This verse is absent from most LXX MSS.

## שמואל א פרק יט

א וַיְדַבֵּר שָׁאוּל אֶל־יוֹנָתָן בְּנוֹ וְאֶל־כָּל־עַבְדָּיו  
לְהַמִּית אֶת־דָּוִד וַיהוֹנָתָן בֶּן־שָׁאוּל חָפֵץ בְּדָוִד  
מְאֹד: ב וַיִּגַּד יְהוֹנָתָן לְדָוִד לֵאמֹר מִבְּקֵשׁ שָׁאוּל אָבִי  
לְהַמִּיתְךָ וְעַתָּה הַשְׁמֵר־נָא בַבֶּקֶר וַיִּשְׁבֹּת בַּסֶּתֶר  
וַנְּחַבֵּאתָ: ג וְאֲנִי אֵצֵא וְעַמַּדְתִּי לִיד־אָבִי בַשָּׂדֶה  
אֲשֶׁר אַתָּה שָׁם וְאֲנִי אֲדַבֵּר בְּךָ אֶל־אָבִי וְרָאִיתִי  
מָה וְהִגַּדְתִּי לָךְ: {ס}

ד וַיְדַבֵּר יְהוֹנָתָן בְּדָוִד טוֹב אֶל־שָׁאוּל אָבִיו וַיֹּאמֶר  
אֵלָיו אֶל־יַחַטָּא הַמֶּלֶךְ בְּעַבְדּוֹ בְּדָוִד כִּי לֹא חָטָא  
לָךְ וְכִי מַעֲשָׂיו טוֹב־לָךְ מְאֹד: ה וַיֵּשֶׁם אֶת־נַפְשׁוֹ  
בְּכַפּוֹ וַיַּךְ אֶת־הַפְּלִשְׁתִּי וַיַּעַשׂ יְהוָה תְּשׁוּעָה גְדוֹלָה  
לְכָל־יִשְׂרָאֵל רָאִיתָ וַתִּשְׂמַח וְלָמָּה תַּחַטָּא בְּדָם נָקִי  
לְהַמִּית אֶת־דָּוִד חֲנָם: ו וַיִּשְׁמַע שָׁאוּל בְּקוֹל יְהוֹנָתָן  
וַיִּשְׁבַּע שָׁאוּל חַי־יְהוָה אִם־יִוָּמָת: ז וַיִּקְרָא יְהוֹנָתָן  
לְדָוִד וַיִּגְדֵּלֵהוּ יְהוֹנָתָן אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וַיָּבֵא

## 1 SAMUEL 19

1 Saul told Jonathan his son and all his servants of his intention to kill David. Now Jonathan, Saul's son, held David in great affection; 2 and so Jonathan warned David; "My father Saul is trying to kill you," he said, "so be on your guard tomorrow morning; hide away in some secret place. 3 Then I will go out and keep my father company in the fields where you are hiding and will talk to my father about you; if I learn anything, I will tell you."

4 So, Jonathan spoke well of David to Saul his father; he said, "Let not the king sin against his servant David, for he has not sinned against you, and what he has done has been greatly to your advantage. 5 He took his life in his hands when he killed the Philistine, and Yahweh brought about a great victory for all Israel. You saw it yourself and rejoiced; why then sin against innocent blood in killing David without cause?" 6 Saul heeded Jonathan's words and took an oath, "As Yahweh lives, he will not be put to death." 7 Jonathan called David and told him all these

### 1 SAMUEL 19

- 1 The episode of vv. 1-7 does not square with the narrative of Ch. 20, where Jonathan as yet knows nothing (v. 2) of his father's vicious intentions. These are two different traditions about Jonathan's intervention on behalf of David.
- 2 The literal translation of 'trying' (here following the NRSV & NETB) is 'seeking'; the NJB has 'looking for a way'.
- 3 The NJB ends this verse, here following the NRSV, with, "I will find out what the situation is and let you know."
- 4 The NRSV ends this verse, here following the NJB, with, "and because his deeds have been of good service to you."
- 5 For 'hands', the MT has a singular noun; here, we follow the style of modern English.
- 6 The NJB has 'I will not kill him' in place of 'he will not be put to death', here following the NRSV & NETB.
- 7 The literal translation of 'served' is 'was before'.

יְהוֹנָתָן אֶת־דָּוִד אֶל־שָׂאוֹל וַיְהִי לְפָנָיו כְּאֶתְמוֹל  
שְׁלֹשׁוֹם: {ס}

ח וַתּוֹסֶף הַמִּלְחָמָה לִהְיוֹת וַיַּעַ אֶדָּו וַיִּלְחֶם  
בְּפִלְשְׁתִּים וַיֵּךְ בָּהֶם מַכָּה גְדוֹלָה וַיִּנְסוּ מִפָּנָיו:  
ט וַתְּהִי רוּחַ יְהוָה רָעָה אֶל־שָׂאוֹל וְהוּא בְּבֵיתוֹ  
יֹשֵׁב וְחַנִּיתוֹ בְּיָדוֹ וְדוֹד מְגַגֵּן בְּיָד: י וַיִּבְקֹשׁ שָׂאוֹל  
לְהַכּוֹת בְּחַנִּית בְּדוֹד וּבִקִּיר וַיִּפְטֹר מִפָּנָיו שָׂאוֹל וַיֵּךְ  
אֶת־הַחֲנִית בְּקִיר וְדוֹד נָס וַיִּמְלֹט בַּלַּיְלָה הוּא: {פ}  
יא וַיִּשְׁלַח שָׂאוֹל מַלְאָכִים אֶל־בֵּית דָּוִד לְשַׁמְרוֹ  
וְלִהְיוֹתוֹ בַּבֹּקֶר וַתִּגַּד לְדָוִד מִיכָל אִשְׁתּוֹ לֵאמֹר  
אִם־אֵינֶךָ מִמְּלֹט אֶת־נַפְשְׁךָ הַלַּיְלָה מִחַר אֶתְּהָ  
מוֹמֶת: יב וַתִּרְדַּ מִיכָל אֶת־דָּוִד בְּעֵד הַחַלּוֹן וַיִּלְךְ  
וַיִּבְרַח וַיִּמְלֹט: יג וַתִּקַּח מִיכָל אֶת־הַתְּרָפִים וַתִּשֶׂם  
אֶל־הַמֶּטֶה וְאֶת כְּבִיר הָעֲזִים שָׂמָה מְרַאֲשֵׁתוֹ  
וַתִּכַּס בַּבֶּגֶד: {ס}

יד וַיִּשְׁלַח שָׂאוֹל מַלְאָכִים לְקַחַת אֶת־דָּוִד וַתֹּאמֶר  
חַלָּה הוּא: {ס}

things. Then Jonathan brought David to Saul, and he served him as before.

<sup>8</sup> War broke out again and David went out to fight the Philistines; he inflicted a great defeat on them and they fled before him. <sup>9</sup> An evil spirit from Yahweh came on Saul while he was sitting in his house with his spear in his hand; David was playing the harp. <sup>10</sup> Saul tried to pin David to the wall with his spear, but he avoided Saul's thrust and the spear stuck in the wall. David fled and made good his escape that same night.

<sup>11</sup> And Saul sent messengers to David's house to watch it, intending to kill him in the morning; but Michal, David's wife, warned him, "If you do not save your life tonight, you will be a dead man tomorrow."

<sup>12</sup> Then Michal lowered David down through the window and he made off, took flight, and so escaped. <sup>13</sup> Michal then took the teraphim, laid it on the bed, put a tress of goats' hair on its head and covered it with a garment.

<sup>14</sup> And, when Saul sent the messengers to arrest David, she said, "He is sick."

<sup>8</sup> Compare vv. 8–10 with 18:10–11. The literal translation of 'inflicted a great defeat' is 'struck a heavy blow'.

<sup>9</sup> After 'playing the harp', the MT adds 'with his hand'.

<sup>10</sup> The phrase, 'that same night', refers to David's wedding night rather than with what immediately precedes it.

<sup>11</sup> In place of 'save your life', here following the MT & NRSV, the NJB has 'escape'.

<sup>12</sup> The NRSV ends this verse, here following the NJB, with, "he fled away and escaped."

<sup>13</sup> The NRSV uses 'idol' in place of 'teraphim' (household gods associated with inheritance right), here following the MT (תְּרָפִים) & NJB.

<sup>14</sup> The NJB has 'agents' in place of 'messengers', here following the NRSV.

טו וַיִּשְׁלַח שָׁאוּל אֶת־הַמַּלְאָכִים לִרְאוֹת אֶת־דָּוִד לֵאמֹר הֲעָלוּ אִתּוֹ בַּמָּטָה אֵלַי לְהַמָּתוֹ: טז וַיָּבֹאוּ הַמַּלְאָכִים וְהִנֵּה הַתְּרָפִים אֶל־הַמָּטָה וְכַבִּיר הָעֵזִים מֵרֵאשִׁיתוֹ: {ס}

יז וַיֹּאמֶר שָׁאוּל אֶל־מִיכָל לְמָה כָּכָה רָמִיתְנִי וַתְּשַׁלְּחִי אֶת־אִיבֵי וַיִּמָּלֵט וְתֹאמַר מִיכָל אֶל־שָׁאוּל הוּא־אָמַר אֵלַי שְׁלַחְנִי לְמָה אָמִיתְדָּ: יח וְדָוִד בָּרַח וַיִּמָּלֵט וַיָּבֹא אֶל־שְׁמוּאֵל הַרְמָתָה וַיַּגִּד־לּוֹ אֵת כָּל־אֲשֶׁר עָשָׂה־לּוֹ שָׁאוּל וַיִּלְדָּ הוּא וּשְׁמוּאֵל וַיֵּשְׁבוּ בְּנוֹיֹת בְּנֵי־רָחֵל: יט וַיַּגִּד לְשָׁאוּל לֵאמֹר הִנֵּה דָוִד בְּנוֹיֹת בְּרָמָה: כ וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת־דָּוִד וַיִּרְא אֶת־לְהַקֵּת הַנְּבִיאִים נְבִיאִים וּשְׁמוּאֵל עֹמֵד נֹצֵב עָלֵיהֶם וַתְּהִי עַל־מַלְאָכֵי שָׁאוּל רוּחַ אֱלֹהִים וַיִּתְּנַבְּאוּ גַם־הֵמָּה: כא וַיַּגִּדוּ לְשָׁאוּל וַיִּשְׁלַח מַלְאָכִים אַחֲרָיִם וַיִּתְּנַבְּאוּ גַם־הֵמָּה {ס} וַיִּסְּף שָׁאוּל וַיִּשְׁלַח מַלְאָכִים שְׁלִשִׁים וַיִּתְּנַבְּאוּ גַם־הֵמָּה:

<sup>15</sup> Saul, however, sent the messengers back to see David, saying, “Bring him up to me on his bed so that I can kill him.” <sup>16</sup> When the messengers went in, there on the bed was the image with the tress of goats’ hair on its head!

<sup>17</sup> Then Saul said to Michal, “Why have you deceived me like this and let my enemy go, and so make his escape?” Michal answered Saul, “He said to me, “Let me go; why should I kill you.”” <sup>18</sup> Now David fled and made his escape, and he went to Samuel at Ramah and told him all that Saul had done to him; he and Samuel went and lived at Naioth. <sup>19</sup> Word was brought to Saul, “David is at Naioth in Ramah.” <sup>20</sup> Saul accordingly sent messengers to capture David; when they saw the company of prophets prophesying, and Samuel in charge, the spirit of God came on Saul’s messengers, and they too fell into an ecstasy. <sup>21</sup> Word of this was brought to Saul and he sent other messengers, and they, too, fell into an ecstasy; Saul then sent a third group of messengers, and they fell into an ecstasy too. <sup>22</sup> He then went to Ramah himself and, coming to the large

<sup>15</sup> The NJB ends this verse with ‘for me to kill him’ & the NRSV has ‘that I may kill him’.

<sup>16</sup> In place of ‘the messengers’, here following the MT, NRSV & NETB, the NJB has ‘they’.

<sup>17</sup> David’s alleged question has the force of a threat in this context – the NJB has ‘let me go or I will kill you’.

<sup>18</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>19</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>20</sup> The meaning of the Hebrew here translated as ‘in charge’ (here following the NRSV – the NJB & NETB have ‘as their leader’) is uncertain.

<sup>21</sup> Throughout this paragraph, the NJB has ‘agents’ in place of ‘messengers’, here following the NRSV & NETB.

<sup>22</sup> On the Kethib/Qere difference here, see #19. In place of ‘to the large storage-well’, here following the MT, the LXX has ‘to the well of the threshing floor’ (ἕως τοῦ φρέατος τοῦ ἄλω), and some MSS have ‘on the bare height’ in place of ‘in Seku’.

כב וַיִּלֶךְ גַּם־הוּא הַרְמָתָה וַיָּבֵא עַד־בּוֹר הַגְּדוֹל  
 אֲשֶׁר בְּשֵׁכוֹ וַיִּשְׁאַל וַיֹּאמֶר אֵיפֹה שְׂמוּאֵל וְדָוִד  
 וַיֹּאמֶר הִנֵּה בְנוֹת בְּרָמָה: כג וַיִּלֶךְ שָׁם אֶל־  
 נְיֹוֹת נְוִית בְּרָמָה וַתְּהִי עָלָיו גַּם־הוּא רוּחַ אֱלֹהִים  
 וַיִּלֶךְ הַלּוֹךְ וַיִּתְנַבֵּא עַד־בָּאוּ בְנוֹת בְּרָמָה:  
 כד וַיִּפְשֹׁט גַּם־הוּא בְּגָדָיו וַיִּתְנַבֵּא גַם־הוּא לְפָנָי  
 שְׂמוּאֵל וַיִּפֹּל עַרְס כָּל־הַיּוֹם הַהוּא וְכָל־הַלַּיְלָה עַל־  
 כֵּן יֹאמְרוּ הַגַּם שְׂאוּל בְּנָבִיאִים: {פ}

storage-well at Seku, asked, “Where are Samuel and David?” Someone answered, “Why, they are in the huts at Naioth in Ramah.” <sup>23</sup> He went on from there to the huts at Naioth in Ramah and the spirit of God came on him too, and he went on his way in an ecstasy until he came to the huts at Naioth in Ramah. <sup>24</sup> He too stripped off his clothes and he too fell into an ecstasy in the presence of Samuel and, falling down, lay there naked all that day and night. Hence, the saying: Is Saul one of the prophets too?

<sup>23</sup> The *Kethib/Qere* differences here would benefit from an explanation.

<sup>24</sup> *NETB* parenthesises the last sentence, which many English translations format as poetry.

## 1 SAMUEL 20

## שמואל א פרק ב

א וַיִּבְרַח דָּוִד מִנְּוֹת מְנִיּוֹת בְּרָמָה וַיָּבֹא וַיֹּאמֶר  
לְפָנָי יְהוֹנָתָן מָה עָשִׂיתִי מִה־עוֹנִי וּמִה־חַטָּאתִי  
לְפָנָי אָבִיךָ כִּי מִבְּקֶשׁ אֶת־נַפְשִׁי: ב וַיֹּאמֶר לוֹ  
חֲלִילָה לֹא תָמוּת הַנֶּה לוֹ עֲשֵׂה [לֹא־יַעֲשֶׂה] אָבִי  
דָּבָר גָּדוֹל אִם דָּבָר קָטָן וְלֹא יִגְלֶה אֶת־אָזְנִי וּמִדְּוַע  
יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדָּבָר הַזֶּה אֵין אֵין זֹאת:  
ג וַיִּשָּׁבַע עוֹד דָּוִד וַיֹּאמֶר יָדַע יָדַע אָבִיךָ כִּי־מִצָּאתִי  
חַן בְּעֵינֶיךָ וַיֹּאמֶר אֶל־יָדַע־זֹאת יְהוֹנָתָן פֶּן־יַעֲצֹב  
וְאוֹלָם חִי־יְהוֹה וְחִי נַפְשֶׁךָ כִּי כַּפְשַׁע בֵּינִי וּבֵין  
הַמּוֹת: ד וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד מִה־תֹּאמַר נַפְשֶׁךָ  
וְאַעֲשֶׂה־לְךָ: {פ}

ה וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן הֲנִה־חֹדֶשׁ מָחָר וְאַנְכִי  
יֹשֵׁב־אֲשֵׁב עִם־הַמֶּלֶךְ לֶאֱכֹל וּשְׁלַחְתָּנִי וְנִסְתַּרְתִּי  
בַּשָּׂדֶה עַד הָעֶרֶב הַשְּׁלִישִׁית: ו אִם־פָּקַד יִפְקְדֵנִי  
אָבִיךָ וְאָמַרְתָּ נִשְׂאֵל נִשְׂאֵל מִמֶּנִּי דָוִד לָרוּץ בֵּית־  
לָחֶם עִירוֹ כִּי זָבַח הַיָּמִים שָׁם לְכָל־הַמִּשְׁפָּחָה:

1 David then fled from Naioth in Ramah; he went and asked Jonathan, "What have I done, what is my guilt, and what is my sin against your father that he is seeking my life?" 2 He said, "You must not think that. He will not kill you. Look, my father does nothing, great or small, without confiding it to me; why should he hide this from me? It is not true." 3 But David swore this oath again, "Your father knows very well that I enjoy your favour, and thinks, "Jonathan must not come to know of this or he will be grieved." But as Yahweh lives and as you yourself live, there is only a step between me and death." 4 Then Jonathan said to David, "What do you want me to do for you?"

5 David said to Jonathan, "Look, tomorrow is New Moon and I should be sitting at the table with the king, but you must let me go and hide in the fields until evening of the third day. 6 If your father notices my absence, you must say, "David asked urgent leave of me to hurry off to Bethlehem, his own town, because they are holding the annual sacrifice

### 1 SAMUEL 20

1 The opening clause, "David then fled from Naioth in Ramah," (the NJB reads, "Fleeing from the huts at Ramah," see #19:18) is an editorial link; in the narrative that follows, David has not yet left Saul. The *Kethib*/*Qere* difference here would benefit from an explanation.

2 The *Ketiv* has 'do to him' (לו־עֲשֵׂה) in place of 'does nothing' (לֹא־יַעֲשֶׂה) – literally, 'he will not do'), here following the *Qere*.

3 The *LXX* and the *Peshitta* lack the word 'again'.

4 Literally translated, Jonathan's reply is, "Whatever your soul says, I will do for you."

5 The *NJB*, following the *LXX*, omits, 'of the third day'.

6 The *NJB* has 'clan' in place of 'family', here following the *NRSV*.

ז' אִם-כֹּה יֹאמֶר טוֹב שְׁלוֹם לְעַבְדְּךָ וְאִם-חָרָה יַחְרֶה לוֹ דַע בִּי-כִלְתָּה הַרְעָה מֵעַמּוֹ: <sup>ח</sup> וְעֲשִׂיתָ חֶסֶד עַל-עַבְדְּךָ כִּי בְבִרְיֹת יְהוָה הִבַּאתָ אֶת-עַבְדְּךָ עִמָּךְ וְאִם-יִשְׁכַּח עִוֹן הַמִּיתָנִי אֲתָה וְעַד-אָבִיךָ לְמַה-זֶּה תְּבִיאֵנִי: {פ}

ט' וַיֹּאמֶר יְהוֹנָתָן חֲלִילָה לָּךְ כִּי | אִם-יִדַע אִדַּע כִּי-כִלְתָּה הַרְעָה מֵעַם אָבִי לְבֹא עָלָיְךָ וְלֹא אֲתָה אֲגִיד לָּךְ: {ס}

י' וַיֹּאמֶר דָּוִד אֶל-יְהוֹנָתָן מִי יֵגִיד לִי אִזּוֹ מֵהַיַּעֲנֶךָ אָבִיךָ קָשָׁה: {ס}

יא' וַיֹּאמֶר יְהוֹנָתָן אֶל-דָּוִד לָכֵה וְנִצַּא הַשָּׂדֶה וַיֵּצְאוּ שְׁנֵיהֶם הַשָּׂדֶה: {ס}

יב' וַיֹּאמֶר יְהוֹנָתָן אֶל-דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּי-אֲחַקֵּר אֶת-אָבִי כַעֲתָ | מִחַר הַשְּׁלֵשִׁית וְהַנְּה-טוֹב אֶל-דָּוִד וְלֹא-אֶזְכָּר אֶשְׁלַח אֵלָיְךָ וְגַלִּיתִי אֶת-אֲזָנָיְךָ: <sup>יג</sup> כֹּה-יַעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֹה יִסִּיף כִּי-יֵיטֵב אֶל-אָבִי אֶת-הַרְעָה עָלָיְךָ וְגַלִּיתִי אֶת-אֲזָנָיְךָ וְשִׁלַּחְתִּיךָ

there for all the family.” <sup>7</sup> If he says, “Very well,” your servant is safe, but if he is angry, you may be sure he is set on evil. <sup>8</sup> Do this favour for your servant, since you have united yourself with him by a pact in Yahweh’s name. But if I am guilty, then kill me yourself – why take me to your father?”

<sup>9</sup> Jonathan replied, “Far be it from you to suggest this. If I had certain knowledge that my father was set on bringing evil upon you, would I not tell you?”

<sup>10</sup> David then said to Jonathan, “Who will let me know if your father answers you harshly?”

<sup>11</sup> “Jonathan said to David, “Come, let us go out into the field.” So, they both went out into the field.

<sup>12</sup> Then Jonathan said to David, “May Yahweh the God of Israel be witness! When I have sounded out my father, about this time the day after tomorrow; if all is well as concerns David and I do not then inform him, <sup>13</sup> then may Yahweh do this to Jonathan and more! If my father intends to do you some harm, I will inform you and send you away, and

<sup>7</sup> Literally translated, this verse ends, “...know that the evil is completed from with him.”

<sup>8</sup> The NRSV uses the phrase ‘a sacred covenant’ in place of ‘a pact in Yahweh’s name’.

<sup>9</sup> For the 1<sup>st</sup> sentence of Jonathan’s reply, here following NETB (and the NRSV), the NJB reads, “You must not think that.”

<sup>10</sup> In place of ‘answers you harshly’, here following the NRSV & NETB, the NJB has ‘gives you a harsh answer’.

<sup>11</sup> NETB links the 2<sup>nd</sup> sentence temporally with v. 12, reading, “When the two of them had gone out into the field, <sup>12</sup> Jonathan said to David....”

<sup>12</sup> The NJB has ‘tomorrow’ in place of ‘the day after tomorrow’, here following NETB; the NRSV has ‘tomorrow or the third day’.

<sup>13</sup> Jonathan’s question presupposes that a meeting would be dangerous.

וְהִלַכְתָּ לְשָׁלוֹם וַיְהִי יְהוָה עִמָּךְ כַּאֲשֶׁר הָיָה עִם־  
 אָבִי: <sup>ט</sup> וְלֹא אֶסְעוּדְנִי חַי וְלֹא־תַעֲשֶׂה עִמָּדִי חֶסֶד  
 יְהוָה וְלֹא אָמוֹת: <sup>טו</sup> וְלֹא־תִכְרִית אֶת־חֶסֶדְךָ מֵעַם  
 בֵּיתִי עַד־עוֹלָם וְלֹא בַהֲכַרְתָּ יְהוָה אֶת־אִיבֵי דָוִד  
 אִישׁ מֵעַל פְּנֵי הָאָדָמָה: <sup>טז</sup> וַיִּכְרַת יְהוֹנָתָן עִם־בֵּית  
 דָּוִד וּבִקֵּשׁ יְהוָה מִיַּד אִיבֵי דָוִד: <sup>יז</sup> וַיֹּסֶף יְהוֹנָתָן  
 לְהִשָּׁבֵיעַ אֶת־דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי־אַהֲבַת נַפְשׁוֹ  
 אָהָבוֹ: {ס}

<sup>יח</sup> וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר מָחָר חֹדֶשׁ וְנִפְקְדָתָ כִּי יִפְקֹד  
 מוֹשָׁבְךָ: <sup>יט</sup> וְשִׁלַּשְׁתָּ תַרְדּוּ מָאֵד וּבָאתָ אֶל־הַמָּקוֹם  
 אֲשֶׁר־נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֶׂה וַיִּשְׁבַּתָּ אֲצֶל  
 הָאֲבָן הָאֵזוֹל: <sup>כ</sup> וְאָנֹכִי שִׁלַּשְׁתָּ הַחֲצִים צְדָה אֹרֵה

you will go unharmed; and may Yahweh be with you as he used to be with my father. <sup>14</sup> If I am still alive, show me Yahweh's own kindness; if I die, <sup>15</sup> never withdraw your own kindness from my House. When Yahweh cuts off every one of David's enemies from the face of the earth, <sup>16</sup> let not the name of Jonathan be cut off with the House of Saul, or Yahweh will demand a reckoning of David." <sup>17</sup> Jonathan made David swear again by his love for him; for he loved him as he loved his own life.

<sup>18</sup> Jonathan said to him, "Tomorrow is New Moon; you will be missed, for your seat will be empty. <sup>19</sup> The day after tomorrow you shall go a long way down; go to the place where you hid on the day of the deed and stay beside the heap of stones there. <sup>20</sup> I shall shoot three arrows

<sup>14</sup> The text of vv. 14–16 is uncertain; the translation used here has been restored following the LXX (transcribed individually in the footnotes for each verse). For this verse, here following the NJB & LXX (*καὶ μὲν ἔτι μου ζῶντος καὶ ποιήσεις ἔλεος μετ' ἐμοῦ, καὶ ἐὰν θανάτῳ ἀποθάνω*), NETB reads, "While I am still alive, extend to me the loyalty of the LORD, or else I will die!"

<sup>15</sup> The NRSV ends Jonathan's speech with this verse; here, we follow the LXX (*οὐκ ἐξαρεῖς ἔλεός σου ἀπὸ τοῦ οἴκου μου ἕως τοῦ αἰῶνος· καὶ εἰ μὴ ἐν τῷ ἐξαίρειν κύριον τοὺς ἐχθρούς Δαυὶδ ἕκαστον ἀπὸ προσώπου τῆς γῆς*) & NJB.

<sup>16</sup> For this verse, the NRSV reads, "Thus Jonathan made a covenant with the house of David, saying, 'May the LORD seek out the enemies of David.'" Here, we follow the LXX (*ἐξαρρήναι τὸ ὄνομα τοῦ Ἰωναθάν ἀπὸ τοῦ οἴκου Δαυὶδ, καὶ ἐκζητήσασιν κύριος ἐχθρούς τοῦ Δαυὶδ*) & NJB.

<sup>17</sup> This verse here follows the MT & NRSV; the NJB, following the LXX (*καὶ προσέθετο ἔτι Ἰωναθάν ὁμῶσαι τῷ Δαυὶδ, ὅτι ἠγάπησεν ψυχὴν ἀγαπῶντος αὐτόν*), reads, "Jonathan then renewed his oath to David, since he loved him like his very soul."

<sup>18</sup> The NJB has 'your absence will be noticed' in place of 'you will be missed', here following the NRSV & NETB.

<sup>19</sup> What 'deed' is not clear, whether the spear-throwing incident (18:10–11) or some other adventure not preserved: perhaps merely an editorial reference to 19:1–7. In place of 'you shall go a long way down', here following the NRSV & NETB, the NJB has 'your absence will be very marked'; the reason for such a difference in translation is unclear.

<sup>20</sup> At the beginning of this verse, the NJB adds, "For my part, the day after tomorrow."

לְשַׁלַּח־לִי לַמִּטְרָה: כֹּא וְהִנֵּה אֶשְׁלַח אֶת־הַנֹּעַר לְךָ  
מֵצֵא אֶת־הַחֲצִיצִים אִם־אָמַר אֲמַר לְנֹעַר הִנֵּה  
הַחֲצִיצִים | מִמֶּךָ וְהִנֵּה קָחְנוּ | וּבֹאָה כִּי־שָׁלוֹם לְךָ וְאִין  
דְּבַר חַי־יְהוָה: כִּב וְאִם־כֹּה אֲמַר לְעֹלָם הִנֵּה הַחֲצִיצִים  
מִמֶּךָ וְהִלָּאָה לְךָ כִּי שַׁלַּחְךָ יְהוָה: כִּג וְהַדְּבַר אֲשֶׁר  
דִּבַּרְנוּ אֲנִי וְאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־  
עוֹלָם: {ס}

כִּד וַיִּסְתֵּר דָּוִד בְּשָׂדֵה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־  
אֶל־הַלֶּחֶם לֶאֱכֹל: כִּה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשְׁבוֹ  
כַּפְּעָם | בַּפֶּעַם אֶל־מוֹשֵׁב הַקִּיר וַיִּקֶּם יְהוֹנָתָן וַיֵּשֶׁב  
אֲבִנָּר מֵצֵד שָׂאוֹל וַיִּפְקֹד מְקוֹם דָּוִד: כִּו וְלֹא־דִבֶּר  
שָׂאוֹל מֵאוֹמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרָה הוּא  
בְּלַתִּי טְהוֹר הוּא כִּי־לֹא טְהוֹר: {ס}

כִּז וַיְהִי מִמַּחֲרַת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפְקֹד מְקוֹם  
דָּוִד: {פ}

וַיֹּאמֶר שָׂאוֹל אֶל־יְהוֹנָתָן בְּנוֹ מַדּוּעַ לֹא־בָא בְּנִי־יְשִׁי  
גַם־תָּמוּל גַּם־הַיּוֹם אֶל־הַלֶּחֶם: כִּח וַיַּעַן יְהוֹנָתָן אֶת־

towards it as though at a target.<sup>21</sup> Then I shall send a servant to say, “Go and find the arrows.” If I say to the servant, “The arrows are this side of you, get it,” come by all means, because it will be safe for you and there will be nothing to fear as sure as Yahweh lives.<sup>22</sup> But if I say to the youth, “The arrows are ahead of you,” then be off, for Yahweh himself sends you away.<sup>23</sup> And as regards the agreement we made, you and I, why, Yahweh is witness between us forever.”

<sup>24</sup> So, David hid himself in the fields; when the New Moon came, the king sat down to his meal.<sup>25</sup> The king sat upon his seat, as at other times, upon the seat by the wall. Jonathan stood while Abner sat next to Saul; but David’s place was empty.<sup>26</sup> Saul did not say anything that day, for he thought, “Something has happened to him; he is unclean, surely he is not clean.”

<sup>27</sup> On the day after New Moon, the second day, David’s place was still empty.

Saul said to his son Jonathan, “Why did not the son of Jesse come to the meal either yesterday or today?”<sup>28</sup> Jonathan answered Saul: “David

<sup>21</sup> Throughout this verse and v. 22, the NJB has the singular, ‘arrow’, in place of ‘arrows’.

<sup>22</sup> The literal translation of ‘ahead of you’ is ‘from you and onward’.

<sup>23</sup> The word ‘witness’ is from the LXX (μάρτυς); the MT omits it, as also in v. 42.

<sup>24</sup> The Kethib/Qere difference here would benefit from an explanation.

<sup>25</sup> The NJB, following the LXX (καὶ προσέφθασεν τὸν Ἰωναθάν), reads, ‘Jonathan sat facing him’.

<sup>26</sup> The NJB omits the dittography at the end of the verse.

<sup>27</sup> The NJB has the last part of this verse (“Saul said ... or today”) as a separate verse (v. 28); here, we follow the MT & NRSV.

<sup>28</sup> The NJB includes this verse as part of v. 29 (see #27); here, we follow the MT & NRSV.

שָׁאוֹל נִשְׁאַל נִשְׁאַל דָּוִד מֵעַמְדֵי עַד-בַּיִת לַחֵם:  
כִּס וַיֹּאמֶר שְׁלַחְנִי נָא כִּי זָבַח מִשְׁפָּחָה לָּנוּ בְּעִיר  
וְהוּא צְוָה-לִי אָחִי וְעַתָּה אִם-מִצָּאתִי חֵן בְּעֵינֶיךָ  
אִמְלֹטָה נָא וְאֶרְאֶה אֶת-אָחִי עַל-כֵּן לֹא-בָא אֵלַי-  
שְׁלַחן הַמֶּלֶךְ: {ס} לְוַיַּחֲרֹאֵף שָׁאוֹל בִּיהוֹנָתָן  
וַיֹּאמֶר לוֹ בְּיַנְעוֹת הַמְרִדוֹת הַלּוֹא יָדַעְתִּי כִּי-בָחַר  
אֶתָּה לְבִן-יִשְׂרָאֵל לְבִשְׁתָּךְ וּלְבִשֶׁת עָרוֹת אִמִּי: לֹא כִּי  
כָל-הַיָּמִים אֲשֶׁר בֶּן-יִשְׂרָאֵל חַי עַל-הָאָדָמָה לֹא תִכּוֹן  
אֶתָּה וּמַלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלָי כִּי בֶן-  
מָוֶת הוּא: {ס} לְב וַיַּעַן יְהוֹנָתָן אֶת-שָׁאוֹל אָבִיו  
וַיֹּאמֶר אֵלָיו לָמָּה יוֹמַת מִה עֲשֵׂה: לֵב וַיִּטֵּל שָׁאוֹל  
אֶת-הַחֲנִית עָלָיו לְהַפְתּוֹ וַיִּדַע יְהוֹנָתָן כִּי-כָלָה הִיא  
מֵעַם אָבִיו לְהָמִית אֶת-דָּוִד: {ס} לֵד וַיִּקֶּם יְהוֹנָתָן  
מֵעַם הַשְּׁלַחן בַּחֲרִי-אָף וּלְאֶ-אֲכָל בַּיּוֹם-הַחֲדָשׁ  
הַשְּׁנַי לַחֵם כִּי נִעְצַב אֶל-דָּוִד כִּי הִכְלִמוּ אָבִיו: {ס}  
לֵה וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשְּׂדֵה לְמוֹעֵד דָּוִד וַנֵּעַר  
קָטָן עִמּוֹ: לוֹ וַיֹּאמֶר לְנַעְרֹו רֵץ מִצָּא נָא אֶת-הַחֲצִיצִים

asked urgent leave of me to go to Bethlehem. <sup>29</sup> “Please let me go,” he said, “for we are holding the family sacrifice in the town and my brothers have ordered me to attend. So now if you approve of this, let me take my leave and see my brothers.” That is why he has not come to the king’s table.” <sup>30</sup> Then Saul’s anger burnt against Jonathan and he said to him, “You son of a perverse, rebellious woman! Don’t I know that you have chosen the son of Jesse to your own shame and the shame of your mother’s nakedness? <sup>31</sup> As long as the son of Jesse lives on earth, neither you nor your kingdom are secure. So, send and bring him to me; he is as good as dead.” <sup>32</sup> Jonathan answered Saul his father, saying, “Why should he die? What has he done?” <sup>33</sup> But Saul threw his spear at him to strike him down, and Jonathan knew that his father was determined that David should die. <sup>34</sup> In fierce anger, Jonathan rose from the table and took no food that second day of the month, being upset about David – and because his father had insulted him. <sup>35</sup> In the morning, Jonathan went out to the field for the agreed meeting with David, taking a young lad with him. <sup>36</sup> He said to his lad, “Run and find

<sup>29</sup> In place of ‘take my leave’, here following the NJB, the NRSV has ‘get away’.

<sup>30</sup> Many medieval Hebrew MSS add ‘his son’ after ‘Jonathan’.

<sup>31</sup> The literal translation of ‘he is as good as dead’ is ‘he is a son of death’.

<sup>32</sup> In place of ‘die’, here following the NJB, the NRSV & NETB have ‘be put to death’.

<sup>33</sup> Compare the similar treatment of David, 18:11 and 19:10.

<sup>34</sup> The LXX omits ‘being upset about David’ (probably a gloss inspired by v. 3). The end of the verse refers to v. 30.

<sup>35</sup> In place of ‘young servant’, here following the NJB & NETB, the NRSV has ‘little boy’.

<sup>36</sup> The NRSV & NETB have ‘beyond’ in place of ‘ahead of’, here following the NJB.

אֲשֶׁר אָנֹכִי מֹרֶה הַנֶּעַר רָץ וְהוּא־יָרָה הַחֲצִי  
 לְהֵעֲבֹרוֹ: <sup>לז</sup> וַיָּבֵא הַנֶּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָה  
 יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר וַיֹּאמֶר הֲלוֹא  
 הַחֲצִי מִמֶּךָ וְהִלָּאָה: <sup>לח</sup> וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר  
 מְהֵרָה חוּשָׁה אֶל־תַּעֲמֵד וַיִּלְקֹט נֶעַר יְהוֹנָתָן אֶת־  
 הַחֲצִים הַחֲצִי וַיָּבֵא אֶל־אֲדֹנָיו: <sup>לט</sup> וְהַנֶּעַר לֹא־יָדַע  
 מֵאֹמֶה אֵךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר: {ס}  
<sup>מ</sup> וַיִּתֵּן יְהוֹנָתָן אֶת־כִּלָּיו אֶל־הַנֶּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר  
 לוֹ לֶךְ הִבֵּיָה הָעִיר: <sup>מא</sup> הַנֶּעַר בָּא וְדָוִד קָם מֵאֲצֵל  
 הַנְּגֹב וַיִּפֹּל לְאִפָּיו אֶרְצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פְּעָמִים  
 וַיִּשְׁקּוּ| אִישׁ אֶת־רֵעֵהוּ וַיִּבְכוּ אִישׁ אֶת־רֵעֵהוּ עַד־  
 דָּוִד הַגְּדִיל: <sup>מב</sup> וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֶךְ לְשָׁלוֹם  
 אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה  
 יְהִיִּהּ| בֵּינִי וּבֵינֶךָ וּבֵין זֵרְעֵי וּבֵין זֵרְעֶךָ עַד־  
 עוֹלָם: {פ}

the arrows I am going to shoot,” and the lad ran while Jonathan shot an arrow ahead of him. <sup>37</sup> When the lad reached the place where Jonathan had shot the arrow, Jonathan shouted after him, “Is not the arrow ahead of you?” <sup>38</sup> Again, Jonathan shouted after the lad, “Be quick, hurry, and do not stand about.” Jonathan’s lad picked up the arrow and brought it back to his master. <sup>39</sup> But the lad suspected nothing; only Jonathan and David knew the arrangement. <sup>40</sup> Jonathan then gave his weapons to his lad and said to him, “Go and carry them to the town.” <sup>41</sup> And, as soon as the lad had gone away, David arose from beside the hillock and fell with his face to the ground. He bowed down three times, then they kissed each other and they both shed many tears; and David wept the more. <sup>42</sup> Then Jonathan said to David, “Go in peace! For, as much as both of us have sworn an oath in the name of Yahweh, may Yahweh be witness between you and me, and between your descendants and mine forever.”

<sup>37</sup> Jonathan here gives David the ‘negative’ signal agreed in v. 22.

<sup>38</sup> The *Kethib/Qere* difference here would benefit from an explanation.

<sup>39</sup> *NETB* places this entire verse in parentheses.

<sup>40</sup> Vv. 40–43 have been added; there is no point in the arrow stratagem (vv. 20–21) unless David and Jonathan cannot meet.

<sup>41</sup> The *NJB* has ‘*David wept copiously*’ in place of ‘*David wept the more*’; the meaning of the Hebrew is uncertain. The translation, ‘*the hillock*’, follows the *LXX* (τὸ ἔργαβ), where the *MT* has ‘*the south*’. It is hard to see what meaning the *MT* reading ‘*from beside the south*’ would have: the *NIV* treats it as an elliptical expression, rendering the phrase as ‘*from the south side of the stone*’.

<sup>42</sup> The word ‘*witness*’ is not present in the *NRSV* (see #23).

## שמואל א פרק כא

## 1 SAMUEL 21

א וַיִּקָּם וַיֵּלֶךְ וַיהוֹנָתָן בָּא הָעִיר: ב וַיָּבֹא דָוִד לְנֹב  
אֶל־אֲחִימֵלֵךְ הַכֹּהֵן וַיִּחַרְד אֲחִימֵלֵךְ לִקְרֹאת דָּוִד  
וַיֹּאמֶר לוֹ מִדּוּעַ אַתָּה לְבַדָּךְ וְאִישׁ אֵין אִתְּךָ:  
ג וַיֹּאמֶר דָּוִד לְאֲחִימֵלֵךְ הַכֹּהֵן הַמֶּלֶךְ צִוִּינִי דְבַר  
וַיֹּאמֶר אֵלַי אִישׁ אֶל־יָדַע מְאוּמָה אֶת־הַדְּבָר  
אֲשֶׁר־אֲנֹכִי שֹׁלְחָךְ וְאֲשֶׁר צִוִּיתָךְ וְאֶת־הַנְּעָרִים  
יֹדְעֵתִי אֶל־מְקוֹם פְּלָנִי אֶלְמוּנִי: ד וְעַתָּה מִה־יֵישׁ  
תַּחַת־יָדְךָ חֲמִשָּׁה־לֶחֶם תִּנֶּה בְיָדִי אִם הֵנֶמְצָא:  
ה וַיֵּעַן הַכֹּהֵן אֶת־דָּוִד וַיֹּאמֶר אֵין־לֶחֶם חֵל אֶל־  
תַּחַת יָדִי כִּי־אִם־לֶחֶם קֹדֶשׁ יֵשׁ אִם־נִשְׁמְרוּ  
הַנְּעָרִים אִךְ מֵאִשָּׁה: {פ}

ו וַיֵּעַן דָּוִד אֶת־הַכֹּהֵן וַיֹּאמֶר לוֹ כִּי אִם־אִשָּׁה  
עָצְרָה־לָנוּ כְּתַמּוּל שְׁלֵשׁם בְּצֵאתִי וַיְהִי כִלְי־

1 He then rose and left, and Jonathan went to the town. 2 David went to Nob, to Ahimelech the priest. Ahimelech came out trembling to meet David and said, "Why are you alone and no one with you?" 3 David replied to Ahimelech the priest, "The king has given me an order and said to me, "Let no one know anything of the mission I am sending you on, nor of the order I am giving you." As regards my soldiers, I have arranged to meet them at such and such a place. 4 Meanwhile, if you have five loaves of bread to hand, give them to me, or whatever there is." 5 The priest replied to David, "I have no ordinary bread to hand; there are only consecrated loaves of permanent offering – provided your soldiers have kept themselves from women?"

6 David said to the priest, "Certainly, women are forbidden us, as whenever I set off on a campaign. The soldiers' things are clean. Though this

### 1 SAMUEL 21

- 1 The NRSV includes this verse as part of 20:42; verse numbers therein (and in many other English translations) are, accordingly decremented.
- 2 'Nob' is on the eastern slope of Mount Scopus, east of Jerusalem, then still in Canaanite hands; a traveller from Benjamin to Judah had to pass by that way.
- 3 The expression 'such and such a place' here refers to a particular, but unnamed, place; it occurs in the OT only here, 2K 6:8 and Rt 4:1, where Boaz uses it to refer to Naomi's unnamed kinsman-redeemer. A contracted form of the expression appears in Dn 8:13.
- 4 The literal translation of 'to hand' is 'under your hand'.
- 5 The 'loaves of permanent offering' were reserved for the priests (Lv 24:5-9). Exception to this law was admitted in the time of David, but ritual purity was essential. On the use of this passage in the New Testament, see Mk 2:23-28.
- 6 This is a difficult verse. A footnote to the NJB interprets it thus: although the journey had no religious purpose, David and his companions behaved as on a military expedition, for which continence was a religious obligation; their 'things' (a euphemism) were ritually pure.

הַנְּעָרִים קָדֵשׁ וְהוּא דֶרֶךְ חָל וְאָף כִּי הַיּוֹם יִקְדָּשׁ  
 בְּכֹלֵי: <sup>ז</sup> וַיִּתְּנוּ לּוֹ הַכֹּהֵן קֹדֶשׁ כִּי לֹא־הָיָה שָׁם לֶחֶם  
 כִּי־אִם־לֶחֶם הַפָּנִים הַמּוֹסְרִים מִלִּפְנֵי יְהוָה לְשׁוֹם  
 לֶחֶם חֹם בַּיּוֹם הַלֵּקֶחַח: <sup>ח</sup> וְשֵׁם אִישׁ מֵעַבְדֵי שְׂאוּל  
 בַּיּוֹם הַהוּא נִעְצָר לִפְנֵי יְהוָה וְשִׁמוֹ דֹּעַג הָאֲדָמִי  
 אֲבִיר הָרַעִים אֲשֶׁר לְשְׂאוּל: <sup>ט</sup> וַיֹּאמֶר דָּוִד  
 לְאַחִימֶלֶךְ וְאֵין יֵשׁ־פָּה תַּחַת־יָדְךָ חֲנִית אוֹ־חֶרֶב כִּי  
 גַם־חֶרֶבִי וְגַם־כִּלֵּי לֹא־לָקַחְתִּי בְיָדִי כִי־הָיָה דְבַר־  
 הַמֶּלֶךְ נֶחֱוֹץ: {ס}

<sup>י</sup> וַיֹּאמֶר הַכֹּהֵן חֶרֶב גִּלְיָת הַפְּלִשְׁתִּי אֲשֶׁר־הִכִּיתִּי  
 בְּעֵמֶק הָאֵלֶּה הַנֶּה־הִיא לוֹטָה בְּשִׁמְלֵה אַחֲרֵי  
 הָאֶפֹּד אִם־אַתָּה תִּקַּח־לָךְ קַח כִּי אֵין אַחֲרַת  
 זוֹלָתָה בָּזָה {ס} וַיֹּאמֶר דָּוִד אֵין כְּמוֹהָ תִּנְנָה לִּי:  
<sup>יא</sup> וַיֵּקֶם דָּוִד וַיִּבְרַח בַּיּוֹם־הַהוּא מִפְּנֵי שְׂאוּל וַיָּבֹא  
 אֶל־אֲכִישׁ מֶלֶךְ גֹּת: <sup>יב</sup> וַיֹּאמְרוּ עַבְדֵי אֲכִישׁ אֵלָיו  
 הֲלוֹא־זֶה דָּוִד מֶלֶךְ הָאָרֶץ הֲלוֹא לָזָה יַעֲנֶנּוּ בַּמַּחְלוֹת

is a profane journey, they are certainly clean today, as are their things.”

<sup>7</sup> So, priests gave him the holy bread; for, there was no bread there except the loaves of the Presence, which is taken away from before Yahweh to be replaced by warm bread when it is removed. <sup>8</sup> Now one of Saul’s servants happened to be there that day, detained in the presence of Yahweh; his name was Doeg the Edomite and he was the chief of Saul’s guardsmen. <sup>9</sup> David then said to Ahimelech, “have you no spear or sword here to hand? I did not bring either my sword or my weapons with me, because the king’s business was pressing.”

<sup>10</sup> The priest replied, “Look! The sword of Goliath the Philistine, whom you killed in the Valley of the Terebinth, is over there wrapped up in a cloth behind the ephod; if you wish to take it, do so; for, there is no other here.” David said, “There is none like it; give it to me.” <sup>11</sup> That day David left, fleeing from Saul, and went to King Achish of Gath. <sup>12</sup> The servants of Achish said, “Is not this David, the king of the land? Was it not of him they sang in the dance: “Saul has killed his thousands and

<sup>7</sup> In place of ‘bread of the Presence’, here following NETB, the NJB has ‘bread of permanent offering’.

<sup>8</sup> ‘Doeg’ (דֹּעַג) appears later as David’s betrayer (22:9). He was ‘detained’ to perform some sort of religious ceremony.

<sup>9</sup> David was not only alone but unarmed, a fact testifying to the hastiness of his flight (contrast the story of the leisurely departure in Ch. 20).

<sup>10</sup> The NRSV has ‘Valley of Elah’ in place of ‘Valley of the Terebinth’. The ‘ephod’ of Nob reappears at 23:6, 9 and determines David’s decisions from 23:10. This was the oracular ephod and, if the same sort of object as the one mentioned in Jg 8:27, must have been quite large. Goliath’s sword was kept behind the ephod as a trophy.

<sup>11</sup> Vv. 10–15 derive from an independent tradition of David’s flight.

<sup>12</sup> The purpose of this version of the story may have been to show that David and Achish has nothing to do with one another, in contrast to Ch. 27, where they get along very well.

לְאמֹר הֲכֵה שְׂאוֹל בְּאַלְפֵי וְדוֹד בְּרַבְבְּתוֹ: י' וַיִּשֶׁם  
דָּוִד אֶת־הַדְּבָרִים הָאֵלֶּה בְּלִבּוֹ וַיִּרָא מְאֹד מִפְּנֵי  
אָכִישׁ מֶלֶךְ־גֹּת: י" וַיִּשְׁנֶה אֶת־טַעְמוֹ בְּעֵינֵיהֶם  
וַיִּתְהַלֵּל בַּיָּדָם וַיִּתֵּן עַל־דַּלְתוֹת הַשַּׁעַר וַיִּזְרַד רִירוֹ  
אֶל־זַקְנוֹ: {ס}

י"ו וַיֹּאמֶר אָכִישׁ אֶל־עַבְדָּיו הֲנֵה תֵּרְאוּ אִישׁ  
מִשְׁתַּגֵּעַ לְמָה תָּבִיאוּ אֹתוֹ אֵלַי: י"ז חָסַר מְשֻׁעָעִים  
אֲנִי כִי־הִבַּאתֶם אֶת־זֶה לְהַשְׁתַּגֵּעַ עָלַי הֲזֶה יָבוֹא  
אֶל־בֵּיתִי: {פ}

David his ten thousands?"”<sup>13</sup> David pondered these words and became very afraid of King Achish of Gath.<sup>14</sup> When their eyes were on him, he played the madman and, when they held him, feigned lunacy. He drummed his feet on the doors of the gate and let his spittle run down his beard.

<sup>15</sup> Achish said to his servants, “You can see this man is insane. Why did you bring him to me? <sup>16</sup> Have I not enough madmen without your bringing me this one to weary me with his antics? Is he to join my household?

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<sup>13</sup> The literal translation of ‘pondered these words’ is ‘placed these matters in his heart’.

<sup>14</sup> The NRSV has ‘scratched marks’ in place of ‘drummed his feet’, and ‘when in their presence’ in place of ‘when they held him’.

<sup>15</sup> The NJB lacks the words ‘did you’, here following NETB.

<sup>16</sup> For the final question, here following the NJB, NETB reads, “Should this man enter my house?”

## 1 SAMUEL 22

## שמואל א פרק כב

א וַיֵּלֶךְ דָּוִד מִשָּׁם וַיִּמְלֹט אֶל-מְעֵרַת עַדְלָם וַיִּשְׁמְעוּ  
אָחָיו וְכָל-בֵּית אָבִיו וַיֵּרְדוּ אֵלָיו שָׁמָּה: ב וַיִּתְקַבְּצוּ  
אֵלָיו כָּל-אִישׁ מִצּוֹק וְכָל-אִישׁ אֲשֶׁר-לּוֹ נִשְׂא וְכָל-  
אִישׁ מֵרֶנֶּפֶשׁ וַיְהִי עֲלֵיהֶם לְשָׂר וַיְהִיו עִמּוֹ כְּאַרְבַּע  
מֵאוֹת אִישׁ: ג וַיֵּלֶךְ דָּוִד מִשָּׁם מִצְפָּה מוֹאָב וַיֹּאמֶר  
אֶל-מֶלֶךְ מוֹאָב יֵצֵא-נָא אָבִי וְאִמִּי אִתְּכֶם עַד אֲשֶׁר  
אֲדַע מַה-יַּעֲשֶׂה-לִּי אֱלֹהִים: ד וַיִּנָּחֶם אֶת-פְּנֵי מֶלֶךְ  
מוֹאָב וַיֵּשְׁבוּ עִמּוֹ כָּל-יְמֵי הַיּוֹת-דָּוִד בַּמְּצוּדָה: {ס}  
ה וַיֹּאמֶר גָּד הַנְּבִיא אֶל-דָּוִד לֹא תֵשֵׁב בַּמְּצוּדָה לָךְ  
וּבְאֶת-לָךְ אֶרֶץ יְהוּדָה וַיֵּלֶךְ דָּוִד וַיָּבֵא יַעֲר  
חֶרֶת: {ס} וַיִּשְׁמַע שָׂאוּל כִּי נֹדַע דָּוִד וְאֲנָשִׁים  
אֲשֶׁר אִתּוֹ וְשָׂאוּל יוֹשֵׁב בְּגִבְעָה תַּחַת-הָאֶשֶׁל  
בְּרָמָה וַחֲנִיתוֹ בְּיָדוֹ וְכָל-עַבְדָּיו נֹצְבִים עָלָיו:  
ז וַיֹּאמֶר שָׂאוּל לְעַבְדָּיו הַנּוֹצְבִים עָלָיו שְׁמְעוּ-נָא בְּנֵי  
יְמִינִי גַם-לְכַלְכֶּם יִתֵּן בְּוַיְשִׁי שְׂדוֹת וְכַרְמִים

1 David left there and escaped to the Cave of Adullam; his brothers and all his father's family heard of it and joined him there. 2 All those in distress, all those in debt, anyone who had a grievance, gathered round him and he became their leader. There were about four hundred men with him. 3 David went from there to Mizpeh in Moab and said to the king of Moab, "Please allow my father and mother to stay with you until I know what God intends to do for me." 4 He left them with the king of Moab and they stayed with him all the time that David was in the stronghold. 5 And the prophet Gad said to David, "Do not stay in the stronghold; leave, and go to the land of Judah." So, David left and came to the forest of Hereth. 6 Saul heard that David and the men with him were located. Saul was sitting at Gibeah, under the tamarisk on the height, spear in hand, and all his officers were standing round him. 7 Saul said to his officers standing round him, "Listen, men of Benjamin, will the son of Jesse give you all fields and vineyards and to

### 1 SAMUEL 22

- 1 'Adullam' was a town in the Shephelah, or 'lowlands', southwest of Bethlehem, in David's home territory, so to speak.
- 2 At the beginning of this verse, the NJB adds 'all the oppressed'.
- 3 The NJB lacks the word, 'please'.
- 4 The literal translation of 'all the time' is 'all the days'.
- 5 'Gad' (גָּד) was to remain as David's 'seer' (2S 24:11ff).
- 6 The NJB uses 'discovered' in place of 'located'.
- 7 For 'all of you' before 'captains', the MT has 'to all of you'; if this reading is correct, we have a prepositional phrase functioning as the equivalent of a dative of advantage; however, the LXX, Peshitta and Vg all have 'and'.

לְכָלְכֶם יְשִׁים שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת: <sup>ח</sup> כִּי קִשְׂרֹתֶם כָּלְכֶם עָלַי וְאִין־גִּלְהָ אֶת־אֲזָנִי בְכַרְת־בְּנֵי עַם־בְּנֵי־יִשְׂרָאֵל וְאִין־חָלָה מִכֶּם עָלַי וְגִלְהָ אֶת־אֲזָנִי כִּי הַקִּים בְּנֵי אֶת־עַבְדֵי עָלַי לְאַרְבַּ כַּיּוֹם הַזֶּה: {ס}

<sup>ט</sup> וַיַּעַן דֹּעַג הָאֶדְוִמִי וְהוּא נֹצֵב עַל־עַבְדֵי־שָׂאוּל וַיֹּאמֶר רְאִיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בָּא נָבָה אֶל־אֲחִימֶלֶךְ בֶּן־אֲחִיטוֹב: <sup>י</sup> וַיִּשְׁאַל־לוֹ בַיהוָה וַצִּדָּה נָתַן לוֹ וְאֵת חֶרֶב גִּלְיָת הַפְּלִשְׁתִּי נָתַן לוֹ: <sup>יא</sup> וַיִּשְׁלַח הַמֶּלֶךְ לְקַרְאֵ אֶת־אֲחִימֶלֶךְ בֶּן־אֲחִיטוֹב הַכֹּהֵן וְאֵת כָּל־בְּיַת אָבִיו הַכֹּהֲנִים אֲשֶׁר בְּנֹב וַיָּבֹאוּ כָּל־סָאֵל הַמֶּלֶךְ: {ס} <sup>יב</sup> וַיֹּאמֶר שָׂאוּל שְׁמַע־נָא בֶּן־אֲחִיטוֹב וַיֹּאמֶר הַנְּנִי אֲדֹנָי: <sup>יג</sup> וַיֹּאמֶר אֵלּוּ שָׂאוּל לָמָּה קִשְׂרֹתֶם עָלַי אַתָּה וּבְנֵי־יִשְׂרָאֵל בְּתַתֶּךָ לוֹ לֶחֶם וְחֶרֶב וְשָׂאוּל לוֹ בְּאַלְהִים לְקוֹם אֵלַי לְאַרְבַּ כַּיּוֹם הַזֶּה: {ס} <sup>יד</sup> וַיַּעַן אֲחִימֶלֶךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר וּמִי בְכָל־עַבְדֶּיךָ כְּדוֹד נְאֻמָּן וְחֹתֵן הַמֶּלֶךְ וְסָר אֶל־מִשְׁמַעְתֶּךָ וְנִכְבַּד בְּבֵיתֶךָ: <sup>טו</sup> הַיּוֹם הַחֲלַתִּי לְשָׂאוּל

make all of you captains of thousands and captains of hundreds, <sup>8</sup> that you all conspire against me? No one told me when my son made a pact with the son of Jesse; none of you felt sorry for me or told me when my son incited my servant to become my enemy, as is now the case.

<sup>9</sup> But Doeg the Edomite then spoke up – he was standing near Saul’s officers: “I saw the son of Jesse come to Nob,” he said, “to Ahimelech son of Ahitub. <sup>10</sup> This man consulted Yahweh for him and gave him provisions. He also gave him the sword of Goliath the Philistine.” <sup>11</sup> Then the king sent and summoned the priest Ahimelech son of Ahitub and his whole family, the priests of Nob; they all came to the king. <sup>12</sup> Saul said, “Now listen, son of Ahitub.” He answered, “I am here, my lord!” <sup>13</sup> “Why have you conspired against me,” Saul said, “you and the son of Jesse, giving him bread and a sword and consulting God for him, for him to rebel against me and lie in wait, as is now the case?” <sup>14</sup> Ahimelech answered the king, “Of all your servants, who is more loyal than David, son-in-law to the king, quick to do your bidding, honoured in your house? <sup>15</sup> Was today the first time I ever

<sup>8</sup> ‘Felt sorry’ (ποῦν, literally ‘toiling’) and ‘enemy’ (ἐχθρὸν) follow the LXX; the MT has ‘was sick’ and ‘spy’.

<sup>9</sup> ‘Doeg the Edomite’, a foreigner who had attached himself to Saul, held a good position under him (21:7).

<sup>10</sup> The NJB merges the 2 sentences, reading, “...provisions, and also the sword of Goliath.”

<sup>11</sup> In place of ‘sent and summoned’, here following the NJB, the NRSV has simply ‘sent for’ and NETB has ‘arranged a meeting with’.

<sup>12</sup> Saul’s manner of address and Ahimelech’s answer follow the protocol required of a meeting with a king.

<sup>13</sup> The NJB omits ‘and lie in wait’, here following the NRSV.

<sup>14</sup> After ‘son-in-law to the king’, the NJB adds ‘captain of your bodyguard’, following the LXX (καὶ ἄρχων παντὸς παραγγέλματος σου).

<sup>15</sup> The Kethib/Qere difference here would benefit from an explanation.

לְשֹׂאֲלֹוֹ בְּאֱלֹהִים חֲלִילָה לִי אֲלֵי־שֵׁם הַמֶּלֶךְ  
 בְּעִבְדּוֹ דָּבַר בְּכָל־בַּיִת אָבִי כִּי לֹא־יָדַע עַבְדְּךָ בְּכָל־  
 זֹאת דָּבַר קֶטֶן אִו גָּדוֹל: <sup>טז</sup> וַיֹּאמֶר הַמֶּלֶךְ מוֹת  
 תָּמוּת אַחִימֶלֶךְ אֶתָּה וְכָל־בַּיִת אָבִיךָ: <sup>יז</sup> וַיֹּאמֶר  
 הַמֶּלֶךְ לְרָצִים הַנֹּצְבִים עָלָיו סָבוּ וְהָמִיתוּן כִּהְגִי  
 יְהוָה כִּי גִס־יָדָם עִם־דָּוִד וְכִי יָדְעוּ כִּי־בָרַח הוּא  
 וְלֹא גָלוּ אֶת־אֲזָנָי אֲזָנוֹ וְלֹא־אָבּוּ עַבְדֵי הַמֶּלֶךְ  
 לְשַׁלַּח אֶת־יָדָם לִפְגֹּעַ בְּכַהְנֵי יְהוָה: {ס}

<sup>יח</sup> וַיֹּאמֶר הַמֶּלֶךְ לְדוֹיֵג לְדוֹיֵג סָב אֶתָּה וּפְגַע  
 בְּכַהְנֵים וַיִּסָּב דוֹיֵג דוֹיֵג הָאֲדָמִי וַיִּפְגַּע־הוּא  
 בְּכַהְנֵים וַיָּמַת | בַּיּוֹם הַהוּא שְׁמָנִים וְחֲמִשָּׁה אִישׁ  
 נָשָׂא אֶפֶוד בָּד: <sup>יט</sup> וְאֵת נָב עִיר־הַכַּהֲנִים הִכָּה לְפִי־  
 חֶרֶב מֵאִישׁ וְעַד־אִשָּׁה מֵעוֹלָל וְעַד־יוֹנֵק וְשׁוֹר  
 וְחֲמֹר וְשֵׂה לְפִי־חֶרֶב: <sup>כ</sup> וַיִּמְלֹט בֶּן־אֶחָד לְאַחִימֶלֶךְ  
 בֶּן־אַחַטָּוֶב וְשֵׁמוֹ אַבְיָתָר וַיִּבְרַח אַחֲרֵי דָוִד: <sup>כא</sup> וַיִּגַּד  
 אַבְיָתָר לְדָוִד כִּי הָרַג שָׂאוּל אֶת כַּהְנֵי יְהוָה:  
<sup>כב</sup> וַיֹּאמֶר דָּוִד לְאַבְיָתָר יָדַעְתִּי בַּיּוֹם הַהוּא כִּי־שָׂם

consulted God for him? By no means! Let not the king bring any charge against his servant or against his whole family, for your servant knew nothing of this whatever.” <sup>16</sup> The king said, “Most surely you shall die, Ahimelech, you and your whole family.” <sup>17</sup> The king said to the guards standing before him, “Step forward and put the priests of Yahweh to death, for they have supported David: they knew he fled yet did not tell me.” But the king’s servants would not lift a hand to strike the priests of Yahweh.

<sup>18</sup> Therefore, the king then said to Doeg, “You, Doeg, step forward and strike down the priests.” And Doeg the Edomite stepped forward and he struck down the priests himself, that day killing eighty-five people who wore the linen ephod. <sup>19</sup> As for Nob, the town of the priests, Saul struck them down with the sword; men and women, children and infants, cattle, donkeys, and sheep, he put to the sword. <sup>20</sup> One son only of Ahimelech son of Ahitub escaped. His name was Abiathar, and he fled away to join David. <sup>21</sup> Abiathar told David that Saul had slaughtered the priests of Yahweh. <sup>22</sup> David said to Abiathar, “I knew

<sup>16</sup> The literal translation of ‘whole family’ is ‘father’s house’.

<sup>17</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>18</sup> The number ‘eighty-five’ is confused in the *Greek MSS* tradition: the *LXX*, has the number 305 (τριακοσίους καὶ πέντε) and the *Lucianic recension*, along with two *Old Latin MSS*, has the number 350. On the *Kethib*/*Qere* difference here, see #22.

<sup>19</sup> The *NJB* omits ‘he put to the sword’ at the end of the verse, here following the *MT* & *NRSV*.

<sup>20</sup> *NETB* moves the phrase ‘his name was Abiathar’ to the end of the verse; here, we follow the *NJB* & *NRSV*.

<sup>21</sup> The *NJB* omits the names ‘Abiathar’ & ‘David’ from this verse, here following the *MT* (אַבְיָתָר & דָּוִד), *NRSV* & *NETB*.

<sup>22</sup> The phrase, ‘responsible for’, here follows the *LXX* – εἰμι αἰτίος τῶν; the meaning of the *MT* is uncertain. For ‘Doeg’ (דוֹיֵג), the *Ketiv* has דוֹיֵג.

דוּיַג דּוֹאֵג הָאֶדְמוֹמִי כִּי־הִגִּיד יִגִּיד לְשֹׂאוֹל אֲנֹכִי סִבֹּתִי  
בְּכָל־נַפְשׁ בֵּית אָבִיךָ: <sup>כג</sup> שִׁבֵּה אֶתִּי אֶל־תִּירָא כִּי  
אֲשֶׁר־יִבְקֶשׁ אֶת־נַפְשִׁי יִבְקֶשׁ אֶת־נַפְשְׁךָ כִּי־  
מִשְׁמֶרֶת אֶתְּהָ עִמָּדִי: {ס}

that day, when Doeg the Edomite was there, he would be sure to inform Saul. I am responsible for the death of all your father's house. <sup>23</sup> Stay with me, have no fear, for the one who seeks your life seeks mine too; you will be safe with me."

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<sup>23</sup> Abiathar was to remain David's priest until the king's death. He was dismissed by Solomon (1K 2:26-27).

## שמואל א פרק כג

א וַיָּגִדוּ לְדָוִד לֵאמֹר הִנֵּה פְּלִשְׁתִּים גֹּלְחִים בְּקַעֲלָה וְהֵמָּה שֹׁסִים אֶת־הַגְּרָנוֹת׃ ב וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר הֲאֵלֶיךָ וְהַכִּיתִי בַּפְּלִשְׁתִּים הָאֵלֶּה {ס} וַיֹּאמֶר יְהוָה אֶל־דָּוִד לֵךְ וְהַכִּיתָ בַּפְּלִשְׁתִּים וְהוֹשַׁעְתָּ אֶת־קַעֲלָה׃ ג וַיֹּאמְרוּ אַנְשֵׁי דָוִד אֵלָיו הֲנֵה אֲנַחְנוּ פֹּה בַּיהוּדָה יֵרָאִים וְאֵף כִּי־נִלְךָ קַעֲלָה אֶל־מַעְרְכֹת פְּלִשְׁתִּים׃ {ס} ד וַיֹּסֶף עוֹד דָּוִד לִשְׁאוֹל בַּיהוָה וַיַּעֲנֵהוּ יְהוָה וַיֹּאמֶר קוּם רֵד קַעֲלָה כִּי־אֲנִי נָתַן אֶת־פְּלִשְׁתִּים בְּיָדְךָ׃ ה וַיֵּלֶךְ דָּוִד וְאֲנָשָׁיו קַעֲלָה וַיִּלָּחֶם בַּפְּלִשְׁתִּים וַיִּנְהַג אֶת־מִקְנֵיהֶם וַיִּדָּב בָּהֶם מַכָּה גְדוֹלָה וַיִּשַׁע דָּוִד אֶת יְשִׁבֵי קַעֲלָה׃ {ס} ו וַיְהִי בְּבֹרַח אֲבִיתָר בֶּן־אַחִימֵלֵךְ אֶל־דָּוִד קַעֲלָה אֶפֹּד יָרַד בְּיָדוֹ׃ ז וַיִּגַּד לְשָׂאוֹל כִּי־בָא דָּוִד קַעֲלָה וַיֹּאמֶר שָׂאוֹל נָכַר אֶתֹּו אֱלֹהִים בְּיָדֵי כִי נִסְגַּר לְבֹא בְּעִיר דָּלְתַיִם וּבְרִיחַ׃ ח וַיִּשְׁמַע

## 1 SAMUEL 23

1 And they brought the news to David, saying, “The Philistines are fighting against Keilah and are plundering the threshing-floors.” 2 So, David inquired of Yahweh, saying, “Shall I go and attack these Philistines?” And Yahweh answered David, “Go and fight the Philistines and save Keilah.” 3 But David’s men said to him, “We go in fear here in Judah; how much more, then, if we go to Keilah to fight against the Philistines?” 4 Then David consulted Yahweh again and Yahweh replied, “Be on your way; go down to Keilah for I will give the Philistines into your power.” 5 So, David and his men went to Keilah and fought the Philistines and carried off their cattle and inflicted a great defeat on them. Thus, David saved the inhabitants of Keilah. 6 When Abiathar son of Ahimelech fled to David in Keilah, he took the ephod in his hand. 7 When word was brought to Saul that David had gone to Keilah he said, “God has delivered him into my power, for he has walked into a trap by going into a town with gates

### 1 SAMUEL 23

1 ‘Keilah’ (קַעֲלָה) was a few kilometres south of Adullam (22:1).

2 In place of ‘consulted Yahweh’, here following the NJB, the NRSV has ‘inquired of the LORD’.

3 From this verse, it is clear that ‘Keilah’ belonged neither to Judah nor to the Philistines at this time.

4 The literal translation of ‘power’ (as NJB) is ‘hand’ (as NRSV).

5 The literal translation of ‘inflicted a great defeat on them’ (here following the NJB) is ‘struck them down with a great blow’.

6 The text for this verse follows the LXX (*Kai ἐγένετο ἐν τῷ φυγεῖν Ἀβιαθαρ υἱὸν Ἀβιμελεχ πρὸς Δαυὶδ καὶ αὐτὸς μετὰ Δαυὶδ εἰς Κεῖλα κατέβη ἔχων εφοῦδ ἐν τῇ χειρὶ αὐτοῦ.*); the word order in the MT is confused.

7 ‘Delivered’ follows the LXX (*Πέπρακεν*) & Tg; the MT has ‘rejected’ or ‘made a stranger of’.

שָׂאוֹל אֶת-כָּל-הָעָם לְמַלְחָמָה לָרֶדֶת קַעֲיִלָּה לְצוֹר  
אֶל-דָּוִד וְאֶל-אֲנָשָׁיו: <sup>ט</sup> וַיֵּדַע דָּוִד כִּי עָלָיו שָׂאוֹל  
מִחֲרִישׁ הָרָעָה וַיֹּאמֶר אֶל-אֲבִיָּתָר הַכֹּהֵן הַגִּישָׁה  
הָאֶפֹּד: {ס} וַיֹּאמֶר דָּוִד יְהוָה אֱלֹהֵי יִשְׂרָאֵל שְׁמַע  
שְׁמַע עַבְדְּךָ כִּי-מִבְקֵשׁ שָׂאוֹל לָבוֹא אֶל-קַעֲיִלָּה  
לְשַׁחַת לְעֵיר בְּעִבּוּרֵי: <sup>יא</sup> הֲיִסְגְּרֵנִי בְּעַלְי קַעֲיִלָּה  
בִּידוֹ הַיָּרֵד שָׂאוֹל כְּאֲשֶׁר שְׁמַע עַבְדְּךָ יְהוָה אֱלֹהֵי  
יִשְׂרָאֵל הֲגֹדֶנָּה לְעַבְדְּךָ {ס} וַיֹּאמֶר יְהוָה  
יָרֵד: {ס} <sup>יב</sup> וַיֹּאמֶר דָּוִד הֲיִסְגְּרוּ בְּעַלְי קַעֲיִלָּה אֶתִּי  
וְאֶת-אֲנָשָׁי בְּיַד-שָׂאוֹל וַיֹּאמֶר יְהוָה יִסְגְּרוּ: {ס}  
<sup>יג</sup> וַיִּקַּם דָּוִד וְאֲנָשָׁיו כְּשֵׁשׁ-מֵאוֹת אִישׁ וַיֵּצְאוּ  
מִקַּעֲיִלָּה וַיִּתְהַלְכוּ בְּאֲשֶׁר יִתְהַלְכוּ וּלְשָׂאוֹל הֲגִד כִּי-  
נִמְלֹט דָּוִד מִקַּעֲיִלָּה וַיְחַדֵּל לָצֵאת: <sup>יד</sup> וַיֵּשֶׁב דָּוִד  
בַּמְדְּבָר בַּמְצֻדוֹת וַיֵּשֶׁב בְּהַר בַּמְדְּבַר-זִיף וַיִּבְקֶשְׁהוּ  
שָׂאוֹל כָּל-הַיָּמִים וְלֹא-נָתַן אֱלֹהִים בְּיָדוֹ: <sup>טו</sup> וַיִּרְא

and bars.” <sup>8</sup> Saul called all the people to arms, to go down to Keilah and besiege David and his men. <sup>9</sup> But David was aware that Saul was plotting evil against him and said to Abiathar the priest, “Bring the ephod.” <sup>10</sup> David said, “Yahweh, God of Israel, your servant has heard that Saul is preparing to come to Keilah and destroy the town because of me. <sup>11</sup> Will the men of Keilah surrender me into his hand? Will Saul come down as your servant has heard? Yahweh, God of Israel, I beg you, let your servant know.” Yahweh said, “He will come down.” <sup>12</sup> And David said, “Will the townsmen of Keilah hand me and my men over to Saul?” Yahweh replied, “They will hand you over.” <sup>13</sup> Then David made off with his men, about six hundred; they left Keilah and went where they could. When Saul was told that David had escaped from Keilah, he gave up the expedition. <sup>14</sup> David stayed in the strongholds, in the mountains and in the desert of Ziph; Saul sought him continually, but God did not deliver him into his power. <sup>15</sup> David was

<sup>8</sup> Literally translated, this verse reads, “So Saul mustered all his army for battle to go down to Keilah to besiege against David and his men.”

<sup>9</sup> The NRSV opens this verse, here following the NJB, with, “When David learned that Saul was plotting evil against him.”

<sup>10</sup> The literal translation of ‘preparing’ is ‘seeking’.

<sup>11</sup> The NRSV and NJB, following the LXX, lack the first question; both include it in the footnotes.

<sup>12</sup> David has liberated the people of Keilah but he makes them pay for it: he and his followers live at their expense (see #25:4–8).

<sup>13</sup> After ‘six hundred’, the NJB adds ‘in number’.

<sup>14</sup> The NRSV, following the Qumran MSS & LXX, uses ‘the LORD’ in place of ‘God’; the text here follows the MT & NJB. ‘Ziph’ (זִיף) is a rocky area to the south of Hebron; the verse links the Keilah episode (vv. 1–13) with that of Ziph (vv. 19–27).

<sup>15</sup> For this verse, here following the NRSV, the NJB reads, “David was afraid because Saul had mounted an expedition to take his life. At that time, he was at Horesh in the desert of Ziph.”

דָּוִד כִּי־יֵצֵא שָׁאוּל לְבַקֵּשׁ אֶת־נַפְשׁוֹ וְדָוִד בְּמִדְבַר־  
 זִיף בַּחֲרָשָׁה: {ס} וַיִּקָּם יְהוֹנָתָן בֶּן־שָׁאוּל וַיֵּלֶךְ  
 אֶל־דָּוִד חֲרָשָׁה וַיְחַזֵּק אֶת־יָדוֹ בְּאֱלֹהִים: כ" וַיֹּאמֶר  
 אֵלָיו אֶל־תִּירָא כִּי לֹא תִמְצָאֵךְ יַד שָׁאוּל אָבִי  
 וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאֲנִי אֶהְיֶה־לְךָ לְמִשְׁנֵה  
 וְגַם־שָׁאוּל אָבִי יָדַע בְּנִי: כ" וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית  
 לִפְנֵי יְהוָה וַיֵּשֶׁב דָּוִד בַּחֲרָשָׁה וַיְהוֹנָתָן הֵלֶךְ  
 לְבֵיתוֹ: {ס} יט וַיַּעֲלוּ זָפִים אֶל־שָׁאוּל הַגְּבַעַתָּה  
 לֵאמֹר הֲלוֹא דָּוִד מְסֻתָּר עִמָּנוּ בַּמְּצֻדוֹת בַּחֲרָשָׁה  
 בְּגִבְעַת הַחֲכִילָה אֲשֶׁר מִימִין הַיְּשִׁימוֹן: כ" וְעַתָּה  
 לְכָל־אוֹת נַפְשֶׁךָ הַמֶּלֶךְ לָרֶדֶת רֵד וְלָנוּ הַסְּגִירוֹ בְּיַד  
 הַמֶּלֶךְ: כא וַיֹּאמֶר שָׁאוּל בְּרוּכִים אַתֶּם לַיהוָה כִּי  
 חָמַלְתֶּם עָלַי: כב לְכוּ־נָא הַכִּינוּ עוֹד וּדְעוּ וּרְאוּ אֶת־  
 מְקוֹמוֹ אֲשֶׁר תִּהְיֶה רַגְלוֹ מִי רָאָהוּ שָׁם כִּי אָמַר  
 אֵלָי עָרוֹם יַעֲרֵם הוּא: כג וּרְאוּ וּדְעוּ מְכָל  
 הַמְּחַבְּאִים אֲשֶׁר יִתְחַבֵּא שָׁם וּשְׁבַתֶּם אֵלַי אֶל־

in the desert of Ziph at Horesh when he learned that Saul had come out  
 to seek his life.<sup>16</sup> Jonathan son of Saul set off and went to David at  
 Horesh; there he encouraged him in the name of God.<sup>17</sup> And he told  
 him, "Have no fear! For, the hand of my father Saul will not find you;  
 you are the one who is to reign over Israel, and I shall be second to you.  
 Saul my father is aware of this."<sup>18</sup> Then the two of them made a pact in  
 the presence of Yahweh. David stayed at Horesh and Jonathan went  
 home.<sup>19</sup> Now some Ziphites went up to Saul at Gibeah and said,  
 "David is hiding among us in the strongholds at Horesh, on the Hill of  
 Hachilah to the south of Jeshimon?<sup>20</sup> Whenever you wish to go down,  
 O king, do so; it will be our task to deliver him into the king's power."  
<sup>21</sup> Saul said, "May you be blessed by Yahweh, for coming to help me.  
<sup>22</sup> Go and make surer still; find out find out exactly where he is and who  
 has seen him there, for I am told he is very cunning.<sup>23</sup> Locate precisely  
 all the places where he hides and come back to me when you are certain.  
 I will then come to you; and if he is in the country, I will track him down

<sup>16</sup> The NRSV, following the *Qumran MSS & LXX*, uses 'the LORD' in place of 'God'; the text here follows the *MT & NJB*.

<sup>17</sup> The *NJB* has 'reach' in place of 'find', here following the *NRSV & NETB*.

<sup>18</sup> The *NRSV & NETB* have 'covenant' in place of 'pact', here following the *NJB*.

<sup>19</sup> The *NJB* translates the name 'Jeshimon' (יְשִׁימוֹן) as 'the wastelands'; here, we follow the *NRSV & NETB*.

<sup>20</sup> The literal translation of 'whenever you wish' is 'to all the desire of your soul'.

<sup>21</sup> In place of 'coming to help me', here following the *NJB*, the *NRSV* has 'showing me compassion'.

<sup>22</sup> The *NJB* has 'find out and note the place his footsteps hurry to' in place of 'find out exactly where he is and who has seen him there'.

<sup>23</sup> The literal translation of 'locate precisely' is 'look and learn'; the expression is a hendiadys.

נִכּוֹן וְהִלַכְתִּי אֶתְכֶם וְהָיָה אִם־יִשְׁנֹוּ בְּאֶרֶץ  
וַחֲפָשְׁתִּי אֹתוֹ בְּכָל אֶלְפֵי יְהוּדָה: כִּד וַיִּקְוֹמוּ וַיֵּלְכוּ  
זִיפָה לְפָנָי שָׁאוּל וְדָוִד וְאֲנָשָׁיו בְּמִדְבַר מְעֹון  
בְּעֵרְבָה אֶל יָמִין הַיְשִׁימוֹן: כֵּה וַיֵּלֶךְ שָׁאוּל וְאֲנָשָׁיו  
לְבַקֵּשׁ וַיִּגְדּוּ לְדָוִד וַיֵּרַד הַסֵּלַע וַיֵּשֶׁב בְּמִדְבַר מְעֹון  
וַיִּשְׁמַע שָׁאוּל וַיִּרְדֹּף אַחֲרֵי־דָוִד מִדְבַר מְעֹון:  
כִּו וַיֵּלֶךְ שָׁאוּל מֵצֵד הַהָר מִזֶּה וְדָוִד וְאֲנָשָׁיו מֵצֵד  
הַהָר מִזֶּה וַיְהִי דָוִד נֹחֵץ לְלַכֵּת מִפְּנֵי שָׁאוּל וְשָׁאוּל  
וְאֲנָשָׁיו עֹטְרִים אֶל־דָּוִד וְאֶל־אֲנָשָׁיו לְתַפְּשֵׁם:  
כִּז וּמִלֶּאֱדָבָא אֶל־שָׁאוּל לֵאמֹר מֵהֲרָה וְלָכֶה כִּי־  
פָּשְׁטוּ פְּלִשְׁתִּים עַל־הָאָרֶץ: כִּח וַיֵּשֶׁב שָׁאוּל מִרְדֵּף  
אַחֲרֵי דָוִד וַיֵּלֶךְ לִקְרֹאת פְּלִשְׁתִּים עַל־כֵּן קָרְאוּ  
לְמָקוֹם הַהוּא סֵלַע הַמַּחְלָקוֹת: כִּט וַיַּעַל דָּוִד מִשָּׁם  
וַיֵּשֶׁב בְּמִצְדוֹת עֵין־גֵּדִי: {ס}

through all the clans of Judah.”<sup>24</sup> Therefore, they set off and went to Ziph ahead of Saul. Meanwhile, David and his men were in the desert of Maon, in the plain to the south of the wastelands.<sup>25</sup> When Saul and his men set out in search of him, David was informed, and he went down to the gorge running through the desert of Maon. Saul heard of this and pursued David into the desert of Maon.<sup>26</sup> Saul proceeded along one side of the mountain, David and his men along the other. David was hurrying to get away from Saul, while Saul with his men was trying to outflank David and his men and so capture them,<sup>27</sup> when a messenger came to Saul and said, “Come at once, the Philistines have invaded the country.”<sup>28</sup> Therefore, Saul broke off his pursuit of David and went to fight the Philistines. This is why that place is called the Rock of Divisions.<sup>29</sup> David went away from there, and stayed in the strongholds of En-Gedi

<sup>24</sup> ‘Maon’ (מְעֹון) was a little south of Hachilah and Ziph.

<sup>25</sup> Saul and his party are on one side of the gorge, David and his on the other. Saul’s aim is to cross this difficult obstacle and trap David but, before he can do this, he is obliged to deal with a sudden Philistine invasion elsewhere. For similar situations, see 26:13, 22, 2S 16:13.

<sup>26</sup> At the beginning of this verse, the NJB & NRSV, following the LXX (καὶ οἱ ἄνδρες αὐτοῦ), add ‘and his men’ after ‘Saul’; here, we follow the MT.

<sup>27</sup> In Ch. 26, there is no interruption by the Philistines, nor does the scene shift to En-Gedi (24:1), on the west shore of the Dead Sea.

<sup>28</sup> The NRSV uses the place name ‘Rock of Escape’; the name (סֵלַע הַמַּחְלָקוֹת) probably means ‘Rock of Divisions’ (following the NJB) in the sense that Saul and David parted company there.

<sup>29</sup> This verse is 24:1 in the NJB; all other verses in that chapter are therein incremented; the numbering scheme used herein follows that of the MT & NRSV. ‘En-Gedi’ means ‘Spring of the Kid’; it is on the shore of the Dead Sea at the same latitude as Ziph.

## שמואל א פרק כד

## 1 SAMUEL 24

<sup>א</sup> וַיְהִי כַּאֲשֶׁר שָׁב שָׂאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וַיִּגְדּוּ לוֹ לֵאמֹר הִנֵּה דָוִד בַּמִּדְבָּר עַיִן גִּדִּי: {ס}

<sup>ב</sup> וַיִּקַּח שָׂאוּל שְׁלֹשֶׁת אֲלָפִים אִישׁ בַּחֹר מְכַל־יִשְׂרָאֵל וַיֵּלֶךְ לְבַקֵּשׁ אֶת־דָּוִד וְאֶנְשָׁיו עַל־פְּנֵי צוּרֵי הַיַּעֲלִים: <sup>ג</sup> וַיָּבֹא אֶל־גְּדֵרוֹת הַצֹּאן עַל־הַדֶּרֶךְ וְשָׁם מָעְרָה וַיָּבֹא שָׂאוּל לְהִסְדֵּךְ אֶת־רַגְלָיו וְדָוִד וְאֶנְשָׁיו בִּירְכְּתֵי הַמָּעְרָה יֹשְׁבִים: <sup>ד</sup> וַיֹּאמְרוּ אַנְשֵׁי דָוִד אֵלָיו הִנֵּה הַיּוֹם אֲשֶׁר־אָמַר יְהוָה אֵלָיךָ הִנֵּה אָנֹכִי נֹתֵן אֶת־אֵיבֶךָ אִיבִיד בְּיָדְךָ וְעָשִׂיתָ לוֹ כַּאֲשֶׁר יִטֵּב בְּעֵינֶיךָ וַיִּקַּם דָּוִד וַיִּכְרֹת אֶת־כַּנְּף־הַמַּעִיל אֲשֶׁר־לְשָׂאוּל בַּלַּט: <sup>ה</sup> וַיְהִי אַחֲרֵי־כֵן וַיֵּדַךְ לְבַדָּוִד אֶתֹּו עַל אֲשֶׁר כָּרַת אֶת־כַּנְּף אֲשֶׁר לְשָׂאוּל: וַיֹּאמֶר לְאֶנְשָׁיו חַלִּילָה לִּי מִיְהוָה אִם־אֶעֱשֶׂה אֶת־הַדְּבָר הַזֶּה לְאֹדְנִי לְמַשִּׁיחַ יְהוָה לְשַׁלַּח יָדַי בּוֹ כִּי־מְשִׁיחַ יְהוָה הוּא: <sup>ו</sup> וַיִּשְׁסַע דָּוִד אֶת־אֶנְשָׁיו בַּדְּבָרִים וְלֹא

<sup>1</sup> When Saul returned from pursuing the Philistines, he was told, “David is now in the desert of En-Gedi.”

<sup>2</sup> Saul thereupon took three thousand men chosen from the whole of Israel and went in search of David and his men, and hid men east of the Rocks of the Wild Goats. <sup>3</sup> He came to the sheepfolds by the side of the road, where there was a cave, and Saul went in to cover his feet. Now, David and his men were sitting in the recesses of the cave; <sup>4</sup> And the men of David said to him, “Behold! Today is the day of which Yahweh said to you, “Look! I shall deliver your enemy into your power and you will do with him as seems good to you.”” David stood up and, unobserved, cut off the border of Saul’s cloak. <sup>5</sup> Afterwards, David reproached himself for having cut off the border of Saul’s cloak. <sup>6</sup> He said to his men, “Yahweh preserve me from doing such a thing to my lord, Yahweh’s anointed, and raising my hand against him; for, he is the anointed of Yahweh.” <sup>7</sup> David gave his men strict instructions,

### 1 SAMUEL 24

- <sup>1</sup> This verse is 2 in the *NJB*; all other verses in this chapter are therein incremented; the numbers here follow those of the *MT* & *NRSV*.
- <sup>2</sup> ‘Rocks of the Wild Goats’ is most descriptive of the character of the terrain.
- <sup>3</sup> The ‘sheepfolds’ were dry stone enclosures to house the flocks at night. ‘To cover his feet’ was the common euphemism for ‘to relieve himself’.
- <sup>4</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.
- <sup>5</sup> David feels remorse (see 2S 24:10), since the garment is, as it were, the man himself (see 18:4), and to touch it is to lay hands on the person.
- <sup>6</sup> The *NJB*, following the *LXX*, omits, ‘Yahweh’s anointed’ (probably a gloss).
- <sup>7</sup> In place of ‘went on his way’, here following the *NJB* & *NRSV*, *NETB* has ‘started down the road’.

נִתְּנָם לְקוֹם אֶל־שָׂאוֹל וְשָׂאוֹל קָם מִהַמְעָרָה וַיֵּלֶךְ  
 בְּדַרְךְ: {ס} וַיִּקָּם דָּוִד אַחֲרֵי־כֵן וַיֵּצֵא מִן הַמְעָרָה  
 [מִהַמְעָרָה] וַיִּקְרָא אַחֲרֵי־שָׂאוֹל לֵאמֹר אֲדֹנָי  
 הַמֶּלֶךְ וַיִּבֹט שָׂאוֹל אַחֲרָיו וַיִּקַּד דָּוִד אַפָּיִם אֶרְצָה  
 וַיִּשְׁתַּחוּ: {ס} וַיֹּאמֶר דָּוִד לְשָׂאוֹל לְמָה תִּשְׁמַע  
 אֶת־דְּבָרֵי אָדָם לֵאמֹר הֲנֵה דָוִד מִבְּקִשׁ רַעְתָּךְ:  
 ' הֲנֵה הַיּוֹם הַזֶּה רָאוּ עֵינֶיךָ אֶת אֲשֶׁר־נִתְּנָךְ יְהוָה |  
 הַיּוֹם | בְּיָדִי בַמְעָרָה וְאָמַר לְהִרְגֶךָ וַתַּחֲסַם עָלַיךָ  
 וְאָמַר לֹא־אֶשְׁלַח יָדִי בְּאֲדֹנָי כִּי־מְשִׁיחַ יְהוָה הוּא:  
 " וְאָבִי רָאָה גַם רָאָה אֶת־כַּנְּף מְעִילֶךָ בְּיָדִי כִּי  
 בְּכַרְתִּי אֶת־כַּנְּף מְעִילֶךָ וְלֹא הִרְגַתִּיךָ דַּע וּרְאָה כִּי  
 אֵין בְּיָדִי רָעָה וּפָשַׁע וְלֹא־חָטָאתִי לָךְ וְאַתָּה צִדְדָה  
 אֶת־נַפְשִׁי לְקַחְתָּהּ: יב יִשְׁפֹט יְהוָה בֵּינִי וּבֵינֶךָ  
 וְנִקְמְנִי יְהוָה מִמֶּךָ וַיְדִי לֹא תִהְיֶה־בְּךָ: יג כַּאֲשֶׁר  
 יֹאמַר מִשְׁלֵל הַקְּדָמְנִי מִרְשָׁעִים יֵצֵא רָשָׁע וַיְדִי לֹא  
 תִהְיֶה־בְּךָ: יד אַחֲרֵי מִי יֵצֵא מֶלֶךְ יִשְׂרָאֵל אַחֲרֵי מִי  
 אֲתָה רֹדֵף אַחֲרֵי כָּלֵב מִת אַחֲרֵי פָרַעַשׁ אֶחָד:

forbidding them to attack Saul. Saul then left the cave and went on his way. <sup>8</sup> After this, David also rose up and went out of the cave and shouted after Saul, saying, “My lord the king!” And, when Saul looked behind him, David bowed with his face to the ground and prostrated himself. <sup>9</sup> David said to Saul, “Why do you listen to those who say, “David means harm to you”?” <sup>10</sup> Why, your eyes have seen today how Yahweh put you into my power in the cave; some urged me to kill you, but I spared you. I said, “I will not raise my hand against my lord, for he is the anointed of Yahweh.” <sup>11</sup> See my father, the border of your cloak in my hand. Since I cut off the border of your cloak, yet did not kill you, you may know for sure there is no wrong or treason in my mind. I have not offended against you, yet you hunt me down to take my life. <sup>12</sup> May Yahweh judge between me and you; may Yahweh avenge me on you; but my hand will not be against you. <sup>13</sup> As the old proverb says: “Wickedness goes out from the wicked,” but my hand will not be laid on you. <sup>14</sup> Who has the king of Israel set out after? Whom do you pursue? A dead dog? A single flea? <sup>15</sup> May Yahweh, therefore, be the judge and decide

<sup>8</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>9</sup> *NETB* opens David’s question, here following the *NJB* & *NRSV*, with, “Why do you pay attention when men say?”

<sup>10</sup> The *NJB*, following the *LXX*, has ‘[and] I refused to kill you’ (καὶ οὐκ ἠβουλήθημεν ἀποκτεῖναί σε) in place of ‘some urged me to kill you’.

<sup>11</sup> In place of ‘no wrong or treason’, here following the *NRSV*, the *NJB* has ‘neither malice nor treason’.

<sup>12</sup> The *NJB* has ‘never’ in place of ‘not’, here following the *NRSV* & *NETB*.

<sup>13</sup> This verse is parenthesised in the *NJB*; a footnote describes it as a proverb inserted by a glossator – contact with the wicked brings misfortune.

<sup>14</sup> Dogs were held in low esteem in those days; a ‘dead dog’ would be less than nothing (2S 9:8, 16:9).

<sup>15</sup> The *NJB* ends this verse with, “...may he take up my cause and defend it, and give judgement for me, and free me from your power.”

טו וְהִיָּה יְהוָה לְדִין וְשֹׁפֵט בֵּינִי וּבֵינְךָ וַיֵּרָא וַיִּרְבֵּב  
אֶת־רִיבִי וַיִּשְׁפֹּטֵנִי מִיַּדְּךָ: {פ}

טז וַיְהִי כְּכֹלֹת דָּוִד לְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה  
אֶל־שָׁאוּל וַיֹּאמֶר שָׁאוּל הַקִּלְךָ זֶה בְּנִי דָוִד וַיֵּשֶׂא  
שָׁאוּל קְלוֹ וַיִּבֶד: יז וַיֹּאמֶר אֶל־דָּוִד צְדִיק אַתָּה  
מִמֶּנִּי כִּי אַתָּה גָּמַלְתָּנִי הַטּוֹבָה וְאֲנִי גָּמַלְתִּיךָ  
הָרָעָה: יח וְאֵת וְאֵתָה הִגַּדְתָּ הַיּוֹם אֵת אֲשֶׁר־  
עָשִׂיתָה אֵתִי טוֹבָה אֵת אֲשֶׁר סָגַרְנִי יְהוָה בְּיַדְּךָ  
וְלֹא הִרְגַתָּנִי: יט וְכִי־יִמְצָא אִישׁ אֶת־אִיְבוֹ וְשִׁלְחוּ  
בְּדַרְךָ טוֹבָה וַיְהוֹה יִשְׁלַמְךָ טוֹבָה תַּחַת הַיּוֹם הַזֶּה  
אֲשֶׁר עָשִׂיתָה לִּי: כ וְעַתָּה הִנֵּה יָדַעְתִּי כִּי מֶלֶךְ  
תִּמְלֹךְ וְקָמָה בְּיַדְּךָ מַמְלַכַת יִשְׂרָאֵל: כא וְעַתָּה  
הִשְׁבַּעָה לִּי בַיהוָה אִם־תַּכְרִית אֶת־זֶרְעִי אַחֲרַי  
וְאִם־תִּשְׁמַד אֶת־שְׁמִי מִבֵּית אָבִי: כב וַיִּשְׁבַּע דָּוִד  
לְשָׁאוּל וַיֵּלֶךְ שָׁאוּל אֶל־בֵּיתוֹ וְדָוִד וְאֲנָשָׁיו עָלוּ עַל־  
הַמְּצוּדָה: {ס}

between me and you; may he see to it and plead my cause and vindicate me against you.”

<sup>16</sup> And it came to pass, when David had finished saying these words to Saul, Saul said, “Is that your voice, my son David?” Saul lifted up his voice and wept. <sup>17</sup> “You are more righteous than I,” he said to David, “for you have repaid me with good while I have repaid you with evil.

<sup>18</sup> Today you have explained how you have dealt well with me, since Yahweh had put me into your power yet you did not kill me. <sup>19</sup> For, who has ever found an enemy, and sent the enemy safely away? May Yahweh reward you well for the goodness you have shown to me today!

<sup>20</sup> Now I know you will surely be king, and that the sovereignty in Israel will be established in your hands. <sup>21</sup> Now swear to me by Yahweh, therefore, that you will not cut off my descendants after me, nor blot out my name from my family.” <sup>22</sup> This David swore on oath to Saul and Saul went home, while David and his men went with him back to the stronghold.

<sup>16</sup> In place of ‘lifted his voice and wept’, here following the MT & NRSV, the NJB has ‘wept aloud’.

<sup>17</sup> In place of ‘righteous’, here following the NRSV, NETB has ‘innocent’ and the NJB has ‘upright (man)’.

<sup>18</sup> The Kethib opens this verse with וְאֵת in place of וְאֵתָה, here following the Qere.

<sup>19</sup> For 1<sup>st</sup> sentence, here following the NRSV, the NJB reads, “When a man comes on his enemy, does he let him go unmolested?”

<sup>20</sup> Vv. 21–23a, foretelling David’s sovereignty, are an addition similar to those of 20:12–17, 41–42 and 23:15–18.

<sup>21</sup> The NJB lacks ‘therefore’, here following the NRSV.

<sup>22</sup> The NJB & NRSV lack ‘on oath’, here following NETB.

## שמואל א פרק כה

## 1 SAMUEL 25

- א וימת שמואל ויקבצו כל־ישראל ויספדו־לו ויקברו בביתו ברמה ויקם דוד וירד אל־מדבר פארן: {פ}
- ב ואיש במעון ומעשהו בכרמל והאיש גדול מאד ולו צאן שלשת־אלפים ואלף עזים והי בגזז את־צאנו בכרמל: ג ושם האיש נבל ושם אשתו אבגיל והאשה טובת־שכל ויפת תאר והאיש קשה ורע מעללים והוא כלבו כלבי:
- ד וישמע דוד במדבר כי־גזז נבל את־צאנו: ה וישלח דוד עשרה נערים ויאמר דוד לנערים עלו כרמלה ובאתם אל־נבל ושאלתם־לו בשמי
- 1 Samuel died and the whole of Israel assembled to mourn him. They buried him at his home in Ramah. David then set off and went down to the desert of Paran.
- 2 There was a man in Maon whose business was at Carmel, a rich man who had three thousand sheep and a thousand goats. He was shearing his sheep at Carmel. <sup>3</sup> The man's name was Nabal and his wife's Abigail. She was a woman of intelligence and beauty, but the man was brutish and ill mannered. He was a Calebite.
- 4 When David learned in the desert that Nabal was at his sheep shearing, <sup>5</sup> he sent ten young men, saying to them, "Go up to Carmel, visit Nabal and greet him in my name. <sup>6</sup> This is what you are to say to my brother:

### 1 SAMUEL 25

- <sup>1</sup> The first part of this verse is probably the notation of an editor, repeated in 28:3; the brevity of the obituary is surprising. The *NJB*, following the *LXX* (*Maon*), has 'Maon' in place of 'Paran'; here, we follow the *MT* (פארן) and *NRSV*. However, Paran is so far to the south that it could hardly have had any connexion with the movements of David at this time, and cf. v. 2.
- <sup>2</sup> This 'Carmel' lay between Ziph and Maon; it must not be confused with the famous Mount Carmel to the north, near the seacoast.
- <sup>3</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.
- <sup>4</sup> The 'sheep shearing' is a festival (2S 13:23ff), on which the rich sheep-owner should display his generosity.
- <sup>5</sup> In place of 'young men', here following the *NRSV*, the *NJB* has 'soldiers' and *NETB* has 'servants'.
- <sup>6</sup> The *NRSV* opens the verse with 'Thus you shall salute him'. The text is difficult here: the *MT* and most early versions support the reading לְחַי ('to life', or 'to the one who lives') and older English versions (*KJV*, *ASV* & *NKJV*) took the expression to mean 'to him who lives (in prosperity)', but this translation requires reading a good deal into the words. While the expression could have the sense of 'long life to you' (*NIV* & *NJPS*) or perhaps 'good luck to you', this seems somewhat redundant in light of the salutation that follows in the context. The *Vg* has *fratribus meis* ('to my brothers'), which suggests that Jerome understood the Hebrew word to have an א that is absent in the *MT* (i.e., לְאָחַי); but Jerome's plural remains a problem since, in context, David is addressing a single individual (Nabal) and not a group. However, it is likely that the *Vg* reflects

לְשָׁלוֹם: <sup>ו</sup> וְאָמַרְתֶּם כֹּה לְחַי וְאֵתָה שְׁלוֹם וּבֵיתָךְ  
שְׁלוֹם וְכֹל אֲשֶׁר-לְךָ שְׁלוֹם: <sup>ז</sup> וְעַתָּה שָׁמַעְתִּי כִּי  
גִזְזִים לְךָ עֵתָה הָרְעִים אֲשֶׁר-לְךָ הָיוּ עִמָּנוּ לֹא  
הִכְלַמְנוּם וְלֹא-נִפְקַד לָהֶם מְאוּמָה כָּל-יְמֵי הַיּוֹתֵם  
בְּכַרְמֶל: <sup>ח</sup> שֶׁאֵל אֶת-נַעֲרֶיךָ וַיִּגִּידוּ לְךָ וַיִּמְצְאוּ  
הַנְּעָרִים חֵן בְּעֵינֶיךָ כִּי-עַל-יָזִים טוֹב בָּנוּ תִּנְהַנֵּא  
אֵת אֲשֶׁר תִּמְצָא יָדְךָ לְעַבְדֶּיךָ וּלְבָנְךָ לְדָוִד:

<sup>ט</sup> וַיִּבְאוּ נַעֲרֵי דָוִד וַיְדַבְּרוּ אֶל-נָבַל כְּכֹל-הַדְּבָרִים  
הָאֵלֶּה בְּשֵׁם דָּוִד וַיִּנּוּחוּ: <sup>י</sup> וַיַּעַן נָבַל אֶת-עַבְדֵי דָוִד  
וַיֹּאמֶר מִי דָוִד וּמִי בְנֵי-יִשְׂרָאֵל הַיּוֹם רַבּוּ עַבְדִּים  
הַמֵּתְפָרְצִים אִישׁ מִפְּנֵי אֲדֹנָיו: <sup>יא</sup> וְלִקְחָתִי אֶת-  
לֶחְמִי וְאֶת-מִימִי וְאֵת טִבְחָתִי אֲשֶׁר טִבַּחְתִּי לְגִזְזֵי  
וְנָתַתִּי לְאֲנָשִׁים אֲשֶׁר לֹא יָדַעְתִּי אִי מִזֶּה הֵמָּה:  
<sup>יב</sup> וַיִּהְפְּכוּ נַעֲרֵי-דָוִד לְדַרְכָּם וַיָּשִׁבוּ וַיָּבֹאוּ וַיִּגְדּוּ לוֹ  
כְּכֹל הַדְּבָרִים הָאֵלֶּה: <sup>יג</sup> וַיֹּאמֶר דָּוִד לְאֲנָשָׁיו חַגְרוּ  
אִישׁ אֶת-חַרְבּוֹ וַיַּחְגְּרוּ אִישׁ אֶת-חַרְבּוֹ וַיַּחְגֵּר גַּם-

“Peace be to you, peace be to your House, and peace be to all that is yours! <sup>7</sup> I hear that you have the shearers; now your shepherds were with us and we did them no harm, nor did they find anything missing all the time they were at Carmel. <sup>8</sup> Ask your soldiers and they will tell you. Therefore, let these soldiers win your favour, for we have come on a day of feasting. Whatever you have to hand, please give to your servants and to David your son.”

<sup>9</sup> When David’s servants came, they said all this to Nabal in David’s name, and waited. <sup>10</sup> Then Nabal answered David’s servants, “Who is David? Who is the son of Jesse? There are many servants nowadays breaking away from their masters. <sup>11</sup> Am I to take my bread and my water and the meat I have slaughtered for my shearers and give it to men who come from I do not know where?” <sup>12</sup> David’s servants turned away and went back the way they had come, and they told all this to him. <sup>13</sup> Then David said to his men, “Every man buckle on his sword!” Every one of them buckled on his sword, and David buckled on his too;

a consonantal text that is to be preferred here, especially if the word were to be pointed as a singular rather than a plural. While it is impossible to be certain about this reading, the present translation (as *NJB* & *NETB*) essentially follows the *Vg* in reading ‘my brother’.

<sup>7</sup> In place of ‘did them no harm’, here following the *NRSV*, the *NJB* has ‘did not molest them’.

<sup>8</sup> The translation ‘we have come’ follows many medieval *Hebrew MSS* in reading **בָּאוּ** rather than the *MT*’s **בָּנוּ** (‘we have built’).

<sup>9</sup> The *NJB* has ‘soldiers’ in place of ‘servants’ (here following *NETB*) and the *NRSV* has ‘young men’.

<sup>10</sup> The *NJB* has ‘who run away’ in place of ‘breaking away’, here following the *NRSV* & *NETB*.

<sup>11</sup> The *NJB*, following the *LXX* (*οἶνόν*), has ‘wine’ in place of ‘water’, here following the *MT* & *NRSV* (compare vv. 18 and 36).

<sup>12</sup> In place of ‘him’ at the end of the verse, here following the *MT* & *NRSV*, the *NJB* & *NETB* have ‘David’.

<sup>13</sup> The *NRSV* has ‘strap’ and ‘strapped’ in place of ‘buckle’ and ‘buckled’, here following the *NJB*.

דָּוִד אֶת־חֲרָבוֹ וַיַּעֲלוּ אַחֲרָי דָּוִד כְּאַרְבַּע מֵאוֹת  
 אִישׁ וּמֵאֲתָיִם יָשְׁבוּ עַל־הַכֶּלִּים:  
 י' וְלֹא־בִיגִיל אִשֶׁת נָבָל הִגִּיד נְעֵר־אֶחָד מֵהַנְּעָרִים  
 לְאֹמֶר הִנֵּה שָׁלַח דָּוִד מִלְּאֲכִים מִהַמְדָּבָר לְבָרֶךְ  
 אֶת־אֲדֹנָינוּ וַיַּעַט בָּהֶם: ט' וְהָאֲנָשִׁים טָבִים לָנוּ  
 מְאֹד וְלֹא הִכְלַמְנוּ וְלֹא־פָקְדְנוּ מֵאוֹמָה כָּל־יְמֵי  
 הַתְּהַלְכָנוּ אִתָּם בַּהֲיֹתָנוּ בַשָּׂדֶה: ט"ו חוֹמָה הִי  
 עָלֵינוּ גַם־לַיְלָה גַם־יוֹמָם כָּל־יְמֵי הַיּוֹתָנוּ עִמָּם  
 רָעִים הַצָּאן: י" וְעַתָּה דַּעִי וְרֹאִי מַה־תַּעֲשִׂי כִּי־  
 כָלְתָה הָרְעָה אֶל־אֲדֹנָינוּ וְעַל כָּל־בֵּיתוֹ וְהוּא בֶן־  
 בְּלִיעַל מִדְּבַר אֱלֹיו: י"ח וְתַמְהַר אַבּוּגִיל אֲבִיגַיִל  
 וַתִּקַּח מֵאֲתָיִם לֶחֶם וּשְׁנַיִם גְּבִל־יִזִּין וְחֲמֵשׁ צֹאן  
 עֲשׂוֹת עֲשׂוּיֹת וְחֲמֵשׁ סְאִים קְלִי וּמֵאָה צִמְקִים  
 וּמֵאֲתָיִם דְּבָלִים וַתִּשֶׂם עַל־הַחֲמָרִים: ט"ז וַתֹּאמֶר  
 לְנַעֲרֶיהָ עֲבְרוּ לִפְנֵי הַנָּגִי אַחֲרֵיכֶם בָּאָה וְלֹאִישָׁה  
 נָבָל לֹא הִגִּידָה: כ' וְהִיא הָיָא רַכְבַּת עַל־הַחֲמֹר  
 וַיְרִדָת בְּסֶתֶר הַהָר וְהִנֵּה דָוִד וְאֲנָשָׁיו יֹרְדִים

about four hundred men followed David while two hundred remained with the baggage.

<sup>14</sup> Now one of the servants told Abigail, Nabal's wife, saying, "David sent messengers out from the desert to greet our master, but he flared out at them. <sup>15</sup> Yet the men were very good to us; they did not harm us and we did not find anything missing all the time we were out in the fields while we were in their neighbourhood. <sup>16</sup> They were a protection to us both by night and by day, all the time we were in their neighbourhood minding the sheep. <sup>17</sup> Now bear this in mind and see what you can do, for the ruin of our master and of his whole house is planned, and he is so ill-tempered no one can speak to him." <sup>18</sup> Abigail hastily took two hundred loaves, two skins of wine, five sheep ready prepared, five seahim of roasted grain, a hundred bunches of raisins and two hundred cakes of figs and loaded them on donkeys. <sup>19</sup> She said to her servants, "Go on ahead of me, I will follow you," but she did not tell her husband. <sup>20</sup> As she was riding her donkey down under cover of the mountain, David and his men happened to be coming down in her

<sup>14</sup> The literal translation of 'greet' is 'bless'.

<sup>15</sup> In place of 'they did not harm us', the NJB has 'they did not molest us', the NRSV has 'we suffered no harm' and NETB has 'they did not insult us'.

<sup>16</sup> David and his men were outlaws but of the 'Robin Hood' type, even acting as a police force at times (compare v. 21). In place of 'protection', here following the NJB, the NRSV has 'wall' and NETB has 'protective wall'.

<sup>17</sup> The literal translation of 'he is so ill-tempered' is 'he is a son of worthlessness'.

<sup>18</sup> The Kethib/Qere differences here would benefit from explanations. 1 seah is about 7 litres.

<sup>19</sup> A more literal translation of 'follow' (here following the NJB) is 'come after' (as NRSV & NETB).

<sup>20</sup> In place of 'under cover', here following the NRSV & NETB, the NJB has 'behind a spur'.

לְקָרְאתָהּ וַתִּפְגַּשׁ אֹתָם: כֹּא וְדוֹד אָמַר אֵךְ לְשֹׁקֵר  
 שְׁמֵרְתִּי אֶת־כָּל־אֲשֶׁר לְזֶה בַּמִּדְבָּר וְלֹא־נִפְקַד  
 מִכָּל־אֲשֶׁר־לוֹ מֵאוֹמָה וַיֵּשְׁב־לִי רָעָה תַּחַת טוֹבָה:  
 כִּי כֹה־יַעֲשֶׂה אֱלֹהִים לְאִיבֵי דָוִד וְכֹה יִסִּיף אִם־  
 אֲשֶׁאִיר מִכָּל־אֲשֶׁר־לוֹ עַד־הַבֶּקֶר מִשְׁתִּין בְּקִיר:  
 כִּי וַתֵּרָא אַבִּיגַיִל אֶת־דָּוִד וַתִּמְהָר וַתִּרְדּ מֵעַל  
 הַחֲמֹר וַתִּפֹּל לְאַפֵּי דָוִד עַל־פְּנֵיהָ וַתִּשְׁתַּחוּ אַרְצָ:  
 כִּי וַתִּפֹּל עַל־רַגְלָיו וַתֹּאמֶר בִּי־אֲנִי אֲדֹנָי הָעוֹן  
 וַתְּדַבֵּר־נָא אֲמַתְךָ בְּאָזְנֶיךָ וּשְׁמַע אֶת דְּבָרֵי  
 אֲמַתְךָ: כִּי אֶל־נָא יֵשִׁים אֲדֹנָי אֶת־לְבוֹ אֶל־אִישׁ  
 הַבְּלִיעַל הַזֶּה עַל־נַבָּל כִּי כִשְׁמוֹ כִּן־הוּא נַבָּל שְׁמוֹ  
 וְנַבְלָה עִמּוֹ וְאֲנִי אֲמַתְךָ לֹא רָאִיתִי אֶת־נַעֲרֵי אֲדֹנָי  
 אֲשֶׁר שָׁלַחְתָּ: כִּי וְעַתָּה אֲדֹנָי חִי־יְהוָה וְחִי־נַפְשֶׁךָ  
 אֲשֶׁר מִנַּעַךְ יְהוָה מִבּוֹא בְדַמַּיִם וְהוֹשַׁע יָדְךָ לְךָ  
 וְעַתָּה יְהִיו כְּנַבָּל אִיבֶיךָ וְהַמְּבַקְשִׁים אֶל־אֲדֹנָי  
 רָעָה: כִּי וְעַתָּה הַבְּרָכָה הַזֹּאת אֲשֶׁר־הֵבִיא

direction; and she met them. <sup>21</sup> Now David had decided, "It was a waste of time guarding all this man's property in the desert. Nothing was missing of all he had, and yet he returned evil for good. <sup>22</sup> May God do this to David and more if by morning I leave one who pisses on a wall alive of all those who belong to him!" <sup>23</sup> When Abigail saw David, she quickly dismounted from the Donkey and, falling on her face before David, bowed down to the ground. <sup>24</sup> She fell at his feet and said, "Let me take the blame, my lord. Let your servant speak in your ear; listen to the words of your servant. <sup>25</sup> Pay no attention to this ill-tempered man Nabal for his nature is like his name; 'Fool' is his name and brutish his character; but I your servant did not see the soldiers my lord had sent. <sup>26</sup> Now, my lord, as Yahweh lives and as your soul lives, by Yahweh who kept you from the crime of bloodshed and from taking vengeance with your own hand, may your enemies, and all those who plan evil against my lord, become like Nabal. <sup>27</sup> As for the present your servant brings my lord, I should like this to be given to those in your service. <sup>28</sup> I

<sup>21</sup> The literal translation of 'decided' (here following the NJB) is 'said'.

<sup>22</sup> The text here follows the LXX; the MT has 'David's enemies' in place of 'David'.

<sup>23</sup> The NJB opens with 'as soon as' in place of 'when', here following the NRSV & NETB.

<sup>24</sup> The NRSV opens Abigail's plea, here following the NJB, with, "Upon me alone, my lord, be the guilt."

<sup>25</sup> The NJB translates 'Nabal' as 'Brute' rather than 'Fool', here following the NRSV & NETB; in Hebrew, the name indicates the fool whose conduct displeases both God and people, at once stupid, godless, and malicious.

<sup>26</sup> The common oath, "as Yahweh lives and as your soul lives," may be translated more simply: "by the life of Yahweh and by your own life."

<sup>27</sup> The literal translation of 'present' is 'blessing'.

<sup>28</sup> The NJB ends this verse, here following the NRSV, with, "and in all your life there is no wickedness to be found in you."

שִׁפְחַתְּךָ לְאֲדֹנָי וּנְתַנָּה לְנַעֲרִים הַמִּתְהַלְכִים בְּרִגְלֵי  
 אֲדֹנָי: כֹּחַ שָׂא נָא לְפִשֶׁע אֲמַתְּךָ כִּי עָשָׂה־יַעֲשֶׂה  
 יְהוָה לְאֲדֹנָי בֵּית נְאֻמָּן כִּי־מִלְחָמוֹת יְהוָה אֲדֹנָי  
 נִלְחָם וְרַעַה לֹא־תִמָּצֵא בְּךָ מִיָּמֶיךָ: כֹּס וַיִּקַּם אָדָם  
 לְרַדְפֶּךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהִיתָה נַפֶּשׁ אֲדֹנָי  
 צְרוּרָה | בְּצִרוֹר הַחַיִּים אֶת יְהוָה אֱלֹהֶיךָ וְאֵת נַפְשֶׁ  
 אֲבִיֶּךָ יִקְלַעְנָה בַתּוֹךְ כַּף הַקַּלֶּעַ: ל וְהָיָה כִּי־יַעֲשֶׂה  
 יְהוָה לְאֲדֹנָי כְּכֹל אֲשֶׁר־דִּבֶּר אֶת־הַטּוֹבָה עֲלֶיךָ  
 וְצוּךָ לְנָגִיד עַל־יִשְׂרָאֵל: לֹא וְלֹא תִהְיֶה זֹאת וְלֹךְ  
 לְפּוֹקָה וּלְמַכְשׁוֹל לֵב לְאֲדֹנָי וּלְשִׁפְךָ־דָם חַנּוּם  
 וְלִהְיוֹשִׁיעַ אֲדֹנָי לּוֹ וְהִיטֵב יְהוָה לְאֲדֹנָי וּזְכַרְתָּ אֶת־  
 אֲמַתְּךָ: {ס}

לֵב וַיֹּאמֶר דָּוִד לְאַבִּיגַיִל בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
 אֲשֶׁר שְׁלַחְתָּךְ הַיּוֹם הַזֶּה לְקַרְאֹתִי: לֵב וּבְרוּךְ טַעֲמֶךָ  
 וּבְרוּכָה אַתְּ אֲשֶׁר כָּלַתְנִי הַיּוֹם הַזֶּה מִבּוֹא בְדַמַּיִם  
 וְהִשַׁע יָדַי לִי: לֵד וְאוֹלָם חִי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
 אֲשֶׁר מִנְעָנִי מִהַרְע אֶתְךָ כִּין לְוֹלֵי מִהֲרַת וּתְבִאֲתִי  
 וּתְבִאֲתָ לְקַרְאֹתִי כִּי אִם־נֹתֵר לְנַבָּל עַד־אֲוֹר

ask you, please, to forgive your servant’s fault, for then Yahweh will grant my lord a lasting dynasty, for my lord is fighting the battles of Yahweh; and in all your life no evil shall be found in you. <sup>29</sup> Should men set out to hunt you down and try to take your life, my lord’s life shall be bound close in the wallet of life with Yahweh your God, while as for the lives of your enemies he will fling them away, as from a sling. <sup>30</sup> When Yahweh has done for my lord according to all the good he has promised you, when he has made you prince over Israel, <sup>31</sup> my lord shall have no reason to grieve, or feel remorse, for having shed blood needlessly and avenged yourself with your own hand. And when Yahweh has shown his goodness to my lord, then remember your servant.”

<sup>32</sup> Then David said to Abigail, “Blessed be Yahweh, the God of Israel, who sent you to meet me today! <sup>33</sup> Blessed be your good sense and blessed be you yourself for restraining me today from the crime of bloodshed and from avenging myself with my own hand! <sup>34</sup> For, as surely as Yahweh the God of Israel lives, he who kept me from harming you, had you not hurried out to meet me, I swear that Nabal would not

<sup>29</sup> The NRSV uses ‘bundle of the living’ in place of ‘wallet of life’; God takes care of his friends’ lives as human beings would of a treasure.

<sup>30</sup> The writer anticipates the future events by crediting Abigail with knowing that David was going to be king of Israel.

<sup>31</sup> Literally translated, this verse opens, “And this will not be for you for staggering and for stumbling of the heart of my lord.”

<sup>32</sup> NETB has ‘praised’ in place of ‘blessed’, here following the NJB & NRSV.

<sup>33</sup> In place of ‘good sense’, here following the NRSV, the NJB has ‘wisdom’ and NETB has ‘good judgment’.

<sup>34</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

הַבֶּקֶר מִשְׁתִּין בְּקִיר: לִי וַיִּקַּח דָּוִד מִיָּדָה אֶת אֲשֶׁר-  
הִבִּיֵּאָה לוֹ וְלָהּ אָמַר עָלַי לְשָׁלוֹם לְבֵיתְךָ רְאֵי  
שָׁמַעְתִּי בְּקוֹלְךָ וְאִשָּׂא פָנַי: לוֹ וַתָּבֵא אַבְיָגַי לְאֵל-  
נָבָל וְהִנֵּה-לוֹ מִשְׁתֵּה בְּבֵיתוֹ כַּמִּשְׁתֵּה הַמֶּלֶךְ וְלִב  
נָבָל טוֹב עָלָיו וְהוּא שָׁכַר עַד-מָאֵד וְלֹא-הִגִּידָהּ לוֹ  
דְּבַר קֶטֶן וְגָדוֹל עַד-אֹזֶר הַבֶּקֶר: לִי וַיְהִי בַבֶּקֶר  
בַּצָּאת הַיַּיִן מִנָּבָל וַתִּגְדֹּל-לוֹ אִשְׁתּוֹ אֶת-הַדְּבָרִים  
הָאֵלֶּה וַיָּמָת לְבוֹ בְּקִרְבּוֹ וְהוּא הָיָה לְאַבְנִי: לִי וַיְהִי  
כַּעֲשָׂרַת הַיָּמִים וַיִּגַּף יְהוָה אֶת-נָבָל וַיָּמָת:  
לִי וַיִּשְׁמַע דָּוִד כִּי מָת נָבָל וַיֹּאמֶר בְּרוּךְ יְהוָה אֲשֶׁר  
רָב אֶת-רִיב חַרְפְּתֵי מִיַּד נָבָל וְאֶת-עַבְדּוֹ חֲשָׂדָי  
מָרְעָה וְאֵת רַעַת נָבָל הִשִּׁיב יְהוָה בְּרֹאשׁוֹ וַיִּשְׁלַח  
דָּוִד וַיְדַבֵּר בְּאַבְיָגַי לְקַחְתָּהּ לוֹ לְאִשָּׁה: מ וַיָּבֹאוּ  
עַבְדֵי דָוִד אֶל-אַבְיָגַי הַכַּרְמֶלָה וַיְדַבְּרוּ אֵלֶיהָ  
לֵאמֹר דָּוִד שְׁלַחְנוּ אֵלֶיךָ לְקַחְתָּךְ לוֹ לְאִשָּׁה:  
מא וַתָּקַם וַתִּשְׁתַּחוּ אַפָּיִם אֶרְצָה וַתֹּאמֶר הִנֵּה

have one who pisses on a wall left by the morning.”<sup>35</sup> David then accepted from her hand what she had brought him and said, “Go back to your house in peace; see, I have listened to you and have granted your request.”<sup>36</sup> Abigail returned to Nabal. He was holding a feast, like the feast of a king, in his house; Nabal’s heart was merry within him, for as he was very drunk; she told him nothing at all until it was daylight.<sup>37</sup> In the morning then, when the wine had gone out of Nabal, his wife told him all that had happened, and his heart died inside him and he became like a stone.<sup>38</sup> About ten days later Yahweh struck Nabal, and he died.<sup>39</sup> When David heard that Nabal was dead, he said, “Blessed be Yahweh who has avenged the insult I received at Nabal’s hands and has restrained his servant from doing evil; Yahweh has brought the wickedness of Nabal down on his own head.” Then David sent word to Abigail and asked her to become his wife.<sup>40</sup> When David’s servants came to Abigail at Carmel, they said, “David has sent us to you to take you to him as his wife.”<sup>41</sup> She rose and bowed down her face to the

<sup>35</sup> The literal translation of ‘granted your request’ is ‘lifted up your face’.

<sup>36</sup> In place of ‘Nabal’s heart was merry within him’, here following the NRSV, the NJB has ‘Nabal was in high spirits’; literally translated, the MT reads ‘the heart of Nabal was good upon him’.

<sup>37</sup> The symptoms described here could be those of a stroke or heart attack.

<sup>38</sup> In Biblical theology, life and death are in the hands of God.

<sup>39</sup> The literal translation of ‘who has avenged the insult I received at Nabal’s hands’ (here following the NJB) is ‘who has argued the case of my insult from the hand of Nabal’.

<sup>40</sup> NETB has ‘take you back’ in place of ‘take you to him’, here following the NJB & NRSV.

<sup>41</sup> Note the formal obsequiousness of Abigail’s words.

אִמְתָּךְ לְשַׁפְּחָה לְרַחֵץ רַגְלֵי עַבְדֵי אֲדֹנָי: מִבַּיִת וְתַמְהֵר  
וְתִקַּם אֲבִיגַיִל וְתִרְכַּב עַל־הַחֲמֹר וְחָמֵשׁ נַעֲרֹתֶיהָ  
הַהֹלְכוֹת לְרַגְלָהּ וְתִלְךְ אַחֲרַי מִלְּאָכֵי דָוִד וְתֵהִי־לִי  
לְאִשָּׁה: מִגַּן וְאֶת־אֲחִינוֹעַם לָקַח דָּוִד מִיִּזְרְעֵאל  
וְתֵהִי־יָגֵם־שְׂתִיָּהּ לִי לְנָשִׁים: {ס}

מִדָּ וְשָׂאוֹל נָתַן אֶת־מִיכָל בִּתּוֹ אִשָּׁת דָּוִד לְפַלְטֵי בֶן־  
לִישׁ אֲשֶׁר מִגַּלִּים:

ground. "Consider your servant a slave," she said, "to wash the feet of my lord's servants." <sup>42</sup> Quickly Abigail stood up again and mounted a donkey, with five of her maidservants attending her. She followed David's messengers and became his wife. <sup>43</sup> David had also married Ahinoam of Jezreel and he kept them both as wives.

<sup>44</sup> Saul had given Michal his daughter, the wife of David, to Palti son of Laish, from Gallim.

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<sup>42</sup> The literal translation of 'attending her' is 'going at her feet'.

<sup>43</sup> David lost one wife (cf. v. 44) and gained two more. By marrying Abigail, David consolidated his position with the powerful Calebite clan. 'Ahinoam' was also a woman of the southern area; compare Jos 15:56 for the location of this 'Jezreel' (not to be confused with the Plain of Esdraelon). These marriages were a great help to David politically.

<sup>44</sup> NETB places this entire verse in parentheses.

## שמואל א פרק כו

א וַיָּבֹאוּ הַזְּפִים אֶל־שָׁאוּל הַגִּבְעָתָה לֵאמֹר הֲלוֹא דָוִד מְסֻתָּר בְּגִבְעַת הַחֲכִילָה עַל פְּנֵי הַיְשִׁימֹן: ב וַיִּקָּם שָׁאוּל וַיֵּרֵד אֶל־מְדְבַר־זִיף וְאֶתּוֹ שְׁלֹשֶׁת־אַלְפִים אִישׁ בְּחֹרֵי יִשְׂרָאֵל לְבַקֵּשׁ אֶת־דָּוִד בְּמְדְבַר־זִיף: ג וַיַּחֵן שָׁאוּל בְּגִבְעַת הַחֲכִילָה אֲשֶׁר עַל־פְּנֵי הַיְשִׁימֹן עַל־הַדֶּרֶךְ וְדָוִד יָשָׁב בְּמְדְבַר וַיֵּרָא כִּי בָא שָׁאוּל אַחֲרָיו הַמְדְּבָרָה: ד וַיִּשְׁלַח דָּוִד מְרַגְלִים וַיֵּדַע כִּי־בָא שָׁאוּל אֶל־נָכוֹן: ה וַיִּקָּם דָּוִד וַיָּבֹא אֶל־הַמָּקוֹם אֲשֶׁר חָנָה־שָׁם שָׁאוּל וַיֵּרָא דָּוִד אֶת־הַמָּקוֹם אֲשֶׁר שָׁכַב־שָׁם שָׁאוּל וְאַבְנֵר בֶּן־נֵר שָׂר־צְבָאוֹ וְשָׁאוּל שָׁכַב בַּמַּעֲגָל וְהָעַם חָנִים סְבִיבָתּוֹ: ו וַיַּעַן דָּוִד וַיֹּאמְרוּ אֶל־אַחִימֶלֶךְ הַחֲתִי וְאֶל־אַבִּישַׁי בֶּן־צְרוּיָה אַחִי יוֹאֵב לֵאמֹר מִי־יֵרֵד אֵתִי אֶל־שָׁאוּל אֶל־הַמַּחֲנֶה וַיֹּאמֶר אַבִּישַׁי אָנֹכִי

## 1 SAMUEL 26

1 Now the men of Ziph came to Saul at Gibeah. "Is not David in hiding," they said, "on the Hill of Hachilah, opposite Jeshimon?" 2 Therefore, Saul rose and went down to the desert of Ziph, accompanied by three thousand chosen men from Israel, to search for David in the desert of Ziph. 3 Saul pitched camp on the Hill of Hachilah, which is opposite Jeshimon, by the roadside, but David was then living in the desert. When he learned that Saul was coming after him in the desert, 4 David sent out scouts and learned that Saul had indeed arrived. 5 Then David set off and came to the place where Saul had pitched camp; and David saw the place where Saul was lying, with Abner son of Ner, the commander. Saul was lying inside the camp with the troops bivouacking round him. 6 Speaking to Ahimelech the Hittite and Abishai son of Zeruah and brother of Joab, David said, "Who will come down with me into the camp of Saul?" Abishai answered, "I will go down with

### 1 SAMUEL 26

- <sup>1</sup> The NJB reads 'on the edge of the wasteland' in place of 'opposite Jeshimon', here following the NRSV (as also in v. 3); the literal translation is 'upon the face of Jeshimon'.
- <sup>2</sup> The NJB lacks 'chosen', here following the NRSV; NETB has 'select'.
- <sup>3</sup> In place of 'in the desert', the NJB has simply 'there'.
- <sup>4</sup> Literally translated, this verse reads, "And David sent scouts and he knew that Saul had certainly come."
- <sup>5</sup> The NJB has 'he saw' in place of 'David saw', here following the MT & NRSV.
- <sup>6</sup> 'Abner' (v. 5), 'Abishai' and 'Joab' were destined to play important roles in the story of David's reign in 2S. 'Ahimelech the Hittite' should not be confused with Ahimelech the priest in Ch. 21. Hittites had settled in the country in earlier times (Gn 23:7, Jos 1:4), coming from the north. The few who remained in the time of David joined with the Israelites, adopting Hebrew names (as Uriah the Hittite, 2S 11:3).

אָרַד עִמָּךְ: ז' וַיֵּבֵא דָוִד וְאַבִּישָׁי | אֶל־הָעֵם לַיְלָה  
וְהִנֵּה שָׁאוּל שֹׁכֵב יָשֵׁן בַּמַּעְגָּל וְחֲנִיתוֹ מְעוּכָה-  
בְּאַרְץ מְרֹאֲשֵׁתוֹ וְאַבְנֵר וְהָעָם שֹׁכְבִים  
סְבִיבָתוֹ: {ס}

ח' וַיֹּאמֶר אַבִּישָׁי אֶל־דָּוִד סַגֵּר אֱלֹהִים הַיּוֹם אֶת־  
אוֹיְבֶךָ בַּיָּדָךְ וְעַתָּה אֶפְנֶנּוּ נָא בַּחֲנִית וּבְאַרְץ פָּעַם  
אַחַת וְלֹא אֶשְׁנֶה לוֹ: ט' וַיֹּאמֶר דָּוִד אֶל־אַבִּישָׁי אֶל־  
תִּשְׁחִיתֵהוּ כִּי מִי שֶׁלַח יָדוֹ בַּמְשִׁיחַ יְהוָה  
וְנִקָּה: {פ}

י' וַיֹּאמֶר דָּוִד חִי־יְהוָה כִּי אִם־יְהוָה יִגְפְּנוּ אוֹיְוָמוֹ  
יָבוֹא וּמָת אוֹ בַּמִּלְחָמָה יֵרֵד וְנִסְפָּה: י"א חֲלִילָה לִי  
מִיְהוָה מִשְׁלַח יָדִי בַּמְשִׁיחַ יְהוָה וְעַתָּה קַח־נָא  
אֶת־הַחֲנִית אֲשֶׁר מְרֹאֲשֵׁתוֹ וְאֶת־צַפְחַת הַמַּיִם  
וְנִלְכֶה־לָּנוּ: י"ב וַיִּקַּח דָּוִד אֶת־הַחֲנִית וְאֶת־צַפְחַת  
הַמַּיִם מְרֹאֲשֵׁתֵי שָׁאוּל וַיִּלְכוּ לָהֶם וְאִין רָאָה וְאִין

you.” <sup>7</sup> So, in the dark, David and Abishai made their way towards the force, where they found Saul lying asleep inside the camp, his spear stuck in the ground beside his head, with Abner and the troops lying round him.

<sup>8</sup> Then Abishai said to David, “Today God has put your enemy in your power; so now let me pin him to the ground with the spear: just one stroke; I will not need to strike him twice.” <sup>9</sup> David answered Abishai, “Do not kill him, for who can lift his hand against Yahweh’s anointed and be without guilt?”

<sup>10</sup> David said, “As Yahweh lives, Yahweh himself will strike him down, whether his time to die comes, or he goes out to battle and perishes then.

<sup>11</sup> Yahweh forbid that I should raise my hand against Yahweh’s anointed! But now take the spear beside his head and the pitcher of water and let us go away.” <sup>12</sup> David took the spear and the pitcher of water from beside Saul’s head, and they made off. No one saw, no one

<sup>7</sup> In place of ‘camp’, here following the *NJB*, the *NRSV* has ‘encampment’ and *NETB* has ‘entrenchment’.

<sup>8</sup> Here, ‘the spear’ almost certainly refers to Saul’s own spear, which according to the previous verse was stuck into the ground beside him as he slept; this is reflected in a number of English versions: *NJB*, *TEV*, *CEV*, ‘his own spear’; *NLT*, ‘that spear’. However, the *NIV* & *NCV* have ‘my spear’, in which case Abishai refers to his own spear rather than Saul’s, but this is unlikely since **1** Abishai would probably not have carried a spear along since such a weapon would be unwieldy when sneaking into the enemy camp and **2** this would not explain the mention of Saul’s own spear stuck in the ground beside him in the previous verse.

<sup>9</sup> David here shows his respect for the sacred character of the king, ‘Yahweh’s anointed’.

<sup>10</sup> In place of ‘perishes’, here following the *NJB* (and *NRSV*), *NETB* has ‘is swept away’.

<sup>11</sup> Once again, David takes evidence that he has had the opportunity to kill Saul.

<sup>12</sup> *NETB* ends this verse, here following the *NJB* & *NRSV*, with, “for the LORD had caused a deep sleep to fall on them.”

יִזְדַּע וְאִין מְקִיץ כִּי כָלִם יִשְׁנִים כִּי תִרְדַּמַּת יְהוָה  
נִפְלָה עֲלֵיהֶם: <sup>13</sup> וַיַּעֲבֹר דָּוִד הָעֵבֶר וַיַּעֲמֵד עַל־  
רֹאש־הָהָר מְרֻחָק רַב הַמְּקוֹם בֵּינֵיהֶם: <sup>14</sup> וַיִּקְרָא  
דָּוִד אֶל־הָעָם וְאֶל־אַבְנֵר בֶּן־נֵר לֵאמֹר הֲלוֹא תַעֲנֶנּוּ  
אַבְנֵר וַיַּעַן אַבְנֵר וַיֹּאמֶר מִי אַתָּה קֹרֵאת אֶל־  
הַמֶּלֶךְ: {פ}

<sup>15</sup> וַיֹּאמֶר דָּוִד אֶל־אַבְנֵר הֲלוֹא־אִישׁ אַתָּה וּמִי  
כְמוֹךָ בְּיִשְׂרָאֵל וְלָמָּה לֹא שָׁמַרְתָּ אֶל־אֲדֹנָיִךָ הַמֶּלֶךְ  
כִּי־בָא אֶחָד הָעָם לְהַשְׁחִית אֶת־הַמֶּלֶךְ אֲדֹנָיִךְ:  
<sup>16</sup> לֹא־טוֹב הַדְּבָר הַזֶּה אֲשֶׁר עָשִׂיתָ חִי־יְהוָה כִּי  
בְּנִי־מֹת אַתָּם אֲשֶׁר לֹא־שָׁמַרְתֶּם עַל־אֲדֹנֵיכֶם עַל־  
מְשִׁיחַ יְהוָה וְעַתָּה רְאֵה אֵי־חֲנִית הַמֶּלֶךְ וְאֶת־  
צַפְחַת הַמַּיִם אֲשֶׁר מֵרָאשְׁתּוֹ: <sup>17</sup> וַיַּכֵּר שָׂאוֹל אֶת־  
קוֹל דָּוִד וַיֹּאמֶר הַקּוֹלֶךָ זֶה בְּנִי דָוִד וַיֹּאמֶר דָּוִד קוֹלִי  
אֲדֹנָי הַמֶּלֶךְ: <sup>18</sup> וַיֹּאמֶר לָמָּה זֶה אֲדֹנָי רִדְף אַחֲרַי  
עֲבָדוּ כִּי מָה עָשִׂיתִי וּמַה־בִּידֵי רָעָה: <sup>19</sup> וְעַתָּה  
יִשְׁמַע־נָא אֲדֹנָי הַמֶּלֶךְ אֶת דְּבָרֵי עֲבָדוֹ אִם־יְהוָה

knew, no one woke up; they were all asleep, for a deep sleep from Yahweh had fallen on them. <sup>13</sup> David crossed to the other side and halted on top of the mountain a long way off; there was a wide space between them. <sup>14</sup> David then called out to the troops and to Abner son of Ner, "Abner, will you not answer?" Abner replied, "Who is that calling the king?"

<sup>15</sup> David said to Abner, "Are you not a man? Who is your like in Israel? Why did you not guard your lord king then? Some man of the people came in to destroy your lord the king. <sup>16</sup> What you have done is not good. As Yahweh lives, you all deserve to die since you did not guard your lord, Yahweh's anointed. Look where the king's spear is now, and the pitcher of water that was beside his head." <sup>17</sup> Then Saul recognised David's voice and said, "Is that your voice, my son David?" David answered, "It is my voice, my lord king. <sup>18</sup> Why does my lord pursue his servant?" he said, "What have I done? What guilt is on my hands? <sup>19</sup> May my lord king now listen to the words of his servant: if Yahweh himself has incited you against me, let him smell an offering; but if men

<sup>13</sup> The opening means David crossed to the other side of the valley.

<sup>14</sup> The NJB, following the LXX, omits 'the king'. Even today, the Arabs in the wild country shout across great distances in this manner.

<sup>15</sup> In place of 'destroy', here following the NRSV, the NJB & NETB have 'kill'.

<sup>16</sup> The literal translation of 'you all deserve to die' is 'you are all sons of death'.

<sup>17</sup> NETB restructures the opening of this verse (here following the NJB), reading, "When Saul ... he said."

<sup>18</sup> For the final question, here following the NRSV, the NJB reads, "Of what evil am I guilty?"

<sup>19</sup> For 'smell', the NJB has 'take delight in'.

הַסִּיתָהּ בִּלְיַח מִנְהָה וְאִם בְּנֵי הָאָדָם אַרְוִרִים  
הֵם לִפְנֵי יְהוָה כִּי־גִרְשׁוּנֵי הַיּוֹם מִהִסְתַּפַּח בְּנַחֲלַת  
יְהוָה לֵאמֹר לַיהוָה עֲבַד אֱלֹהִים אֲחֵרִים: <sup>כ</sup> וְעַתָּה אֵל־  
יִפֹּל דָּמִי אֶרֶצָה מִנֶּגֶד פְּנֵי יְהוָה כִּי־יֵצֵא מִלְּךָ  
יִשְׂרָאֵל לִבְקֹשׁ אֶת־פְּרֻעַשׁ אֶחָד כַּאֲשֶׁר יִרְדֹּף  
הַקָּרָא בְּהָרִים: <sup>כא</sup> וַיֹּאמֶר שָׂאוּל חֲטָאתִי שׁוּב בְּנֵי־  
דָּוִד כִּי לֹא־אֶרְעֶ לְךָ עוֹד תַּחַת אֲשֶׁר יִקְרָה נַפְשִׁי  
בְּעֵינֶיךָ הַיּוֹם הַזֶּה הִנֵּה הַסִּבְלִיתִי וְאֲשַׁגָּה הַרְבֵּה  
מְאֹד: <sup>כב</sup> וַיַּעַן דָּוִד וַיֹּאמֶר הִנֵּה הַחֲנִית חֲנִית הַמֶּלֶךְ  
וַיַּעֲבֹר אֶחָד מִהַנְּעָרִים וַיִּקַּחֶהָ: <sup>כג</sup> וַיְהִי־הוּא יֹשִׁיב לְאִישׁ  
אֶת־צִדְקָתוֹ וְאֶת־אֲמֻנָתוֹ אֲשֶׁר נָתַן־ךָ יְהוָה הַיּוֹם  
בְּיָד וְלֹא אָבִיתִי לְשַׁלַּח יָדִי בְּמִשְׁיַח יְהוָה: <sup>כד</sup> וְהִנֵּה  
כַּאֲשֶׁר גָּדַלְתָּ נַפְשְׁךָ הַיּוֹם הַזֶּה בְּעֵינַי בֵּן תַּגְדֹּל  
נַפְשִׁי בְּעֵינַי יְהוָה וַיַּצֵּלְנִי מִכָּל־צָרָה: {פ}

<sup>כה</sup> וַיֹּאמֶר שָׂאוּל אֶל־דָּוִד בְּרוּךְ אַתָּה בְּנֵי דָוִד גַּם  
עָשָׂה תַעֲשֶׂה וְגַם יָכֹל תִּוְכַל וַיֵּלֶךְ דָּוִד לְדַרְכּוֹ  
וְשָׂאוּל שָׁב לְמִקְוָמוֹ: {פ}

have done it, may they be accursed before Yahweh, for now they have driven me out so that I have no share in the heritage of Yahweh. They have said, “Go and serve other gods.” <sup>20</sup> So now, therefore, do not let my blood fall to the ground out of the presence of Yahweh; for the king of Israel has gone out in quest of a single flea as a man hunts a partridge on the mountains.” <sup>21</sup> Saul replied, “I have sinned. Come back, my son David; I will never harm you again since you have shown such respect for my life today. Yes, my course has been folly and my error grave.” <sup>22</sup> David answered, “Here is the king’s spear. Let one of the soldiers come across and take it. <sup>23</sup> Yahweh repays everyone for his uprightness and loyalty. Today Yahweh put you in my power, but I would not raise my hand against Yahweh’s anointed. <sup>24</sup> Just as today your life counted for much in my sight, so shall my life count for much in the sight of Yahweh and he will deliver me from all distress.” <sup>25</sup> Then Saul said to David, “May you be blessed, my son David! You will do great things and will succeed.” Then David went on his way and Saul returned home.

<sup>20</sup> The NJB, following the LXX (τῆς ψυχῆς μου), has ‘my life’ in place of ‘a single flea’ (influenced by 24:15).

<sup>21</sup> In place of ‘you have shown respect for my life’, here following the NJB, the NRSV, has the more literal ‘my life was precious in your sight’.

<sup>22</sup> In place of חֲנִית, here following the Qere, the Kethib has החנית.

<sup>23</sup> In place of ‘his uprightness and loyalty’, here following the NJB, the NRSV has ‘his righteousness and his faithfulness’.

<sup>24</sup> The NRSV has ‘tribulation’ in place of ‘distress’, here following the NJB, and NETB has ‘danger’.

<sup>25</sup> The literal translation of Saul’s 2<sup>nd</sup> sentence is, “You will certainly do and also you will certainly be able;” the infinitive absolutes placed before the finite verbal forms lend emphasis to the statement.

## שמואל א פרק כז

א וַיֹּאמֶר דָּוִד אֶל-לְבָבוֹ עֲתָה אֶסְפָּה יוֹם-אֶחָד בְּיַד-  
שָׂאוּל אֵין-לִי טוֹב כִּי הַמְּלֵט אֶמְלֹט | אֶל-אַרְץ  
פְּלִשְׁתִּים וְנוֹאֵשׁ מִמֶּנִּי שָׂאוּל לְבַקְשָׁנִי עוֹד בְּכָל-  
גְּבוּל יִשְׂרָאֵל וְנִמְלֹטְתִי מִיָּדוֹ: ב וַיֵּקֶם דָּוִד וַיַּעֲבֹר  
הוּא וְשֵׁשׁ-מֵאוֹת אִישׁ אֲשֶׁר עִמּוֹ אֶל-אַכִישׁ בֶּן-  
מַעוּז מֶלֶךְ גֹּת: ג וַיָּשֶׁב דָּוִד עִם-אַכִישׁ בְּגֹת הוּא  
וְאֲנָשָׁיו אִישׁ וּבֵיתוֹ דָּוִד וְשְׁתֵּי נָשָׁיו אַחִינוֹעַם  
הַיִּזְרְעֵאלִית וְאַבִּיגַיִל אִשְׁת־נָבָל הַכַּרְמֶלִית: ד וַיִּגַּד  
לְשָׂאוּל כִּי-בָרַח דָּוִד גֹּת וְלֹא-יָסַף יוֹסֵף עוֹד  
לְבַקְשׁוֹ: {ס}

ה וַיֹּאמֶר דָּוִד אֶל-אַכִישׁ אִם-נָא מְצָאתִי חֵן בְּעֵינֶיךָ  
יִתְּנֵנִי לִי מְקוֹם בְּאַחַת עָרֵי הַשָּׂדֶה וְאֲשָׁבָה שָׁם  
וְלִמָּה יֵשֵׁב עַבְדְּךָ בְּעִיר הַמַּמְלָכָה עִמָּךְ: ו וַיִּתֵּן-לוֹ  
אַכִישׁ בֵּיזִם הַהוּא אֶת-צִקְלָג לְכֵן הֵיְתָה צִקְלָג  
לְמַלְכֵי יְהוּדָה עַד הַיּוֹם הַזֶּה: {פ}

## 1 SAMUEL 27

1 "One of these days," David thought, "I shall perish at the hand of Saul. I can do no better than escape to the land of the Philistines; then Saul will give up tacking me through the length and breadth of Israel and I shall be safe from him." 2 Therefore, David set off and went down, he and the six hundred men who were with him, to Achish son of Maach the king of Gath. 3 He settled at Gath with Achish, he and his men, each with his family and David with his two wives, Ahinoam of Jezreel and Abigail the wife of Nabal from Carmel. 4 When news reached Saul that David had fled to Gath, he stopped searching for him.

5 David said to Achish, "If I have found favour in your sight, let me be given a place in one of the country towns for me to settle in. Why should your servant live in the royal city with you?" 6 Therefore, that day Achish gave him Ziklag, and for this reason Ziklag has been the property of the kings of Judah to the present day.

### 1 SAMUEL 27

- 1 Fleeing to Philistine territory was a sure way of eluding Saul but a seeming desertion to the enemy, putting David in a false position from which circumstances (Ch. 29) and his own cunning (vv. 8-12) extricate him. The literal translation of 'thought' is 'said to his heart'.
- 2 David went to 'Gath', the very place from which Goliath was reputed to have come (17:4).
- 3 Hope for better conditions for their wives and children was one of the reasons why David and his men took this step.
- 4 The *Kethib*/*Qere* difference here would benefit from an explanation.
- 5 The NJB opens David's speech, here following the NRSV, with, "If you will grant me a favour."
- 6 'Ziklag' (צִקְלָג) was on the borders of Philistia, to the northeast of Beersheba.

וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר־יָשָׁב דָּוִד בְּשָׂדֵה  
 פְּלִשְׁתִּים יָמִים וָאַרְבַּעַה חֳדָשִׁים: <sup>ח</sup> וַיֵּעַל דָּוִד  
 וְאֲנָשָׁיו וַיִּפְשְׁטוּ אֶל־הַגִּזְרִי וְהַגְּרִזִי וְהַגְּזֹרִי  
 וְהַעֲמֻלְקִי כִּי הִנֵּה יִשְׁבּוֹת הָאָרֶץ אֲשֶׁר מֵעוֹלָם  
 בּוֹאֵךְ שׁוֹרָה וְעַד־אָרֶץ מִצְרַיִם: <sup>ט</sup> וְהָכָה דָּוִד אֶת־  
 הָאָרֶץ וְלֹא יָחִיָּה אִישׁ וְאִשָּׁה וְלֶקַח צֶאֱן וּבָקָר  
 וְחֲמָרִים וְגַמְלִים וּבְגָדִים וַיָּשָׁב וַיָּבֵא אֶל־אֲכִישׁ:  
 וַיֹּאמֶר אֲכִישׁ אֶל־פְּשֻׁטָתָם הַיּוֹם וַיֹּאמֶר דָּוִד עַל־  
 גִּבַּת יְהוּדָה וְעַל־גִּבַּת הִירְחֻמַּאֲלִי וְאֶל־גִּבַּת הַקִּינִי:  
<sup>י</sup> וְאִישׁ וְאִשָּׁה לֹא־יָחִיָּה דָּוִד לְהַבִּיא גַת לְאֹמֶר פֶּן־  
 יִגְדּוּ עָלֵינוּ לְאֹמֶר כֹּה־עָשָׂה דָּוִד וְכֹה מִשְׁפָּטוֹ כֹּל־  
 הַיָּמִים אֲשֶׁר יָשָׁב בְּשָׂדֵה פְּלִשְׁתִּים: <sup>יב</sup> וַיֵּאֱמֶן אֲכִישׁ  
 בְּדָוִד לְאֹמֶר הַבָּאֵשׁ הַבָּאִישׁ בְּעַמּוֹ בְּיִשְׂרָאֵל וְהִיא  
 לִי לְעַבְד עוֹלָם: {פ}

7 The length of time that David stayed in Philistine territory was a year and four months. 8 David and his men went out on raids against the Geshurites, Girzites and Amalekites, for these are the tribes inhabiting the region that goes from Telam towards Shur and as far as the land of Egypt. 9 David laid the land waste and left neither man nor woman alive but took the sheep and oxen, donkeys, camels, and garments, and came back, bringing them to Achish. 10 Achish would ask, “Where did you raid today?” David would reply, “Against the Negeb of Judah,” or, “the Negeb of Jerahmeel,” or, “the Negeb of the Kenites.” 11 David never brought a man or woman back alive, “in case,” as he thought, “they inform against us and say, “David did such and such.”” This was David’s practice all the time he stayed in Philistine territory. 12 Achish trusted David. “He has made himself hated by his own people Israel,” he thought, “and so will be my servant forever.”

7 The literal translation of ‘year’ is ‘days’; the plural of the word ‘day’ is sometimes used idiomatically to refer specifically to a year; in addition to this occurrence, see also 1:3, 21, 2:19, 20:6, Lv 25:29 & Jg 17:10.

8 ‘From Telam’ follows the LXX (ἀπὸ Γελαμψουρ); the MT has ‘from of old’. The Kethib has וְהַגְּזֹרִי in place of וְהַגְּרִזִי, here following the Qere.

9 The NJB has ‘countryside’ in place of ‘land’, here following the NRSV, and NETB has ‘districts’.

10 The translation, ‘Where’, follows the LXX (Ἐπὶ τίνα) and Vg (In quem), which assume מִי אֵל (‘To whom’) rather than the MT’s אֵל (‘Not’), which makes no sense here; another possibility is that the text originally had אֵן (‘Where’), which has been distorted; the Peshitta & Tg have ‘Where’.

11 The literal translation of ‘all the time’ is ‘all the days’.

12 The literal translation of ‘he has made himself hated’ is ‘he really stinks’; the expression is used figuratively here to describe the rejection and ostracism that David had experienced as a result of Saul’s hatred of him.

## שמואל א פרק כח

## 1 SAMUEL 28

א ויהי בימים ההם ויקבצו פלשתים את־מחניהם לצבא להלחם בישראל ויאמר אכיש אל־דוד ידע תדע כי אתי תצא במחנה אתה ואנשיך: ב ויאמר דוד אל־אכיש לכן אתה תדע את אשר־יעשה עבדך ויאמר אכיש אל־דוד לכן שמר לראשי אשימך כלהימים: {פ}

ג ושמואל מת ויספדו־לו כל־ישראל ויקברהו ברמה ובעירו ושאול הסיר האבות ואת־הידענים מהארץ: ד ויקבצו פלשתים ויבאו ויחנו בשונם ויקבץ שאול את־כל־ישראל ויחנו בגלבע: ה וירא שאול את־מחנה פלשתים וירא ויחרד לבו מאד: ו וישאל שאול ביהוה ולא ענהו יהוה גם בחלמות גם באורים גם בנביאים: ז ויאמר

1 At that time, the Philistines mustered their forces for war to fight Israel, and Achish said to David, “You should fully understand that you and your men must go with me into the battle.” 2 David answered Achish, “That being the case, you will soon see what your servant can do.” Achish replied to David, “Right, I shall appoint you as my permanent bodyguard.”

3 Now Samuel was dead, and all Israel had mourned him and buried him at Ramah, his own town. Saul had expelled the necromancers and wizards from the country. 4 Meanwhile the Philistines had mustered and pitched camp at Shunem. Saul mustered all Israel and they encamped at Gilboa. 5 When Saul saw the Philistine camp, he was afraid and there was a great trembling in his heart. 6 When Saul consulted Yahweh, Yahweh gave him no answer, not by dreams, nor by

### 1 SAMUEL 28

- <sup>1</sup> The literal translation of ‘forces’ is ‘camps’. The translation ‘into the battle’ follows the LXX (εἰς πόλεμον) and a 4QSam<sup>a</sup> (מלחמה במלחמה, ‘in the battle’) rather than the MT’s בַּמַּחֲנֶה (‘in the camp’, cf. NASB); while the MT reading is not impossible here, the variant fits the context better: the MT can be explained as a scribal error caused in part by the earlier occurrence of ‘camp’ in this verse.
- <sup>2</sup> David gives an ambiguous answer, which Achish takes for a promise of valour in war; he is hoping that circumstances will excuse him for fighting against Israel, as in fact they did (Ch. 29).
- <sup>3</sup> Necromancy was practised in Israel (2K 21:6, Is 8:19), though forbidden by the Law (Lv 19:31, 20:6, 27; Dt 18:11). Saul himself is said to have banished practitioners of the black arts (v. 9) and, although not been mentioned elsewhere, it may be implied by the last part of 14:47.
- <sup>4</sup> ‘Shunem’ (שׁוֹנֵם) is in the plain of Jezreel. South of Shunem, the Gilboa range borders this plain.
- <sup>5</sup> Literally translated, this verse ends, “...he was afraid, and his heart was very terrified.”
- <sup>6</sup> The NRSV & NETB use ‘Urim’ in place of ‘divination’, here following the NJB.

שָׂאוֹל לְעַבְדָּיו בְּקִשׁוֹ-לִי אִשָּׁת בַּעַלְת־אָזוֹב וְאִלְכָה  
 אֵלֶיהָ וְאֶדְרָשָׁה-בָּהּ וַיֹּאמְרוּ עַבְדָּיו אֵלָיו הִנֵּה אִשָּׁת  
 בַּעַלְת־אָזוֹב בְּעֵין דָּוָר: <sup>ח</sup> וַיִּתְחַפֵּשׂ שָׂאוֹל וַיִּלְבַּשׁ  
 בְּגָדִים אַחֲרָיִם וַיֵּלֶךְ הוּא וּשְׁנֵי אַנְשִׁים עִמּוֹ וַיָּבֹאוּ  
 אֶל-הָאִשָּׁה לַיְלָה וַיֹּאמֶר קְסוּמֵי-נָא לִי בְּאָזוֹב  
 וְהֶעֱלֵי לִי אֵת אֲשֶׁר-אָמַר אֱלֹהֶיךָ: <sup>ט</sup> וַתֹּאמֶר הָאִשָּׁה  
 אֵלָיו הִנֵּה אַתָּה יֹדֵעַת אֵת אֲשֶׁר-עָשָׂה שָׂאוֹל אֲשֶׁר  
 הִכְרִית אֶת-הָאֲבוֹת וְאֶת-הַיִּדְעָנִי מִן-הָאָרֶץ וְלָמָּה  
 אַתָּה מִתְנַקֵּשׁ בְּנַפְשִׁי לְהַמִּיתַנִּי: <sup>י</sup> וַיִּשְׁבַּע לָהּ שָׂאוֹל  
 בַּיהוָה לֵאמֹר חַי־יְהוָה אֲסִי-קֶרֶךְ עוֹן בְּדַבַּר הַזֶּה:  
<sup>יא</sup> וַתֹּאמֶר הָאִשָּׁה אֶת-מִי אֶעֱלֶה-לְךָ וַיֹּאמֶר אֶת-  
 שְׂמוּאֵל הֶעֱלֵי-לִי: <sup>יב</sup> וַתֵּרָא הָאִשָּׁה אֶת-שְׂמוּאֵל  
 וַתִּזְעַק בְּקוֹל גָּדוֹל וַתֹּאמֶר הָאִשָּׁה אֶל-שָׂאוֹל  
 לֵאמֹר לָמָּה רְמִיתַנִּי וְאַתָּה שָׂאוֹל: <sup>יג</sup> וַיֹּאמֶר לָהּ  
 הַמֶּלֶךְ אֶל-תִּירָאִי כִּי מָה רָאִית וַתֹּאמֶר הָאִשָּׁה  
 אֶל-שָׂאוֹל אֱלֹהִים רָאִיתִי עֹלִים מִן-הָאָרֶץ:

divination, nor by the prophets. <sup>7</sup> Then Saul said to his servants, “Find a woman who is a necromancer for me to go and consult her.” His servants replied, “There is a necromancer at En-Dor.” <sup>8</sup> Therefore, Saul, disguising himself and changing his clothes, set out accompanied by two men. Their visit to the woman took place at night. “Disclose the future to me,” he said, “by means of a ghost. Conjure up the one I shall name to you.” <sup>9</sup> The woman answered, “Look, you know what Saul has done, how he has swept the necromancers and wizards out of the country; why are you setting a trap for my life, then, to have me killed?” <sup>10</sup> However, Saul swore to her by Yahweh, “As Yahweh lives,” he said, “no blame shall attach to you for this business.” <sup>11</sup> Then the woman asked, “Whom shall I conjure up for you?” He replied, “Conjure up Samuel.” <sup>12</sup> Then the woman saw Samuel and, giving a great cry, she said to Saul, “Why have you deceived me? You are Saul.” <sup>13</sup> The king said, “Do not be afraid! What do you see?” The woman answered Saul, “I see a ghost rising up from the earth.” <sup>14</sup> “What is he like?” he asked.

<sup>7</sup> ‘En-Dor’ (עֵין דָּוָר) lies at the foot of Tabor and north of Shunem; to reach it, therefore, Saul had to pass round the Philistine encampment.

<sup>8</sup> The *Kethib/Qere* difference here would benefit from an explanation.

<sup>9</sup> Necromancy continued to be practised from time to time (Is 8:19, 2K 21:6) although forbidden by written law (Dt 18:10–11, Lv 19:31, 20:6, 27). It was already considered evil in Saul’s time and he had tried to stamp it out; but he himself, under pressure, relapsed into former practice.

<sup>10</sup> The NRSV has ‘punishment’ in place of ‘blame’, here following the NJB.

<sup>11</sup> The NRSV & NETB have ‘bring up’ in place of ‘conjure up’ (twice in this verse), here following the NJB.

<sup>12</sup> The woman knows of the relations between Samuel and Saul; that the dead prophet appears, she concludes, means that her client is Saul.

<sup>13</sup> The NRSV, following the MT (אֱלֹהִים), uses ‘divine being’ in place of ‘ghost’; a footnote gives ‘god’ or ‘gods’ (plural of majesty) as alternatives.

<sup>14</sup> In place of ‘what is he like’, here following the NJB, the NRSV has ‘what is his appearance’.

וַיֹּאמֶר לָהּ מִה־תֵּאָרוּ וְתֹאמַר אִישׁ זָקֵן עָלַי  
וְהוּא עֵטָה מְעִיל וַיִּדַע שָׂאוּל כִּי־שְׂמוּאֵל הוּא וַיִּקַּד  
אֲפָיִם אֶרְצָה וַיִּשְׁתַּחוּ: {ס}

טו וַיֹּאמֶר שְׂמוּאֵל אֶל־שָׂאוּל לָמָּה הִרְגַזְתָּנִי  
לְהַעֲלוֹת אֹתִי וַיֹּאמֶר שָׂאוּל צָר־לִי מְאֹד וּפְלִשְׁתִּים  
נִלְחָמִים בִּי וְאֱלֹהִים סָר מֵעָלַי וְלֹא־עֲנָנִי עוֹד גַּם  
בַּיַד־הַנְּבִיאִים גַּם־בַּחֲלָמוֹת וְאֶקְרָאָה לְךָ לְהוֹדִיעַנִי  
מָה אַעֲשֶׂה: {ס}

טז וַיֹּאמֶר שְׂמוּאֵל וְלָמָּה תִשְׁאַלְנִי וַיְהוֶה סָר מֵעָלַיךָ  
וַיְהִי עָרֶךְ: יז וַיַּעַשׂ יְהוָה לוֹ כַּאֲשֶׁר דִּבֶּר בְּיַדִּי וַיִּקְלַע  
יְהוָה אֶת־הַמַּמְלָכָה מִיָּדֶךָ וַיִּתְּנָה לְרַעֲךָ לְדָוִד:  
יח כַּאֲשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה וְלֹא־עָשִׂיתָ חֲרוֹן־  
אָפוֹ בַּעֲמַלְק עַל־כֵּן הִדְבַּר הַזֶּה עָשִׂה־לְךָ יְהוָה  
הַיּוֹם הַזֶּה: יט וַיִּתֵּן יְהוָה גַּם אֶת־יִשְׂרָאֵל עִמָּךְ בַּיַּד־  
פְּלִשְׁתִּים וּמָחָר אֶתָּה וּבְנֶיךָ עִמִּי גַם אֶת־מַחֲנֶה  
יִשְׂרָאֵל יִתֵּן יְהוָה בַּיַּד־פְּלִשְׁתִּים: כ וַיִּמָּהַר שָׂאוּל  
וַיִּפֹּל מִלֹּא־קוֹמָתוֹ אֶרְצָה וַיֵּרָא מְאֹד מִדְּבַר־  
שְׂמוּאֵל גַּם־כָּח לֹא־הָיָה בּוֹ כִּי לֹא אָכַל לֶחֶם כָּל־

She answered, “It is an old man coming up; he is wrapped in a cloak.”  
Then Saul knew it was Samuel and he bowed down his face to the  
ground and did homage.

<sup>15</sup> Then Samuel said to Saul, “Why have you disturbed my rest,  
conjuring me up?” Saul replied, “I am in great distress: the Philistines  
are waging war against me, and God has abandoned me and no longer  
answers me either by prophet or dream; and so, I have summoned you  
to tell me what I must do.”

<sup>16</sup> Samuel said, “And why do you consult me, when Yahweh has  
abandoned you and has become your enemy? <sup>17</sup> Yahweh has done to  
you as he said through me; he has torn the kingdom from your hand  
and given it to your neighbour, David. <sup>18</sup> Since you disobeyed the voice  
of Yahweh and did not execute his fierce anger against Amalek, Yahweh  
treats you like this now. <sup>19</sup> And Yahweh will deliver Israel and you into  
the power of the Philistines. Tomorrow you and your sons will be with  
me. Yahweh will also give Israel’s army into the hands of the  
Philistines.” <sup>20</sup> Saul quickly fell full length on the ground, filled with fear  
of Samuel’s words; and there was no strength in him, for he had eaten

<sup>15</sup> The NRSV & NETB have simply ‘me’ in place of ‘my rest’, here following the NJB.

<sup>16</sup> In place of ‘has become your enemy’, here following the NRSV & NETB, the NJB has ‘is with your neighbour’.

<sup>17</sup> In vv. 17–18, the writer, or perhaps an editor, has added the prediction of David’s kingship and a reference to the Amalek incident (cf. Ch. 15).

<sup>18</sup> In place of ‘treats you like this’, here following the NJB, the NRSV has ‘has done this thing to you’.

<sup>19</sup> With the exception of the Lucianic recension, the LXX has ‘will fall’ (μετὰ σοῦ πεσοῦνται) in place of ‘will be with me’.

<sup>20</sup> The NRSV & NJB have ‘immediately’ in place of ‘quickly’, here following NETB.

הַיּוֹם וְכָל־הַלַּיְלָה: <sup>כא</sup> וַתָּבֹא הָאִשָּׁה אֶל־שָׂאוּל  
וַתֵּרָא כִּי־נִבְהַל מְאֹד וַתֹּאמֶר אֵלָיו הֲנֵה שָׁמְעָה  
שִׁפְחָתְךָ בְּקוֹלְךָ וְאֲשִׁים נַפְשִׁי בְכַפִּי וְאֲשַׁמַּע אֶת־  
דְּבַרְיֶיךָ אֲשֶׁר דִּבַּרְתָּ אֵלָי: <sup>כב</sup> וְעַתָּה שָׁמַעְנָא גַם־  
אֶתְּךָ בְּקוֹל שִׁפְחָתְךָ וְאֲשַׁמָּה לְפָנֶיךָ פַּת־לֶחֶם  
וְאֶכֹּל וַיְהִי בֶּדֶךָ כִּי תֵלֵךְ בַּדֶּרֶךְ: <sup>כג</sup> וַיִּמָּאֵן וַיֹּאמֶר  
לֹא אֲכַל וַיִּפְרְצוּ־בּוֹ עַבְדָּיו וְגַם־הָאִשָּׁה וַיִּשְׁמַע  
לְקֹלָם וַיֵּקָם מֵהָאָרֶץ וַיֵּשֶׁב אֶל־הַמָּטָה: <sup>כד</sup> וְלֹא־שָׁה  
עֵגֶל־מֵרֶבֶק בַּבַּיִת וַתִּמְהַר וַתִּזְבַּחְהוּ וַתִּקַּח־קֶמַח  
וַתֵּלֶשׁ וַתִּפְהֶוּ מִצּוֹת: <sup>כה</sup> וַתִּגַּשׁ לְפָנֵי־שָׂאוּל וּלְפָנֵי  
עַבְדָּיו וַיֹּאכְלוּ וַיִּקְמוּ וַיֵּלְכוּ בַּלַּיְלָה הַהוּא: {פ}

nothing at all day and all night. <sup>21</sup> The woman came to Saul, and, seeing his terror, said, “Your servant has obeyed your voice; I took my life in my hands and obeyed the command you gave me. <sup>22</sup> Now it’s your turn to listen to your servant. Let me set a little food before you for you to eat and get some strength for your journey.” <sup>23</sup> He refused, and said, “I will not eat.” But his servants and the woman pressed him; and he listened to their words. He rose from the ground and sat on the bed. <sup>24</sup> The woman owned a fattened calf, which she quickly slaughtered, and she took some flour and kneaded it and with it baked cakes of unleavened bread; <sup>25</sup> she put these before Saul and his servants; and after they had eaten, they set off and left the same night.

<sup>21</sup> Literally translated, this verse ends, “listened to your words that you spoke to me.”

<sup>22</sup> Note the human kindness of the medium towards Saul.

<sup>23</sup> The translation here follows many medieval Hebrew MSS in reading וַיִּפְּצוּ (“and they pressed”) rather than the MT’s וַיִּפְּצוּ (“and they broke forth”).

<sup>24</sup> Masoretic MSS mark the word ‘woman’ as the half-way point in the book of Samuel, treating 1S & 2S as a single book.

<sup>25</sup> For this verse, the NRSV reads, “She put them before Saul and his servants, and they ate. Then they rose and went away that night.”

## שמואל א פרק כט

א וַיִּקְבְּצוּ פְּלִשְׁתִּים אֶת־כָּל־מַחְנֵיהֶם אַפְקָה וַיִּשְׂרְאֵל חַנִּים בַּעֲיַן אֲשֶׁר בֵּיזְרַעְאֵל: ב וְסַרְגֵי פְּלִשְׁתִּים עֲבָרִים לְמֵאוֹת וּלְאַלְפִים וְדָוִד וְאֲנָשָׁיו עֲבָרִים בְּאַחֲרֵנָה עִם־אֲכִישׁ: ג וַיֹּאמְרוּ שְׂרֵי פְּלִשְׁתִּים מָה הָעֲבָרִים הָאֵלֶּה וַיֹּאמֶר אֲכִישׁ אֶל־שְׂרֵי פְּלִשְׁתִּים הֲלוֹא־זֶה דָּוִד עֶבְדִּי שָׂאוּל מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר הָיָה אִתִּי זֶה יָמִים אוֹזְזָה שָׁנִים וְלֹא־מִצָּאתִי בּוֹ מֵאוֹמָה מִיּוֹם נִפְּלוּ עַד־הַיּוֹם הַזֶּה: {פ} ד וַיִּקְצְפוּ עָלָיו שְׂרֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לוֹ שְׂרֵי פְּלִשְׁתִּים הֲשֵׁב אֶת־הָאִישׁ וְיֹשֵׁב אֶל־מְקוֹמוֹ אֲשֶׁר הִפְקַדְתּוֹ שָׁם וְלֹא־יֵרֵד עִמָּנוּ בַּמְּלַחְמָה וְלֹא־יְהִי־לָנוּ לְשֹׁטֵן בַּמְּלַחְמָה וּבַמָּה יִתְרַצֶּה זֶה אֶל־אֲדָנָיו הֲלוֹא בְּרָאשֵׁי הָאֲנָשִׁים הֵהֶם: ה הֲלוֹא־זֶה דָּוִד אֲשֶׁר יַעֲנוּ־לוֹ בַּמַּחְלוֹת לֵאמֹר הֲבֵה שָׂאוּל בְּאַלְפָיו וְדָוִד בְּרַב־בָּתָּו: {ס} ו וַיִּקְרָא אֲכִישׁ אֶל־דָּוִד וַיֹּאמֶר אֵלָיו חַי־יְהוָה כִּי־יֵשֶׁר אֶתָּה וְטוֹב בְּעֵינַי צֵאתְךָ וּבְאַתָּה

## 1 SAMUEL 29

1 Now, the Philistines mustered all their forces at Aphek while the Israelites camped near the fountain that is in Jezreel. 2 The Philistine lords paraded in their groups of a hundred and a thousand, with David and his men bringing up the rear with Achish. 3 The Philistine leaders asked, "Who are these Hebrews?" And Achish replied to the Philistine leaders, "Why, this is David the servant of Saul, the king of Israel, who has been with me for days and years. I have had no fault to find with him from the day he gave himself up to me to the present time."

4 Nevertheless, the Philistine leaders were angry with him. "Send the man back," they said, "let him return to the place you assigned him. He must not go down with us to battle, or else he may become an adversary to us in the battle. Would there be a better way for the man to regain his master's favour than with the heads of these men here? 5 Is this not the David of whom they sang in the dance: "Saul has killed his thousands, David his tens of thousands?" 6 So, Achish called David and said, "As Yahweh lives, you are loyal, and to me it seems only right that you

### 1 SAMUEL 29

1 This chapter follows immediately on from 28:2. 'Aphek' was where the Philistines had captured the Ark at the beginning of the war.

2 This verse apparently describes a mustering of troops for the purpose of inspection and readiness.

3 In place of 'days and years', here following the MT & NRSV, the NJB, following the LXX (ἡμέρας τοῦτο δεῦτερον ἔτος), has 'the last year or two'.

4 The MT & NRSV repeat 'the Philistine leaders' in place of the pronoun, 'they', here following the NJB.

5 In place of 'in the dance', here following the NJB, the NRSV has 'in dances' and NETB has 'as they danced'.

6 According to the MT, Achish shows his respect for David by swearing by David's God (compare 'an Angel of God' in v. 9).

אֶתִּי בַמַּחֲנֶה כִּי לֹא־מָצָאתִי בְּךָ רָעָה מִיּוֹם בָּאתִי  
אֵלַי עַד־הַיּוֹם הַזֶּה וּבְעֵינַי הַסְּרָנִים לֹא־טוֹב אֶתָּה:  
וְעַתָּה שׁוּב וּלְךָ בְּשָׁלוֹם וְלֹא־תַעֲשֶׂה רָע בְּעֵינַי  
סַרְנֵי פְּלִשְׁתִּים: {ס} וַיֹּאמֶר דָּוִד אֶל־אֲכִישׁ כִּי מָה  
עָשִׂיתִי וּמָה־מָצָאתָ בְּעַבְדְּךָ מִיּוֹם אֲשֶׁר הָיִיתִי  
לְפָנֶיךָ עַד הַיּוֹם הַזֶּה כִּי לֹא אָבוֹא וְנִלְחַמְתִּי בְּאִיבֵי  
אֲדֹנָי הַמֶּלֶךְ: ט וַיַּעַן אֲכִישׁ וַיֹּאמֶר אֶל־דָּוִד יָדַעְתִּי  
כִּי טוֹב אֶתָּה בְּעֵינַי כַּמַּלְאָךְ אֱלֹהִים אַךְ שָׂרִי  
פְּלִשְׁתִּים אָמְרוּ לֹא־יַעֲלֶה עִמָּנוּ בַּמִּלְחָמָה: י וְעַתָּה  
הַשָּׁכֶם בַּבֶּקֶר וְעַבְדֵי אֲדֹנָיךָ אֲשֶׁר־בָּאוּ אִתְּךָ  
וְהַשָּׁכֶמְתֶּם בַּבֶּקֶר וְאֹזֵר לָכֶם וְלָכוּ: יא וַיֵּשְׁכֶם דָּוִד  
הוּא וְאֲנָשָׁיו לְלַכְתּוֹ בַּבֶּקֶר לָשׁוּב אֶל־אֶרֶץ פְּלִשְׁתִּים  
וּפְלִשְׁתִּים עָלוּ יִזְרְעֵאל: {ס}

should accompany me in the campaign, for I have found nothing wrong in you from the day you came to me to the present time. Nevertheless, you are not acceptable to the leaders. <sup>7</sup> So, go back, and go in peace, and do not antagonise the leaders of the Philistines.” <sup>8</sup> David asked Achish, “But what have I done? What have you found in your servant, from the day I was before you to now, for me not to go and fight the enemies of my lord the king?” <sup>9</sup> Achish said to David, “You know that in my sight you are as blameless as an Angel of God; but the Philistine leaders have said, “He must not go with us to battle.” <sup>10</sup> Now then, rise early tomorrow morning, with your master’s servants who came with you; get up early tomorrow morning and, as soon as it is light, be off.” <sup>11</sup> So, David set out with his men early in the morning, to return to the land of the Philistines. The Philistines went up to Jezreel.

<sup>7</sup> Literally translated, this verse ends, “and you must not do evil in the eyes of the leaders of the Philistines.”

<sup>8</sup> Before ‘to go’, the NJB adds ‘to be allowed’.

<sup>9</sup> The NJB lacks ‘David’, here following the MT, NRSV & NETB.

<sup>10</sup> After ‘who came with you’, the NJB, following the LXX (καὶ πορεύεσθε εἰς τὸν τόπον, οὗ κατέστησα ὑμᾶς ἐκεῖ, καὶ λόγον λοιμὸν μὴ θῆς ἐν καρδίᾳ σου, ὅτι ἄγαθὸς σὺ ἐνώπιόν μου) and a few Old Latin MSS, adds, “and go to the place that I assigned to you. Do not harbour resentment, since personally I have no fault to find with you.”

<sup>11</sup> With the exception of Origen and the Lucianic recension, the Old Greek tradition lacks the phrase ‘in the morning’, as does the Peshitta.

## שמואל א פרק ל

א ויהי בבא דוד ואנשיו צקלג ביום השלישי ועמלקי פשוטו אל-נגב ואל-צקלג ויכו את-צקלג וישרפו אתה באש: ב וישבו את-הנשים אשר-בה מקטן ועד-גדול לא המיתו איש וינהגו וילכו לדרךם: ג ויבא דוד ואנשיו אל-העיר והנה שרופה באש ונשיהם ובניהם ובנותיהם נשבו: ד וישא דוד והעם אשר-אתו את-קולם ויבכו עד אשר אין-בהם כח לבכות: ה ושתי נשי-דוד נשבו אחינעם היזרעלית ואביגיל אשת נבל הכרמלי: ו ותצור לדוד מאד כפי-אמרו העם לסקלו כפי-מרה נפש כל-העם איש על-בנו ועל-בנתיו ויתחזק דוד ביהוה אלהיו: {ס} ז ויאמר דוד אל-אביתר הכהן בן-אחימלך הגישה-נא לי האפוד ויגש אביתר את-האפוד אל-דוד: ח וישאל דוד ביהוה לאמר ארדף אחרי הגדוד-הזה האשגנו ויאמר לו רדף

## 1 SAMUEL 30

1 Now, when David and his men reached Ziklag on the third day, the Amalekites had raided the Negeb and Ziklag. They had stormed Ziklag, burnt it down <sup>2</sup> and taken the women captive with all those who were there, both small and great. They killed none of them but carried them off and went their way. <sup>3</sup> When David and his men arrived, they found the town burnt down and their wives and sons and daughters taken captive. <sup>4</sup> Then David and the people with him wept aloud until they were too weak to weep any more. <sup>5</sup> David's two wives had been taken captive, Abinoam of Jezreel and Abigail the wife of Nabal from Carmel. <sup>6</sup> David was in great trouble, for the people were talking of stoning him; all the people were bitter in soul, each for his sons and daughters; but David took courage from Yahweh his God. <sup>7</sup> David said to the priest Abiathar son of Ahimelech, "Bring me the ephod." Abiathar brought the ephod to David. <sup>8</sup> Then David consulted Yahweh, "Am I to go in pursuit of these raiders? Shall I overtake them?" The answer was, "Pursue; you

### 1 SAMUEL 30

<sup>1</sup> 'Ziklag' (צקלג) was about 130 km south of Aphek, a long two-day march through rough terrain.

<sup>2</sup> The MT lacks the words, 'and all', here following the LXX (και πάντα).

<sup>3</sup> The literal translation of 'burnt down' is 'burned with fire'.

<sup>4</sup> Literally, this verse reads, "Then David and the people with him lifted up their voices and wept until there was no longer in them strength to weep."

<sup>5</sup> The NRSV & NETB have 'widow' in place of 'wife', here following the NJB.

<sup>6</sup> The men almost revolted, and David saved himself only by an appeal in the name of God.

<sup>7</sup> The NJB rearranges the opening clause, putting 'David said' after 'Ahimelech'; here, we follow the MT & NRSV.

<sup>8</sup> The NRSV ends this verse, here following the NJB, with 'you shall surely rescue', and NETB has 'carry out a rescue'.

כִּי־הַשִּׁג תִּשְׁיג וְהַצֵּל תִּצִּיל: <sup>ט</sup> וַיֵּלֶךְ דָּוִד הוּא וְשֵׁשׁ־  
מֵאוֹת אִישׁ אֲשֶׁר אִתּוֹ וַיָּבֹאוּ עַד־נַחַל הַבְּשׂוֹר  
וְהַנּוֹתְרִים עָמְדוּ: <sup>י</sup> וַיִּרְדֹּף דָּוִד הוּא וְאַרְבַּע־מֵאוֹת  
אִישׁ וַיַּעֲמֵדוּ מֵאֲתֵימ אִישׁ אֲשֶׁר פָּגְרוּ מֵעֵבֶר אֶת־  
נַחַל הַבְּשׂוֹר: <sup>יא</sup> וַיִּמְצְאוּ אִישׁ־מִצְרִי בְשָׂדֵה וַיִּקְחוּ  
אֹתוֹ אֶל־דָּוִד וַיִּתְּנוּ־לוֹ לֶחֶם וַיֹּאכַל וַיִּשְׁקֵהוּ מֵיִם:  
<sup>יב</sup> וַיִּתְּנוּ־לוֹ פֶּלֶח דְּבִלָּה וּשְׁנֵי צִמְקִים וַיֹּאכַל וַתִּשָּׁב  
רוּחוֹ אֵלָיו כִּי לֹא־אָכַל לֶחֶם וְלֹא־שָׁתָה מֵיִם  
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: {ס} <sup>יג</sup> וַיֹּאמֶר לוֹ דָּוִד  
לְמִי־אַתָּה וְאֵי מִזֶּה אַתָּה וַיֹּאמֶר נַעַר מִצְרַיִם אָנֹכִי  
עֶבֶד לְאִישׁ עַמְלֹקִי וַיַּעֲזֹבֵנִי אֲדֹנָי כִּי חָלִיתִי הַיּוֹם  
שְׁלֹשָׁה: <sup>יד</sup> אֲנַחְנוּ פָּשְׁטָנוּ נֶגֶב הַכְּרָתִי וְעַל־אֲשֶׁר  
לְיְהוּדָה וְעַל־נֶגֶב כָּלֵב וְאֶת־צִקְלָג שָׂרְפָנוּ בָּאֵשׁ:  
<sup>טו</sup> וַיֹּאמֶר אֵלָיו דָּוִד הַתּוֹרְדָנִי אֶל־הַגְּדוּד הַזֶּה  
וַיֹּאמֶר הַשְּׁבַעָה לִּי בְּאֱלֹהִים אִם־תְּמִיתָנִי וְאִם־  
תִּסְגְּרֵנִי בְּיַד־אֲדֹנָי וְאוֹרְדָךְ אֶל־הַגְּדוּד הַזֶּה:  
<sup>טז</sup> וַיִּרְדֵּהוּ וְהִנֵּה נֹטְשִׁים עַל־פְּנֵי כָל־הָאָרֶץ אֲכָלִים

will certainly overtake them and rescue the captives.” <sup>9</sup> So, David set off with the six hundred men who were with him, and reached the Wadi Besor, where the rest stayed behind. <sup>10</sup> David then continued the pursuit with four hundred men, two hundred staying behind who were too exhausted to cross the Wadi Besor. <sup>11</sup> Out in the country they found an Egyptian and brought him to David. They gave him bread, which he ate, and water to drink; <sup>12</sup> they also gave him a piece of fig cake and two bunches of raisins; he ate these and his spirits revived, for he had neither eaten bread nor drunk water for three days and three nights. <sup>13</sup> David then said to him, “To whom do you belong and where do you come from?” He answered, “I am a young Egyptian, the slave of an Amalekite; my master abandoned because I fell sick me three days ago. <sup>14</sup> We raided the Negeb of the Cherethites, and the Negeb of Judah, and the Negeb of Caleb too, and we burnt Ziklag down.” <sup>15</sup> David said, “Will you lead me down to these raiders?” He replied, “Swear to me by God not to kill me or hand me over to my master and I will lead you down to these raiders.” <sup>16</sup> When he led him down, there they were, scattered

<sup>9</sup> The NJB omits ‘where the rest stayed behind’, a gloss based on v. 10.

<sup>10</sup> The ‘Wadi Besor’ is south of Ziklag.

<sup>11</sup> In place of ‘out in the country’, here following the NJB, the NRSV has ‘in the open country’ and NETB, following more literally, has ‘in the field’.

<sup>12</sup> The literal translation of ‘his spirits revived’ is ‘his spirit returned to him’.

<sup>13</sup> In place of ‘to whom do you belong’, here following the NRSV & NETB, the NJB has ‘whose man are you’.

<sup>14</sup> The ‘Cherethites’ are kin to the Philistines (some interpret the word as meaning ‘Cretans’).

<sup>15</sup> The NRSV ends with ‘to them’ in place of ‘to these raiders’, here following the MT, NJB & NETB.

<sup>16</sup> The literal translation of ‘enormous booty’ (here following the NJB) is ‘large plunder’.

וּשְׁתִּים וְחֻגְגִים בְּכָל הַשָּׁלָל הַגָּדוֹל אֲשֶׁר לָקְחוּ  
מֵאֶרֶץ פְּלִשְׁתִּים וּמֵאֶרֶץ יְהוּדָה: <sup>יז</sup> וַיִּבֶם דָּוִד  
מִהַנֶּשֶׁף וְעַד־הָעֶרֶב לְמַחְרָתָם וְלֹא־נִמְלֹט מֵהֶם  
אִישׁ כִּי אִם־אַרְבַּע מֵאוֹת אִישׁ־נָעַר אֲשֶׁר־רָכְבוּ  
עַל־הַגְּמָלִים וַיִּנָּסוּ: <sup>יח</sup> וַיִּצַּל דָּוִד אֶת כָּל־אֲשֶׁר לָקְחוּ  
עִמָּלְק וְאֶת־שְׁתֵּי נָשָׁיו הַצֵּיל דָּוִד: <sup>יט</sup> וְלֹא נִעְדְּרָ־  
לָהֶם מִזֶּה־הַקְּטָן וְעַד־הַגָּדוֹל וְעַד־בָּנִים וּבָנוֹת  
וּמִשָּׁלָל וְעַד כָּל־אֲשֶׁר לָקְחוּ לָהֶם הַכֹּל הֵשִׁיב דָּוִד:  
<sup>כ</sup> וַיִּקַּח דָּוִד אֶת־כָּל־הַצֹּאן וְהַבָּקָר נִהְגוּ לִפְנֵי  
הַמִּקְנֵה הַהוּא וַיֹּאמְרוּ זֶה שָׁלַל דָּוִד: <sup>כא</sup> וַיָּבֵא דָוִד  
אֶל־מֵאֵתֵים הָאֲנָשִׁים אֲשֶׁר־פָּגְרוּ מִלְּכַת אַחֲרֵי  
דָּוִד וַיֵּשִׁיבֵם בְּנַחַל הַבְּשׂוֹר וַיֵּצְאוּ לִקְרַאת דָּוִד  
וּלְקְרַאת הָעָם אֲשֶׁר־אִתּוֹ וַיִּגַּשׁ דָּוִד אֶת־הָעָם  
וַיִּשְׁאַל לָהֶם לְשָׁלוֹם: {ס} <sup>כב</sup> וַיַּעַן כָּל־אִישׁ־רֵעַ  
וּבְלִיעַל מִהָאֲנָשִׁים אֲשֶׁר הָלְכוּ עִם־דָּוִד וַיֹּאמְרוּ יַעַן  
אֲשֶׁר לֹא־הָלְכוּ עִמָּי לֹא־נָתַן לָהֶם מִהַשָּׁלָל אֲשֶׁר

over the whole countryside, eating, drinking, and rejoicing, because of  
the enormous booty they had taken from the land of the Philistines and  
the land of Judah. <sup>17</sup> David struck them down from dawn until the  
following evening, putting them under the ban. None escaped except  
for four hundred soldiers who mounted camels and fled. <sup>18</sup> David  
recovered everything the Amalekites had taken. David set his two wives  
free also. <sup>19</sup> Nothing was missing, whether small or great, booty or sons  
and daughters: everything that had been taken; David recovered  
everything. <sup>20</sup> They captured the flocks and herds as well and drove  
them in front of the other cattle. "This is David's booty," they shouted.  
<sup>21</sup> Then David came to the two hundred men who had been too  
exhausted to follow him, those he had left at the Wadi Besor; they came  
out to meet David and the troops with him, and, approaching David  
and the troops, asked how they had fared. <sup>22</sup> But all the rogues and  
scoundrels among the men who had gone with David said, "They did  
not go with us so we will not give them any of the booty we have

<sup>17</sup> The NJB lacks 'the following' before 'evening', here following NETB; the NRSV has 'the evening of the next day'.

<sup>18</sup> For the 1<sup>st</sup> sentence, here following the NRSV, the NJB reads, "David set free all whom the Amalekites had captured."

<sup>19</sup> Literally translated, this verse reads, "There was nothing missing to them, from the small even unto the great, and unto sons and daughters, and from loot even unto all which they had taken for themselves."

<sup>20</sup> The NJB has 'him' in place of 'the other cattle'.

<sup>21</sup> The MT has 'follow David' in place of 'follow him'; the pronoun has been substituted for the proper name in the translation for stylistic reasons.

<sup>22</sup> The literal translation of 'with us' is 'with me' – the singular is used here as the group is being treated as an entity, in keeping with Hebrew idiom; it is not necessary to 'correct' the MT, although the plural can be found here in a few medieval Hebrew MSS, as also in the LXX (μεθ' ἡμῶν), Peshitta and Vg (nobiscum); but these may simply reflect an understanding of the MT's idiom rather than a different textual reading.

הַצִּלְנוּ כִּי־אִם־אִישׁ אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיִּנְהָגוּ  
וַיֵּלְכוּ: {ס} כִּי וַיֹּאמֶר דָּוִד לֹא־תַעֲשׂוּ בֵּן אָחִי אֶת  
אֲשֶׁר־נָתַן יְהוָה לָנוּ וַיִּשְׁמַר אֶתָּנוּ וַיִּתֵּן אֶת־הַגְּדֹד  
הַבָּא עָלֵינוּ בְיַדְנוּ: כִּי וּמִי יִשְׁמַע לָכֶם לַדָּבָר הַזֶּה  
כִּי כַחֲלָקוֹ הַיֵּרֵד בַּמִּלְחָמָה וְכַחֲלָק הַיֹּשֵׁב עַל־  
הַכְּלָיִם יַחֲדוּ יַחֲלֹקוּ: {ס} כִּי וַיְהִי מֵהַיּוֹם הַהוּא  
וַמַּעֲלָה וַיִּשְׁמָהּ לַחֹק וּלְמִשְׁפָּט לְיִשְׂרָאֵל עַד הַיּוֹם  
הַזֶּה: {פ}

כִּי וַיָּבֵא דָוִד אֶל־צִקְלָג וַיִּשְׁלַח מֵהַשָּׁלָל לְזִקְנֵי יְהוּדָה  
לְרַעְיָהוּ לֵאמֹר הִנֵּה לָכֶם {ר} בְּרָכָה מִשָּׁלָל אֲבִי  
יְהוָה: {ס}

כִּי לְאִשֶּׁר בְּבֵית־אֵל {ס}  
וּלְאִשֶּׁר {ר} בְּרַמּוֹת־נֶגֶב {ס}  
וּלְאִשֶּׁר בֵּית־ר: {ס}  
כִּי וּלְאִשֶּׁר {ר} בְּעָרֹעַר {ס}

rescued, though each can take his wife and children away and go.” <sup>23</sup> David said, “Do not do so, my brothers. Look what Yahweh has given us: he has protected us, delivering into our hands the raiders who set on us. <sup>24</sup> Who would agree with you on this? As the share is of him who goes down to the battle, so is the share of him who stays with the baggage. They must share alike.” <sup>25</sup> From that day forward he made this a statute and an ordinance for Israel, which continues to the present day.

<sup>26</sup> When David came to Ziklag, he sent parts of the booty to his friends, the elders of Judah, with this message, “Here is a present for you from the booty taken from the enemies of Yahweh:”

<sup>27</sup> It was for those in Bethel,  
and for those in Ramoth of the Negeb,  
and for those in Jattir,  
<sup>28</sup> and for those in Aroer,

<sup>23</sup> The clause ‘look what Yahweh has given us’ is difficult in the MT. The present translation, following NETB, accepts the text as found in the MT and understands this clause to be elliptical, with an understood verb such as ‘look’ or ‘consider’; on the other hand, the LXX seems to reflect a slightly different Hebrew text, reading ‘after’ where the MT has ‘my brothers’. The LXX text (Οὐ ποιήσετε οὕτως μετὰ τὸ παραδοῦναι τὸν κύριον ἡμῶν) yields the following translation (followed by the NJB) “You should not do this after the LORD has delivered us.” Although the Greek reading should be taken seriously, it seems better to follow the MT here.

<sup>24</sup> NETB has ‘portion’ in place of ‘share’ (thrice in this verse), here following the NJB & NRSV.

<sup>25</sup> This verse is editorial; David was not yet king of Judah, to say nothing of Israel (compare Nb 31:27).

<sup>26</sup> This verse follows the MT (and NRSV); the NJB has, “he sent parts of the booty to the elders of Judah, town by town,” a conjectural translation.

<sup>27</sup> All the places listed in vv. 27–31, including ‘Bethel’ (not the familiar one farther north) were in Judah.

<sup>28</sup> In vv. 28–31, the NRSV omits almost all instances of the phrase ‘and for those’, here following the MT (וּלְאִשֶּׁר) & NJB.

וְלֹאֲשֶׁר בְּשִׁפְמוֹת {ס}  
 וְלֹאֲשֶׁר {ר} בְּאֶשְׁתֵּמֹעַ: {ס}  
 כט וְלֹאֲשֶׁר בְּרֹכַל {ס} וְלֹאֲשֶׁר {ר}  
 בְּעָרֵי הַיְרַחְמְאֵלִי {ס}  
 וְלֹאֲשֶׁר בְּעָרֵי הַקִּינִי: {ס}  
 ל וְלֹאֲשֶׁר {ר} בְּחַרְמָה {ס}  
 וְלֹאֲשֶׁר בְּבוֹר־עֲשָׁן {ס}  
 וְלֹאֲשֶׁר {ר} בְּעַתָּד: {ס}  
 לא וְלֹאֲשֶׁר בְּחֶבְרוֹן  
 וְלְכָל־הַמְּקוֹמוֹת אֲשֶׁר־ {ר}  
 הַתְּהַלְדֵּ־שָׁם דָּוִד הוּא וְאֲנָשָׁיו:  
 {פ}

and for those in Siphmoth,  
 and for those in Eshtemoa,  
 29 and for those in Carmel,  
 and for those in the towns of the Jerahmeelites,  
 and for those in the towns of the Kenites,  
 30 and for those in Hormah,  
 and for those in Borashan,  
 and for those in Athach,  
 31 and for those in Hebron,  
 for all the places  
 that David and his men had frequented.

<sup>29</sup> The NJB has 'Jerahmeel' in place 'Jerahmeelites', here following the MT & NRSV.

<sup>30</sup> For the three towns listed here, the LXX has *Ιεριμουθ, Βηρσαβεε & Νοο*.

<sup>31</sup> David's 'present' is to repay hospitality and, still more, to win friends who will put him on the throne (2S 2:4). The towns mentioned all lie to the south of Hebron.

## שמואל א פרק לא

א וּפְלִשְׁתִּים נִלְחָמִים בְּיִשְׂרָאֵל וַיִּנָּסוּ אַנְשֵׁי יִשְׂרָאֵל מִפְּנֵי פְלִשְׁתִּים וַיִּפְּלוּ חַלְלִים בְּהַר הַגִּלְבָּעַ: ב וַיִּדְבְּקוּ פְלִשְׁתִּים אֶת־שָׁאוּל וְאֶת־בָּנָיו וַיָּכוּ פְלִשְׁתִּים אֶת־יְהוֹנָתָן וְאֶת־אֲבִינָדָב וְאֶת־מַלְכִישׁוּעַ בְּנֵי שָׁאוּל: ג וַתִּכְבַּד הַמִּלְחָמָה אֶל־שָׁאוּל וַיִּמְצָאֵהוּ הַמּוֹרִים אַנְשִׁים בִּקְשֵׁת וַיַּחַל מְאֹד מִהַמּוֹרִים: ד וַיֹּאמֶר שָׁאוּל לְנִשְׂא כְלָיו שְׁלֶף חֶרֶבְךָ וְדַקְרְנִי בָּהּ פֶּן־יָבֹאוּ הָעֵרְלִים הָאֵלֶּה וְדַקְרְנִי וְהִתְעַלְלוּ־בִּי וְלֹא אָבָה נִשְׂא כְלָיו כִּי יֵרָא מְאֹד וַיִּקַּח שָׁאוּל אֶת־הַחֶרֶב וַיִּפֹּל עָלֶיהָ: ה וַיֵּרָא נִשְׂא־כְלָיו כִּי מֵת שָׁאוּל וַיִּפֹּל גַּם־הוּא עַל־חֶרְבּוֹ וַיִּמָּת עִמּוֹ: ו וַיִּמָּת שָׁאוּל וַשְׁלֶשֶׁת בָּנָיו וְנִשְׂא כְלָיו גַּם כָּל־אַנְשָׁיו בַּיּוֹם הַהוּא יַחְדָּו: ז וַיֵּרְאוּ אַנְשֵׁי־יִשְׂרָאֵל אֲשֶׁר־בְּעֵבֶר הָעֵמֶק וְאֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן כִּי־נָסוּ אַנְשֵׁי יִשְׂרָאֵל וְכִי־מָתוּ שָׁאוּל וּבָנָיו וַיַּעֲזְבוּ אֶת־הָעָרִים וַיִּנָּסוּ וַיָּבֹאוּ פְלִשְׁתִּים וַיֵּשְׁבוּ בָהֶן: {פ}

## 1 SAMUEL 31

1 Now the Philistines made war on Israel; and the men of Israel fled from the Philistines and they fell slain on Mount Gilboa. 2 The Philistines overtook Saul and his sons and killed Jonathan, Abinadab and Malchishua, the sons of Saul. 3 The fighting grew heavy about Saul; the archers, men with bows, took him off his guard, and he was badly wounded by them. 4 Then Saul said to his armour-bearer, "Draw your sword and run me through with it; I do not want these uncircumcised men to come and run me through." However, his armour-bearer was afraid and would not do it; so, Saul took his own sword and fell on it. 5 When his armour-bearer saw that Saul was dead, he too fell on his sword and died with him. 6 Thus died Saul, his three sons and his armour-bearer, and all his men, together on the same day. 7 When the Israelites who were on the other side of the valley, and those beyond the Jordan, saw that the men of Israel had taken flight and that Saul and his sons were dead, they abandoned their towns and fled. The Philistines then came and occupied them.

### 1 SAMUEL 31

1 The NRSV has 'many fell' in place of 'they fell slain'; here, we follow the MT & NJB.

2 The NJB has 'pressed ... hard' in place of 'overtook', here following the NRSV.

3 Both the NJB and the NRSV (following 1Ch 10:3) omit 'men with bows'.

4 The NJB, following the parallel version of 1Ch 10:4, has, 'make fun of me' in place of 'run me through'; here, we follow the MT and NRSV.

5 Biblical suicides are rare; compare 2S 17:23, 1L 16:18, Mt 27:5.

6 The NJB, following the LXX, omits 'and all his men'.

7 The NJB omits the clause, 'and those beyond the Jordan', here following the NRSV.

ח וַיְהִי מִמָּחָרֹת וַיָּבֹאוּ פְּלִשְׁתִּים לַפֶּשֶׁט אֶת־  
 הַחֲלָלִים וַיִּמְצְאוּ אֶת־שָׁאוֹל וְאֶת־שְׁלֹשַׁת בָּנָיו  
 נֹפְלִים בְּהַר הַגִּלְבֹּעַ: ט וַיִּכְרְתוּ אֶת־רֹאשׁוֹ וַיִּפְשְׁטוּ  
 אֶת־כְּלָיו וַיִּשְׁלְחוּ בְּאֶרֶץ־פְּלִשְׁתִּים סָבִיב לְבַשָּׁר  
 בֵּית עֲצַבְיָהֶם וְאֶת־הָעַם: י וַיִּשְׂמוּ אֶת־כְּלָיו בֵּית  
 עַשְׁתָּרוֹת וְאֶת־גּוֹיֹתוֹ תָּקְעוּ בְּחֹמַת בֵּית שֵׁן:  
 יא וַיִּשְׁמְעוּ אֵלָיו יֹשְׁבֵי יַבֶּשׁ גִּלְעָד אֶת אֲשֶׁר־עָשׂוּ  
 פְּלִשְׁתִּים לְשָׁאוֹל: יב וַיִּקְוֹמוּ כָּל־אִישׁ חֵיל וַיֵּלְכוּ  
 כָּל־הַלַּיְלָה וַיִּקְחוּ אֶת־גּוֹיֹת שָׁאוֹל וְאֶת גּוֹיֹת בָּנָיו  
 מִחֹמַת בֵּית שֵׁן וַיָּבֹאוּ יַבֶּשׁה וַיִּשְׂרְפוּ אֹתָם שָׁם:  
 יג וַיִּקְחוּ אֶת־עַצְמֹתֵיהֶם וַיִּקְבְּרוּ תַּחַת־הָאֶשָּׁל  
 בַּיַּבֶּשׁה וַיִּצְמוּ שִׁבְעַת יָמִים: {פ}

8 And it came to pass on the following day that, when the Philistines came to strip the dead, they found Saul and his three sons fallen on Mount Gilboa. 9 They cut off his head and, stripping him of his armour, had it carried round the land of the Philistines to proclaim the good news to the temples of their idols and their people. 10 They placed his armour in the temple of Astarte; they fastened his body to the wall of Beth-Shean. 11 When the inhabitants of Jabesh in Gilead heard what the Philistines had done to Saul, 12 all the warriors set out, marching throughout the night, and took the bodies of Saul and his sons off the wall of Beth-Shean, and coming back to Jabesh, they burned them there. 13 Then they took their bones and buried them under the tamarisk of Jabesh, and fasted for seven days.

8 The NJB has 'lying' in place of 'fallen', here following the MT & NRSV, and NETB has 'lying dead'.

9 The NJB, following the LXX, lacks 'the temples of'.

10 Was this 'temple' in Beth-Shean, which the Philistines had occupied, or back in Philistia? The story is told somewhat differently in 1Ch 10:10.

11 Saul had rescued the inhabitants of Jabesh-Gilead (Ch. 11), and they wished to pay him their last respects.

12 The NJB, following the LXX (*φέρουσιν αὐτοὺς*), has 'bringing them' in place of 'coming back'; the burning of bodies was a practice alien in Israel.

13 On fasting for the dead, see 2S 1:12, 3:35, and contrast 2S 12:23. On the seven days' mourning, see Gn 50:10, Jdt 16:24, Si 22:12). With the burial in Jabesh, the story of Saul ends, except for the later return of his bones to his native territory (2S 21:12-14).