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A READING OF THE DAVID AND GOLIATH
NARRATIVE IN GREEK AND HEBREW

BY
BENJAMIN J.M. JOHNSON

Thesis submitted in Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

University of Durham
Department of Theology and Religion

2012
ABSTRACT

The story of David and Goliath existed in antiquity in two distinct literary versions, a short version found in LXX\textsuperscript{B} and a longer version reflected in the MT. This thesis proposes that each version is worthy of study in its own right and offers a close literary reading of the narrative of David and Goliath in the Greek text of 1 Reigns 16-18. In this study we explore a method of reading the Septuagint that recognizes it is both a document in its own right and a translation of a Hebrew original. In offering this reading of the septuagintal version of the David and Goliath narrative we will highlight the literary difference between the two final versions of the story that exist in LXX\textsuperscript{B} and MT.
Declaration

I confirm that no part of the material offered had previously been submitted by me for a degree in this or any other university. Material from the work of others has been acknowledged and quotations and paraphrases suitably indicated.

The copyright of this thesis rests solely with the author. No quotation from it should be published without his prior written consent and information derived from it should be acknowledged.

________________________________
Benjamin J.M. Johnson

________________________________
Date
Dedication

To Sarah and Samuel.
You both are the support and motivation for my work in innumerable ways.
I am so blessed by you.

Εὐλογημένοι ύμεῖς τῷ κυρίῳ, ὅτι ἐπονέσατε περὶ ἐμοῦ
(1 Reigns 23:21)

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ύμῶν
πάντων ἐν πάσῃ δεήσει μου ύπὲρ πάντων ύμῶν, μετὰ χαράς τὴν δέησιν ποιούμενος
(Philippians 1:3-4)

To my two grandfathers.
To Jay Beaumont, who told me to learn Greek to better study the Bible, and to Marvin Johnson, who will never see me complete my studies this side of the Kingdom. You both are and have been an inspiration and model to me. I am challenged to carry on your legacy.

לָ”׃ וְיֹאמְרוּ זְקֵנֶי-וְיַגֵּדְ-אָבִי-שְׁאַל דּוֹר-וָדוֹר שְּנוֹת בִּינוּ עוֹלָם יְמוֹת זְכֹר (Deuteronomy 32:7)
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ACKNOWLEDGEMENTS

Writing a Ph.D. thesis can seem like a solitary job. However, the idea that one can sit alone in a room read a lot of books and write a successful thesis is a misconception. It takes the support of many people to research and write a Ph.D. thesis and the present work is no exception.

I must first thank my family, especially my parents, both the Johnsons and the Skagens. Without their tireless emotional, spiritual, and financial support this project would never have been possible.

As for those who have had direct impact on the research and writing of this thesis, pride of place goes to my supervisor, Professor Walter Moberly. His support as a supervisor goes above and beyond the call of duty: from our formal supervisory sessions, to our informal seminars, to dinners at his house (for which we must also thank Jenny!). I have greatly benefited from studying under Professor Moberly and this thesis has benefited from his careful eye and critical comments. It is a testament to his ability as an Old Testament scholar that he, as a specialist in theological interpretation, was willing and able to supervise a thesis on the Septuagint. He is a model of scholar and a person.

I would like also to thank Dr. Stuart Weeks and Dr. Richard Briggs, who read various portions of my research and offered helpful feedback. Significant thanks are also due to my examiners, Professor Robert Hayward and Dr. James Aitken. In every instance their comments were fair and helped improve my work.

Moving to another country to pursue doctoral work would not have been possible for us if it were not for our significant community in Durham. First and foremost I must thank Aaron, Lucy, and Eleanor Sherwood, who I will always consider our Durham family. There
are too many friends to name but I would like especially to thank Charlie and Helen Shepherd, Steven and Angie Harvey, Ruth Perrin, and all of our friends at King's Church. I would also like to thank all of my fellow Moberly students who provided such a wonderful and engaging community in which to study. I will miss our informal seminars.

This step of my academic journey has only been possible because of the steps that came before it. To that end, I would like to thank those that have helped shape my academic career: the faculty at Western Seminary, especially Dr. Jan Verbruggen, Dr. James De Young, and Dr. Marc Cortez, the faculty of Multnomah University, especially Dr. Barry Davis, and all of my undergraduate teachers from Trinity Western University, especially Cal Townsend, who made me try teaching in the first place.

I must name in the finale my wife Sarah and son Samuel. I would not be the person I am today nor would I have been able to complete a project like this without Sarah's endless loving support. Thank you for believing in me. Finally, though he came along late in the Ph.D. journey, my son Samuel is an endless source joy and inspiration.
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<thead>
<tr>
<th>Abbreviation</th>
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<tbody>
<tr>
<td>AB</td>
<td>The Anchor Bible</td>
</tr>
<tr>
<td>AJP</td>
<td><em>American Journal of Philology</em></td>
</tr>
<tr>
<td>AJPA</td>
<td><em>American Journal of Physical Anthropology</em></td>
</tr>
<tr>
<td>ANES</td>
<td><em>Ancient Near Eastern Studies</em></td>
</tr>
<tr>
<td>AuOr</td>
<td><em>Aula Orientalis</em></td>
</tr>
<tr>
<td>BA</td>
<td>Biblical Archaeologist</td>
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<tr>
<td>BASOR</td>
<td><em>Bulletin of the American Schools of Oriental Research</em></td>
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<tr>
<td>BeO</td>
<td><em>Bibbia e oriente</em></td>
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<td>Bib</td>
<td><em>Biblica</em></td>
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<tr>
<td>BIOSCS</td>
<td><em>Bulletin of the International Organization for Septuagint and Cognate Studies</em></td>
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<tr>
<td>BZAW</td>
<td>Beihfte zur Zeitschrift für die alttestamentliche Wissenschaft</td>
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<tr>
<td>CBQ</td>
<td><em>Catholic Biblical Quarterly</em></td>
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CR:BS  *Currents in Research: Biblical Studies*


EdF  *Erträge der Forschung*

EstBib  *Estudios bíblicos*

ETL  *Ephemerides theologicae Lovanienses*

EvQ  *Evangelical Quarterly*

FOTL  *Forms of Old Testament Literature*


ICC  International Critical Commentary


JANES  *Journal of the Ancient Near Eastern Society*

JASOS  *Journal of the American Oriental Society*


JBL  *Journal of Biblical Literature*

JQ  *Jewish Bible Quarterly*

JETS  *Journal of the Evangelical Theological Society*

JHS  *Journal of Hellenic Studies*

JHebS  *Journal of Hebrew Scriptures*

JNES  *Journal of Near Eastern Studies*


JSOT  *Journal for the Study of the Old Testament*

JTS  *Journal of Theological Studies*

KAT  Kommentar zum Alten Testament


LASBF  *Liber annus Studii biblici franciscani*

LCL  *The Loeb Classical Library*


LXX  Septuagint


LXX\(^A\)  Codex Alexandrinus


MT  Masoretic Text as reproduced by BHS


NICOT  New International Commentary on the Old Testament

OBO  Orbis biblicus et Orientalis

OTL  Old Testament Library

OTS  Old Testament Studies

OTS  Old Testament Series

PEQ  *Palestine Exploration Quarterly*


SIL  Summer Institute of Linguistics

SBJT  *Southern Baptist Journal of Theology*

SJOT  *Scandinavian Journal of the Old Testament*

TA  *Tel Aviv*


TOTC  Tyndale Old Testament Commentaries

UBW  Understanding the Bible and its World

VT  *Vetus Testamentum*

WBC: Word Biblical Commentary


WTJ: *Westminster Theological Journal*

WUNT: Wissenschaftliche Untersuchungen zum Neuen Testament
CHAPTER 1
INTRODUCTION

1. Introducing the Problem: Six Observations

The story of David and Goliath in 1 Samuel 17 is perhaps one of the most iconic stories in all the Bible. It has probably been portrayed and retold more than any other story, from the trilogy of paintings by Caravaggio to the popular kids' video series, VeggieTales, which depicts David as a small asparagus and Goliath as a giant pickle. It is such a part of Western cultural vocabulary that a mismatched sporting event is frequently referred to as a "David and Goliath" contest. Despite its well known status and its often reused themes, the story of David and Goliath and its surrounding context in 1 Samuel 16-18 is beset by many problems which pose a serious challenge to interpreters. To put it succinctly: we do not have one version of the story of David and Goliath but two, a short version found in LXX and a longer version reflected in the MT.

By way of introducing the problem that the existence of two versions of a biblical story raises, we will offer six preliminary observations and then very briefly survey some of the reigning scholarly opinions about the textual status of the David and Goliath narrative.
1.1. Two versions of 1 Sam 16-18

The first basic observation is that there are two versions of the story, one contained in MT and one in LXX\textsuperscript{B}. The version in the MT is best reflected by the Biblia Hebraica Stuttgartensia (\textit{BHS}) which represents the text of the Leningrad Codex B19A. The MT represents the longer version of the story. The short version of the story is contained in LXX\textsuperscript{A}, which is best represented by the Brooke-Mclean edition of the Septuagint,\textsuperscript{1} which represents Codex Vaticanus. A few other Greek manuscripts witness this shorter version of the story.\textsuperscript{2}

Other manuscript traditions generally follow the long version of the story found in MT.\textsuperscript{3} As far as the Greek manuscripts are concerned, it is universally recognized that LXX\textsuperscript{B} reflects the OG in ch. 17-18, while LXX\textsuperscript{A} and the manuscripts which follow it are later additions corrected toward the MT.

Finally, the fragmentary witness of 4QSam\textsuperscript{a} appears also to contain the longer version of the story as found in MT.\textsuperscript{4} The early witness of 4QSam\textsuperscript{a} (c. 50-25 BCE\textsuperscript{5}) means that the two versions of this story existed very early on as competing traditions.

The textual complexity of the story is complicated by the fact that the books of Samuel have one of the most textually complex histories in the Bible.\textsuperscript{6} For the purposes of

\textsuperscript{1} Properly speaking the term Septuagint, should refer only to the original translation of the Torah probably sometime in the 3rd century BCE. We will follow the standard practice of using the term Septuagint to refer to the entirety of the Greek Jewish Scriptures that came to be collected together. On the term Septuagint see the helpful survey of Albert C. Sundberg, Jr., ”The Septuagint: The Bible of Hellenistic Judaism,” in \textit{The Canon Debate} (ed. L.M. McDonald and J.A. Sanders; Peabody, MA: Hendrickson Pub., 2002), 68-72. In terms of text-families, in this study we will use the term Septuagint and LXX fairly broadly. Whenever a particular text family (e.g., Antiochene) or textual manuscript (e.g., LXX\textsuperscript{B}) is specifically in view it will be explicitly stated, otherwise reference will be made to the Septuagint or LXX to mean the Greek version of the Old Testament generally.

\textsuperscript{2} Stephen Pisano, \textit{Additions Or Omissions in the Books of Samuel: The Significant Pluses and Minuses in the Massoretic, LXX and Qumran Texts} (OBO 57 (Freiburg, Schweiz / Göttingen: Universitätsverlag / Vandenhoeck & Ruprecht, 1984), 78, lists Nanyvb; in addition to LXX\textsuperscript{B}.

\textsuperscript{3} E.g., LXX\textsuperscript{A}, OL\textsuperscript{A}, Tg, Syr, Aquila, Symmachus, Theodotion and Vg (Ibid., 78).


\textsuperscript{5} \textit{DJD} 17, 5.

An outline of the two versions is depicted in Table 1 below.  

### Table 1: Outline of the Two Versions of the David and Goliath Story

<table>
<thead>
<tr>
<th>LXX\textsuperscript{B}</th>
<th>MT</th>
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<tr>
<td><strong>1 Reigns 16</strong></td>
<td><strong>1 Samuel 16</strong></td>
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<td>Saul Sees David (16:14-23)</td>
<td>Saul Sees David (16:14-23)</td>
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<tr>
<td><strong>1 Reigns 17</strong></td>
<td><strong>1 Samuel 17</strong></td>
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<td>Setting the Scene (17:1-40)</td>
<td>Setting the Scene (17:1-40)</td>
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<td>Geography (17:1-3)</td>
<td>Geography (17:1-3)</td>
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<td>Enter the Giant (17:4-10)</td>
<td>Enter the Giant (17:4-10)</td>
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<td>Reaction (17:11, 32)</td>
<td>Reaction (17:11, 32)</td>
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<td><em>Shepherd Boy's Challenge (17:12-31)</em></td>
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<td>Debating David's Daring (17:33-37)</td>
<td>Debating David's Daring (17:33-37)</td>
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<tr>
<td><em>What David Will Do (17:36)</em></td>
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<tr>
<td>Arming and Disarming (17:38-40)</td>
<td>Arming and Disarming (17:38-40)</td>
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<td><strong>Single Combat (17:42-51a)</strong></td>
<td><strong>Single Combat (17:42-51a)</strong></td>
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<td><em>Drawing Near to David (17:41)</em></td>
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<td>Battle of Words (17:42-47)</td>
<td>Battle of Words (17:42-47)</td>
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<td><em>David's Taunt (17:43b)</em></td>
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<tr>
<td>Battle of Arms (17:51a)</td>
<td>Battle of Arms (17:50-51a)</td>
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<td>--</td>
<td><em>David Runs to Goliath (17:48b)</em></td>
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<td><em>Goliath's Death, Take One (v. 50)</em></td>
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<td><strong>Aftermath (17:51b-54)</strong></td>
<td><strong>Aftermath (17:51b-58)</strong></td>
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<tr>
<td>Geography of a Victory (17:51b-54)</td>
<td>Geography of a Victory (17:51b-54)</td>
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<tr>
<td>--</td>
<td><em>Whose Son is This? (17:55-58)</em></td>
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\textsuperscript{7} Minuses depicted with --, pluses depicted in italics.
There is a general consensus that the translator of 1 Reigns was a "relatively literal" translator. This observation requires a host of caveats and addenda. First, the category of "literal" is somewhat problematic. It can mean multiple things. For example, a translator can offer a standard equivalence lexically and yet offer a free rendering grammatically. For example in 1 Rgns. 17:35, the translator renders the Hebrew נכה with καὶ ἐπάταξα αὐτόν. The use of πατάσσω to translate נכה is a good lexical equivalent, as both mean "strike." However, the use of a Greek aorist indicative to translate a Hebrew iterative weqatal form does not accurately represent the grammatical form of the Hebrew. Thus, simply categorizing a translation as "literal" based on the fact that it prefers to represent every word of its source text does not communicate very much about the translation technique.

---

1.2. A "relatively literal" translator


Second, Tov's argument is that a basically faithful, word-for-word translation would not omit over forty percent of the text. However, this does not necessarily follow, because this faithful word-based translation, also shows signs of being in good command of the Greek language, shows some tendencies toward theological exegesis, and, as we will see throughout this study, some level of literary sensitivity. Thus, a faithful translator may also be working with their own literary and theological motivations which may affect the translation.

1.3. Doublets and Inconsistencies

The version of the story in the MT contains many apparent doublets and inconsistencies. This observation is held by the majority of scholars. The major doublets that are frequently noted

Tov, "Composition," 341.
Aejmelaeus, "Septuagint of 1 Samuel," 141.
Cf. James K. Aitken, "Rhetoric and Poetry in Greek Ecclesiastes," BIOSCS 38 (2005): 55-77, who notes the interesting fact that the faithful and consistent translation technique of Ecclesiastes also produced a translation that was sensitive to its own poetic and rhetorical devices.
include 1) David's multiple introductions in 16:1-13 and 17:12ff.; 2) Goliath's double threat in 17:8-10 and v. 23; 3) David's killing Goliath twice, once in 17:50 and once in 17:51; 4) David's promotions in 18:5 and 18:13; and 5) Saul's offer of his daughters in 18:17-19 and 18:20-27. The major inconsistencies that are frequently noted include 1) Eliab's rebuke in 17:28 as showing no awareness of the anointing episode in 16:6-13; 2) the problem of David taking Goliath's head to Jerusalem and his armor to his tent in 17:54; 3) David is portrayed as a shepherd at times and a warrior at other times; and 4) Saul and Abner's failure to recognize David in 17:55-58 despite David's presence in Saul's court in 16:14-23 and 17:15 and Saul's having offered David his armor in 17:31-39. These doublets and inconsistencies in 1 Samuel 16-18 are frequently understood to be classic signs of a text that has a less-than-straightforward compositional history.

1.4. Simplicity of LXX

The short version of the story in LXX does not contain most of the apparent doublets and inconsistencies in the MT. However, this does not mean that there are no inconsistencies in the short version of the story. The problem of the inconsistent characterization of David as shepherd on the one hand and warrior on the other is also present in LXX. David is depicted as being a regular part of Saul's court but he still takes shepherd's equipment with him to battle Goliath (17:40). He is characterized as a "man of war" (ὁ ἄνηρ πολεμιστής) in 16:21 but is unable to wear Saul's armor in 17:38-40.16 Other problems arise in the short text that are not present in the longer version. For example, LXX is missing the initial interaction


between David and Jonathan. This scene is a significant first part in the Jonathan-David relationship and the progression of their relationship makes less sense without it.\footnote{See David W. Gooding, "An Approach to the Literary and Textual Problems of the David-Goliath Story: 1 Sam 16-18," in BGLT, 78-79.}

What can be concluded is that the shorter LXX\textsuperscript{B} text is in fact less repetitive, less apparently contradictory, and contains a simpler and more straightforward story-line. However, is this evidence of originality or harmonization? Many scholars find it highly suspicious that LXX\textsuperscript{B} is lacking precisely those texts of the MT which appear to be problematic.\footnote{E.g., F.C. Conybeare and St. George Stock, Grammar of Septuagint: With Selected Readings, Vocabularies, and Updated Indexes (Hendrickson Pub. Inc., 1995 ed.; Repr. of Boston, MA: Ginn and Company, 1905), 249; De Vries, "David's Victory," 23-24; Pisano, Additions or Omissions, 84; Rofé, "Battle of David and Goliath," 119-22; and Baruch Halpern, David's Secret Demons: Messiah, Murderer, Traitor, King (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2001), 6-7.}

It appears that 1 Samuel 16-18 is a case where the time-honored textual-critical principles of \textit{lectio difficilior} (MT) and \textit{lectio brevior} (LXX\textsuperscript{B}) conflict with each other.\footnote{Cf. Pisano, Additions or Omissions, 80; and Erik Aurelius, "Wie David ursprünglich zu Saul kam (1 Sam 17)," in Vergegenwärtigung des Alten Testamentes: Beiträge zur Biblischen Hermeneutik (ed. Christoph Bultmann, Walter Dietrich, and Christoph Levin; Göttingen: Vandenhoeck & Ruprecht, 2002), 46.} So, while it is clear that LXX\textsuperscript{B} does not contain many of the apparent doublets and inconsistencies of MT, what to make of this fact appears less than certain.

\subsection*{1.5. Reading MT as it stands}

Despite the apparent problems with the MT there are many reasonable proposals for how it can be meaningfully read as it stands. Some scholars support the priority of the LXX\textsuperscript{B} account and recognize the composite nature of the MT version but are nevertheless more interested in the way the redactor of the MT version has artfully combined his sources.\footnote{E.g., Robert Alter, The Art of Biblical Narrative (Revised ed.; New York: Basic Books, 2011), 183-91; idem, The David Story, 111; Jan Fokkelman, The Crossing Fates (Vol. 2 of Narrative Art and Poetry in the Books of Samuel; Assen Maastricht, The Netherlands/Dover, NH: Van Gorcum, 1986), 201-08; Auld and Ho, "Making of David and Goliath," 19-39. Cf. also David Toshio Tsumura, The First Book of Samuel (NICOT; Grand Rapids, MI: Wm. B. Eerdmans Pub. Co., 2007), 434-37.}

Other scholars appear to be aware of the possibility that the MT version of the story may be a
composite text but suggest that the more interesting option is a literary or synchronic reading of the actual existing text, without reference to the historical process by which it may have developed.\(^2\) Other scholars argue that the literary coherence of the longer MT version is evidence that the short version of the story in LXX\(^8\) is a truncated version of the story and the MT should be preferred as the more original.\(^2\) That there are several reasonable attempts at reading the MT version of the story as a coherent narrative seems to suggest that how one views the question of priority largely resides in one's perspective on the following question: is a given biblical narrative assumed to be composite unless one can be persuaded otherwise, or is it assumed a single coherent unity unless one can be persuaded otherwise? The irony is, that persuasive arguments in either instance are very difficult to come by. However, one's intuitive answer to that question greatly influences how one approaches a problematic issue like the two versions of the David and Goliath story.

### 1.6. Textual and literary criticism

The problem of 1 Samuel 16-18 represents an instance where there is no clear line between textual and literary criticism. This issue is probably still best exemplified by the Joint Research Venture of Barthélemy, Gooding, Lust and Tov (\textit{BGLT}).\(^2\) Nearly thirty years later, this study still remains one of the best discussions on the textual problem of the David and Goliath story. In this volume both text-critical and literary-critical strategies are brought to

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\(^3\) For summaries of the main arguments and insights of this volume see Auld and Ho, "Making of David and Goliath," 19-22; van der Kooij, "David and Goliath," 119-22; and Walter Dietrich and Thomas Nauman, \textit{Die Samuelbücher} (EdF 287; Darmstadt, Germany: Wissenschaftliche Buchgesellschaft, 1995), 88-90.
bear. The discussion, however, exemplifies the problem with understanding the textual
complexity of the David and Goliath story. The problem is that it is a literary-critical problem
with text-critical complications. If a short version of the David and Goliath story did not exist
the tensions in the MT version would still lead many critics to suggest that the MT is a
composite story. However, LXX\textsuperscript{8} does contain a short version of the story, which, rather than
simplifying the issue only complicates it. The problem is as much a text-critical issue as a
literary-critical issue. Fernandez Marcos captures the difficulty that this creates:

If these phenomena [e.g. 1 Sam 16-18], or some of them, occurred in the period of
literary growth of the biblical book before its final edition was concluded, they have
to be analysed by using the methods of literary criticism but not the criteria of text
criticism. However, since they came to light from comparing different traditions of
the biblical text, it is necessary to combine the information obtained from both types
of criticism to reach a suitable solution to the problem. Text criticism and literary
criticism each have their methods which must not intrude on each other's analysis.\textsuperscript{24}

However, the David and Goliath story not only is a difficult case for the competing
methodologies of textual and literary criticism, it is also a difficult case for the competing
methodologies of redaction criticism versus final form literary criticism. Thus, what looks
like evidence of multiple sources from a redactional-critical perspective, looks like artful
repetition from a literary-critical perspective. Despite numerous attempts, the necessary
exercise of scholarly judgment has too few criteria to escape undue subjectivity in this regard.
In other words, scholars tend to see in the phenomena of this text evidence of whichever
paradigm (redaction vs. literary artistry) they prefer.\textsuperscript{25} Thus the difficulty in understanding the

\textsuperscript{24} Natalio Fernández Marcos, \textit{The Septuagint in Context: Introduction to the Greek Versions of the Bible},
(translated by Wilfred G.E. Watson; Leiden: Brill, 2001), 82-83. Cf. Emanuel Tov, \textit{Textual Criticism of the
Hebrew Bible} (second revised ed.; Minneapolis, MN: Fortress Press, 2001), 318. In his exploration of the
relationship between textual and literary criticism in these difficult texts Tov admits that if such cases as 1
Samuel 16-18 are a further development from the text found in the MT, then they "are beyond the scope of
textual and literary criticism."

\textsuperscript{25} Attempts to do so have been helpful in defining the different methodologies but unsuccessful in
suggesting how they may be integrated. E.g., John Barton, "Historical Criticism and Literary Interpretation: Is
There Any Common Ground?" in \textit{The Old Testament: Canon, Literature and Theology: Collected Essays of
textual history of the David and Goliath narrative is extremely complex. It is perhaps most accurate to conclude with Garsiel that "The question of the primacy of the long or short version seems to me one that cannot be decided as yet."  

2. Brief Survey of Recent Theories

There are a number of good surveys of the literature on the textual problem of the David and Goliath story, so we will keep our comments on the existing literature brief. The scholarly opinion regarding this issue can be roughly grouped into two categories: 1) those who view LXX\textsuperscript{B} as having textual priority, and 2) those who view MT as having textual priority.

2.1. LXX\textsuperscript{B} Priority

Those who view the account in LXX\textsuperscript{B} as textually prior fall into two camps. First, the majority of scholars view the MT as a combination of two versions of the David and Goliath story. Tov outlines the two versions as follows:


Table 2: Version 1 and Version 2 of the David and Goliath Story

<table>
<thead>
<tr>
<th>Event</th>
<th>Version 1 (LXX and MT)</th>
<th>Version 2 (MT only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>16:17-23</td>
<td>David is introduced to Saul as skilful harper and made his armor bearer.</td>
<td></td>
</tr>
<tr>
<td>17:1-11</td>
<td>Attack by the Philistines. Goliath suggests duel with one of the Israelites.</td>
<td>David is sent by father to bring food to brothers at the front. He hears Goliath and desires to meet him in a duel.</td>
</tr>
<tr>
<td>17:12-31</td>
<td></td>
<td>David volunteers to fight with Goliath.</td>
</tr>
<tr>
<td>17:32-39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17:40-54</td>
<td>The duel. After Goliath's miraculous fall, Philistines flee.</td>
<td>Short account of the duel (vv. 41, 48b, 50).</td>
</tr>
<tr>
<td>17:55-58</td>
<td></td>
<td>Saul asks who David is. David is introduced to Saul by Abner.</td>
</tr>
<tr>
<td>18:1-4</td>
<td></td>
<td>David and Jonathan make a covenant.</td>
</tr>
<tr>
<td>18:5-6a</td>
<td></td>
<td>David is appointed as an officer in Saul's army.</td>
</tr>
<tr>
<td>18:6b-9</td>
<td>Saul's jealousy of David.</td>
<td></td>
</tr>
<tr>
<td>18:10-11</td>
<td></td>
<td>Saul attempts in vain to kill David.</td>
</tr>
<tr>
<td>18:12-16</td>
<td>David's successes.</td>
<td></td>
</tr>
<tr>
<td>18:17-19</td>
<td></td>
<td>Saul offers David his eldest daughter, Merab.</td>
</tr>
<tr>
<td>18:20-27</td>
<td>Saul offers David his daughter Michal.</td>
<td></td>
</tr>
<tr>
<td>18:29b-30</td>
<td></td>
<td>Saul is enemy of David.</td>
</tr>
</tbody>
</table>

\[29\] Adapted from Tov, "Composition," 351-52.

\[30\] In Tov's table ("Composition," 352), he writes "Saul's love for David. David's successes" and lists it under 19:29b-30. The reference is clearly an error and since he does not mention this elsewhere, and he is speaking of the MT plus in 18:29b-30, I assume he is speaking of the reference to Saul being an "enemy" of David, narrated in 18:29b.
Second, a few scholars hold to the priority of the LXX\textsuperscript{B} version but think that the MT pluses do not reflect a separate distinct version of the David and Goliath story. Klein, on the one hand, thinks that many of the pluses come from separate sources, but not from a coherent alternate version of the David and Goliath story.\textsuperscript{31} Auld and Ho, on the other hand, suggest that the MT pluses were literary creations based on the Saul tradition in 1 Samuel 9-10.\textsuperscript{32}

2.2. MT Priority

Though it is not always noted, there is no clear majority opinion in the literature. At best, we may speak of a slight majority holding to LXX priority, but many hold to MT priority. There are basically two camps of scholars who hold to MT priority. One camp views the MT text as composite but prior. Thus, the LXX\textsuperscript{B} account is trying to harmonize an already composite text.\textsuperscript{33} All of these scholars, whether they view the MT as a combination of two sources very similar to the two source theory above,\textsuperscript{34} or whether they view the MT as evidence of continual growth from a core story,\textsuperscript{35} find it more plausible that LXX\textsuperscript{B} represents a harmonization of the story, than that LXX\textsuperscript{B} has retained an earlier version of the story.

\textsuperscript{31} Klein, \textit{1 Samuel}, 172-75. Klein argues that the MT pluses in 17:41, 48b and 51a, have dropped out accidentally from LXX\textsuperscript{B} and are not from separate sources.

\textsuperscript{32} Auld and Ho, "Making of David and Goliath," 24-38.


\textsuperscript{34} E.g., Dietrich, "Die Erzählungen," 180-84.

Others argue that the long text of MT consists of a literary unity, whose poetics were not recognized by the Septuagint translator. Examples of this line of reasoning include arguing 1) that the MT version better fits generic patterns than the LXX, 2) that the MT version is intentionally telling a chronologically disjointed narrative, which was not understood by the translator, 3) that the MT fits a pattern of repetition that is found throughout the Hebrew Bible, or 4) that the MT version is using a "more sophisticated narrative-technique" that was not recognized by the translator.

3. Plan of This Study

In light of the above discussion, how does one best proceed in studying this justly famous story? One helpful way to proceed is to recognize that the story of David and Goliath exists in two variant literary editions. Lust comments on this narrative by saying that "both the MT and the LXX, or its Vorlage, are final texts with typical characteristics. Both have been accepted by and functioned in religious communities. There is no reason to discard one and to keep the other. A comparison could be made here with the synoptic gospels."
Since we have an example of two variant literary editions of the David and Goliath story, how do we analyze them? Hendel suggests that "We need to read each narrative, text, and edition in its own right, and to read them in their interpretive and intertextual relations with each other." He argues that "each edition of 1 Samuel 17 has its own distinctive textual and literary conditions." To follow Hendel's suggestion means to give interpretive space to each edition of the David and Goliath story. This will be the strategy of this study.

This study will proceed by offering a close literary reading of the short LXX\textsuperscript{B} version of the David and Goliath story as it is contained in 1 Reigns 16-18. Several factors lead us to analyze the Greek version of the story, as opposed to the Hebrew \textit{Vorlage} of the Greek version. First, reconstructing the \textit{Vorlage} of the LXX is a difficult exercise and introduces a layer of conjecture into the analysis. Second, though it is likely that the short version of the story in LXX\textsuperscript{B} is based on a short Hebrew \textit{Vorlage}, it is possible that the difference between the two versions is the result of editorial activity at the Greek level. We have evidence that there is a different version of the story in the Greek tradition. We have no direct evidence of a

\textsuperscript{43} Hendel, "Plural Texts," 105.
\textsuperscript{44} Ibid.
\textsuperscript{45} The reason for including chs. 16 and 18 in the analysis is that many of the textual difficulties in ch. 17 are created by their association with the surrounding material in chs. 16 and 18.
\textsuperscript{46} On the difficulty of reconstructing the \textit{Vorlage} of the LXX see Tov, Text-Critical Use of the Septuagint, 57-103; and Anneli Aejmelaeus, "What Can We Know About the Hebrew \textit{Vorlage} of the Septuagint?" in On the Trail of the Septuagint Translators: Collected Essays (revised and expanded ed.; Leuven: Peeters, 2007), 71-106.
\textsuperscript{47} This is the main contribution of Tov's extensive study of the translation technique of 1 Reigns 17-18, "Composition," 348-50. Further study into the relationship between LXX-Samuel and 4QS\textsuperscript{a} has continued to show that often when LXX-Samuel and MT-Samuel disagree, the reason for disagreement was likely a \textit{Vorlage} similar to 4QS\textsuperscript{a}. See Emanuel Tov, "The Textual Affiliations of 4QS\textsuperscript{a}," in The Greek and Hebrew Bible: Collected Essays on the Septuagint (Leiden: Brill, 1999): 274-83; A. Rofé, "4QS\textsuperscript{a}" in the Light of Historico-Literary Criticism: the Case of 2 Sam 24 and 1 Chr 21," in Biblische und Judaistische Studien: Festschrift für Paolo Sacchi, (ed. A. Vivian; Judentum und Umwelt 29; Frankfurt, 1990), 110-19; F.H. Polak, "Statistics and Textual Filiation: The Case of 4QS\textsuperscript{a}/LXX (with a note on the Text of the Pentateuch)," in Septuagint, Scrolls and Cognate Writings, SBLSCS 33 (ed. G.J. Brooke, B. Lindars; Atlanta: Scholars Press 1992), 215-76; idem, F.H. Polak, "Samuel, First and Second Books of," in Encyclopedia of Dead Sea Scrolls (ed. L.H. Schiffman, J.C. Vanderkam; Oxford, 2000), 819-23; F.M. Cross and R.J. Saley, "A Statistical Analysis of the Textual Character of 4QS\textsuperscript{a}/LXX (4QS51)," DSD 13 (2006): 46-54. However, 4QS\textsuperscript{a} agrees with MT in 1 Samuel 17-18 (see Johnson, "Reconsidering 4QS\textsuperscript{a}," 547-49).
\textsuperscript{48} Van der Kooij, "David and Goliath," 129-30.
different version of the story in Hebrew, except via the Septuagint. Thus, my preference is to compare the different versions that we have. Third, it is the version of the David and Goliath story found in LXX\(^B\) that was accepted as an authoritative version in early Judaism and Christianity.\(^{49}\) Finally, since the Septuagint was an authoritative text in its own right, and since it contributes its own interpretive\(^{50}\) and literary\(^{51}\) elements to the translation it is worth studying this document as a literary achievement in its own right.\(^{52}\)

This study will therefore proceed by offering a close literary reading of the short version of the David and Goliath story contained in LXX\(^B\) (chs. 3-5). We will then turn to a comparison of the two versions of the story by reading the short version of the story against the version of the story in the MT by examining all of the MT pluses in order to see what literary differences they make to the story (ch. 6). It is not the purpose of this study to make a case for textual priority for either version. The purpose of this study is to give the short septuaginal version of the story the literary attention it deserves but has not yet received.

In sum, the plan of this study will be to offer a close literary reading of the narrative of David and Goliath in 1 Reigns 16-18. In so doing we will explore a method of reading the Septuagint as a document in its own right that also recognizes its status as a translated document and thus attempts to hold its dual nature in dialectical tension. Finally, in offering


\(^{52}\) Wevers, "Interpretative Character," 95, writes, that the LXX "is a humanistic document of interest by and for itself. . . . It is not just a source for interesting emendations, but gives us an insight into the faith and attitudes of Alexandrian Jewry of the third century BCE."
this reading of the septuagintal version of the David and Goliath narrative we will highlight the literary difference between the two final versions of the story that exist in LXX\textsuperscript{B} and MT.

4. Toward a Method for Reading the Septuagint

Before we can offer a reading of the Septuagint version of the David and Goliath story, we must discuss how one goes about interpreting a septuagintal text. The interpretation of the Septuagint as a document in its own right is a little studied area. The various ways one could approach the interpretation of the Septuagint can be exemplified by the different approaches of the three recent LXX translation projects. The French project, \textit{La Bible d'Alexandrie} (\textit{BdA}), approaches the Septuagint as "an autonomous work detached from its parent text."\textsuperscript{53} The English project, \textit{A New English Translation of the Septuagint} (\textit{NETS}), proposes that the Septuagint can best be described as "a Greek 'inter-linear' translation of a Hebrew original."\textsuperscript{54}

Because of this, the \textit{NETS} paradigm finds the primary locus of interpretation in the relationship between the LXX and its source text. The German approach, \textit{Septuaginta Deutsch (LXX.D)}, attempts to take a mediating position, treating the Septuagint both as a document in its own right, and as a translation of a Hebrew original.\textsuperscript{55}


For the present study, I propose to view the LXX as its own communicative act that intended to communicate the Hebrew Scriptures in the linguistic, cultural and religious register of Hellenistic Judaism.\(^{56}\) The LXX is a written act of communication and should be treated as such. In referring to the Septuagint as a written act of communication I am borrowing from Speech-Act Theory which argues that speaking, or in this case writing (or even translating!), is also doing.\(^{57}\) When one speaks or writes one is also doing a number of acts. Speech-Act Theory has its own distinct, and often variegated, terminology for these acts but these are usually broken down into locutionary (propositional content), illocutionary (nature of the act in speaking\(^ {58}\)) and perlocutionary (effect of the speech-act) acts.\(^ {59}\) The implication of recognizing that both spoken and written discourse are communicative acts is that it necessarily brings with it a level of involvement from both the author and reader.\(^ {60}\) Speech-Act Theory provides a rationale for a hermeneutic that is not purely author-based, nor purely reader-based. Instead, recognizing texts as Speech-Acts implies that the meaning of a text cannot be separated from either the author (or translator) or the reader.

\(^{56}\) This definition is intentionally broad enough to encompass most theories of LXX origins. For a recent survey of the various theories of LXX origins, see Jennifer M. Dines, *The Septuagint* (UBW; London: T&T Clark, 2004), 47-61.


\(^{58}\) Though the language of force or energy is often used in describing illocutionary acts it seems more helpful to this non-specialist to speak of the illocution of the speech-act as the kind or classification of the speech in view. It is helpful to see the different classifications of illocutionary acts: assertives, directives, commissives, expressives, declarations, assertive declarations. For summaries see Eugene Botha, "Speech Act Theory and Biblical Interpretation," *Neotestamentica* 41/2 (2007): 277-78; and Briggs, *Words in Action*, 50-58.

\(^{59}\) For a brief but helpful summary see Botha, "Speech-Act Theory," 277-78.

\(^{60}\) The hermeneutical approach of self-involvement is the major contribution of Briggs, *Words in Action*, esp. 147-82.
The Septuagint, however, is not simply a written act. It is, more specifically, a written act communicating a previously written act. In a recent article, Randall Gauthier has provided one of the first methodologically thorough attempts to interpret the Septuagint as a text in its own right. Gauthier borrows from cognitive theory, and suggests that the Septuagint can be described as a higher order act of communication which is seeking to communicate a first order act of communication (Hebrew Vorlage).

Using cognitive theory, Gauthier has proposed a method for septuagintal interpretation that is complementary to the approach proposed here and in the LXX.D project. He writes,

Lest we fall into the trap of merely describing an LXX text in the process of being translated, on the one hand, or regarding it as a first-order act of communication (i.e. a composition), on the other, it would appear methodologically incumbent on the modern exegete to consider both source and target as acts of textual communication in conjunction.

If we take the LXX translation seriously as its own act of communication, then the approaches described by LXX.D and Gauthier, commend themselves. The translators are not authors in the sense that they are composing a text, but they are the communicating agents of the textual act that is the LXX. Thus, if interpreting the LXX is understanding the communicative act, then paying attention to the LXX as translation is invaluable for the interpretive enterprise. However, the actual communicative act is the text itself, as such the primary focus for interpretation must be the LXX as text. Thus, this approach seeks to read the LXX in light of both of the two axioms we have mentioned.

Therefore, in this study we will offer a reading of the narrative in 1 Reigns 16-18 based upon the following principles:

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62 Ibid., 67-69.
63 Gauthier specifically notes that his approach is complementary to the approach in LXX.D (Ibid., 68).
64 Ibid., 68, italics original.
65 This method is not dissimilar from the one sketched out by Joosten for the purposes of Septuagint
1. The narrative of 1 Reigns 16-18 will be read first and foremost as a literary text in its own right. It will be interpreted in the first instance as a Greek literary text.

2. Recognizing the translational nature of this text, recourse will be made to the best approximation of the translator's source text, in this case MT, and 4QSam\* where available. Recourse to the source text helps to discern what the communicative act in the LXX was accomplishing. The reader of the LXX seeks to understand how the translator has rendered his source text, understanding all the while that the object of interpretation is the translator's final product, not only the instances where he has transformed his *Vorlage* in some way.

3. The translator's final product, then, is interpreted as a final literary communication with reference to how it has communicated its source.

These three principles are not necessarily chronological steps, but rather interrelated realities of an approach to septuagintal literature that takes seriously its nature as a *translated text*.\(^{66}\)

This method will have a number of implications for our reading of the text. On the one hand, since our purpose is to interpret the Greek story as its own version but also to reference the Hebrew text upon which it is based, there will be times when our reading of the text makes interpretive significance out of what is possibly a variant based on a scribal accident. Thus, when we encounter a variant between the Hebrew and Greek versions of the story, even if we are not able to decide how that variant arose, we will still ask what effect that variant has on the reading of the story. This practice is legitimate because of our principle number 1, that the Greek text will be read as its own literary text. On the other hand, since we are interested in interpreting the translator's communicative act of rendering his source text, there will be times when we allow the source text to inform our interpretation. Thus, both the intention of the translator and the reception of the reader have meaningful parts to play in the lexicography ("Source-Oriented Remarks," 152-55).

\(^{66}\) The approach followed here is similar to the approach suggested by Arie van der Kooij, *The Oracle of Tyre: The Septuagint of Isaiah 23 as Version and Vision* (VTSup 71; Leiden: Brill, 1998), 15-19. However, van der Kooij cautions that this particular method may not be suitable for every LXX book (ibid., 8). It seems to me that even recognizing the differences between LXX-Isaiah and 1 Reigns an approach that holds the Greek text in relation to its source and the Greek text on its own in dialectical tension has much to commend it in the study of any LXX book (with all the requisite caveats and addenda required for each individual book). The importance of this kind of approach is also noted by W. Edward Glenny, *Finding Meaning in the Text: Translation Technique and Theology in the Septuagint of Amos* (VTSup 126; Leiden: Brill, 2009), 15-16.
interpretation of the Septuagint as a translated text. The interpretive fruitfulness of this method will be played out in the reading that follows.

Wright, "The Septuagint and Its Modern Translators," 111, would likely view our approach as confusing the Septuagint as produced with the Septuagint as received. While historically this differentiation makes sense, I do not think it does hermeneutically. For all different manuscripts and recensions aside, the Septuagint that was produced is the Septuagint that was received. And as Kraus, "Contemporary Translations, 83, has pointed out, it has a dual nature; it "is a work that is dependent on a Hebrew original (Vorlage) but nevertheless stands on its own."
CHAPTER 2
SEEING DAVID: 1 SAMUEL 16 IN GREEK

1. Introduction

The purpose of the present chapter is to examine the narrative of 1 Samuel 16 in the Greek version found in LXX. The existence of two distinct textual versions in our particular text is largely limited to 1 Samuel 17-18, as can be seen by any study dedicated to this issue. However, it is my contention that the textual difficulties in chs. 17-18 cannot be understood apart from ch. 16. Thus, our study will begin with chapter 16 before moving on to the more textually complicated narratives in chs. 17-18.

2. The Lord Sees David (16:1-13)

2.1. The Lord and Samuel (vv. 1-4a)

The first verse of ch. 16 begins a new narrative, but the opening section of this narrative also recalls the previous scene of Saul's rejection in ch. 15. The narrative begins with the Lord speaking to Samuel. The last time the reader heard the Lord speak was at the beginning of the previous narrative unit when the Lord spoke of his regret of making Saul king (15:11). In ch. 15 the word of the Lord came to Samuel (Καὶ ἐγενήθη ῥῆμα κυρίου πρὸς Σαμουηλ λέγων) and

Saul was rejected. Now in ch. 16 the Lord speaks to Samuel (Kai ἐἶπεν κύριος πρὸς Σαμουηλ) and David will be anointed. In the Lord's speech to Samuel in 16:1 he reproves him for mourning over Saul (πενθεῖς ἐπὶ Σαουλ). The previous narrative ended with the Lord regretting that he had made Saul king and Samuel mourning over Saul (ἐπένθει Σαμουηλ ἐπὶ Σαουλ). The Lord conveys to Samuel that his mourning over Saul is inappropriate because the Lord has rejected (ἐξουδενώω) Saul from being king over Israel. All of these elements combine to set the tone of the anointing of David by recalling the previous story of Saul's rejection.3

The Lord now commands Samuel to "fill your horn with oil." It is an interesting fact and perhaps a subtle hint at the distancing of the Davidic kingship from the Saulide kingship that Saul is anointed with a flask of oil (τὸν φακὸν τοῦ ἑλαίου, 10:1) while David and Solomon are anointed with a horn of oil (τὸ κέρας τοῦ ἑλαίου, 16:13; 1 Kgs. 1:39).4 The reason that Samuel is to fill his horn with oil is that the Lord has found a replacement for Saul among the sons of Jesse. More specifically, the Lord has "seen" (ὁράω) a king for himself. As

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2 The translation "rejected" may not seem obvious for ἐξουδενώω. NETS translates this as "I that have set him at naught;" BdA translates it with "dédaigner" ("to despise, disdain"); and LXX D translates it with "verwerfen" ("to condemn, reject, dismiss"). LEH gives the definition as "to set at naught, to disdain, to scorn" (similarly LSJ). GELS gives a similar definition of "to consider to be of no account and treat as such." Cf. Henry St. John Thackeray, A Grammar of the Old Testament in Greek According to the Septuagint (Cambridge, England: Cambridge University Press, 1909), 104-05. This is not a common word in Greek usage, though a Greek reader would certainly be able to understand it. Plutarch appears to use ἐξουδενίζω, a similar verbalization of οὐδείς (Parallel Minora 308e, 310c). However, 1 Reigns uses ἐξουδενώω to solely translate ΖΝΗ with the exception of 2 Sam 6:16 which translates ἠμα ("to despise"). This is different practice than LXX Pent. which translates ΖΝΗ with ἐπειθέω "to refuse, to disobey" (3x) and ὑπεροράω "to disregard, despise" (2x). The connection of this verse with the previous chapter where ἐξουδενώω is used to convey a concept that must be translated as "reject" (see 15:23), makes "reject" a likely translation of ἐξουδενώω here. Interestingly, NETS translates ἐξουδενώω here as "set at naught" but in 15:23 they translate it as "reject."


4 Smith, Samuel, 144; McCarter, 1 Samuel, 275; and Caquot and de Robert, Samuel, 188. For a detailed comparison of the anointing scenes of Saul and David see Johannes Klein, David versus Saul: Ein Beitrag zum Erzählystem der Samuelbücher (BWANT; Stuttgart: Kohlhammer, 2002), 64-70.
many commentators have pointed out, the concept of "seeing," especially with the verb ὠρᾶω (ראה in the Hebrew), will become a key theme in this chapter. In this particular usage it carries the somewhat unique shade of meaning suggesting that more than just "seeing" a king among Jesse's sons, the Lord has "provided" or "chosen" for himself a king from among Jesse's sons. This is the first occurrence of the Leitwort "see" and as such would not necessarily signal a first time reader to pay close attention to the word. As the story progresses, however, and the word is repeated in significant ways, it will become clear that it is meant as a key term in this narrative.

It may also be significant that the Lord says "I have seen a king for myself (ἐμεί)." This may contrast Saul's anointing where the Lord tells Samuel in 8:22 to appoint a king "for them" (αὐτοῖς). We are already getting a picture that Saul is the people's choice for king, and David will be the Lord's choice.

The Lord tells Samuel, "Come that I may send you to Jesse as far as Bethlehem" (ἄφεντο ἀποστέλλω σε πρὸς Ἰεσσαὶ ἐως εἰς Βηθλέε). In addition to the theme of "seeing" there will be some significant "sending" in this narrative. In the story thus far the Lord has sent

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5 Smith, Samuel, 144; Klein, I Samuel, 160; Walter Brueggemann, David's Truth in Israel's Imagination & Memory (Minneapolis, MN: Fortress Press, 1985), 119-20, n. 15; Tsumura, Samuel, 414; and J. Randall Short, The Surprising Election and Confirmation of King David (HTS 63; Cambridge, MA: Harvard University Press, 2010), 135-44.


7 The translation is based on the reading of ἀποστέλλω, an aorist subjunctive (supported by BA s Sah Eth). Multiple manuscripts read ἀποστέλλω, a future indicative (Nadjlnpqtvwz c-e), and a few read ἀποστέλλω, a present indicative (c Arm). The use of δεῦρο plus a subjunctive is a not uncommon translation of an imperative of הָלָךְ plus יִגְתֹּל form (e.g., 1 Rgns. 9:5, 9; 14:1, 6) and seems a likely reading here. Cf. Erik Eynikel and Johan Lust, "The Use of δεῦρο and δευτε in the LXX," ETL 67/1 (1991): 57-98. Cf. the sending of Joseph to his brothers in Gen. 37:17 and Moses to Pharaoh in Exod. 3:10 (BdA, 284).

8 While LXX reads ἐως εἰς Βηθλέεμ ("as far as Bethlehem"), the MT reads "Bethlehemite")]. The editors of 4QSam suggest that the Qumran text may have read לֹא הָבָיָה יִתְנֵה ("Bethlehem"), and the Greek may have introduced the preposition for grammatical reasons. DJD 17, 227.
Samuel to anoint Saul (9:16), the Lord sent Saul to destroy the Amalekites (15:2-3); Saul claims to have gone on the mission that the Lord sent him (15:20). Now the Lord is sending Samuel to anoint another king (16:1). This significant use of "sending" will continue into 16:14-23.

Samuel's response to the divine command is "how can I go?" (Πῶς πορευθῶ). Samuel's reticence to go on the Lord's mission appears to paint a negative picture of him. The reader will recall that Samuel previously appeared to disagree with the Lord's decision to remove Saul and debated with him all night (15:11), he continued mourning over Saul, which the Lord apparently considered inappropriate (16:1), now he has doubts about the Lord's mission for him (16:2), and later on in this text he, the "Seer," will not "see" right and will choose to anoint the wrong person. Such a reading implies to many scholars that the depiction of Samuel's character is one that includes a significant negative element. Samuel's reticence to go also seems to contradict the picture of Samuel in ch. 15, where he boldly confronts Saul and tells him of his divine rejection.

In regards to the negative picture of Samuel, though this text is often seen to suggest a general negative assessment of Samuel's character, such a reading neglects certain signals in the text. First, from the very beginning of Samuel's story we read the narratorial assessment of him, that "the Lord was with him and let none of his words fall to the ground" (1 Rgns. 3:19). Second, though Samuel does seem to question the Lord at certain points (1 Rgns. 10).
15:11; 16:2) he is also the agent through whom the most significant acts are carried out in the early chapters of Samuel: he anoints Saul (9-10), he announces Saul's rejection (13:8-15; 15:11-35), and he anoints David (16:1-13). Finally, in the present text, though Samuel does question the Lord's command (16:2), the text is quick to note that he "did all" which the Lord spoke to him" (16:4), in such a fashion that we see this as a clear fulfillment of the command in v. 2. Furthermore, Samuel's objection to this divine commission is reminiscent of a common Hebrew tradition of leaders who question their commission, e.g., Abraham (15:2-3), Moses (Exod. 3:11) and Jeremiah (Jer. 1:6). Thus, the two aspects of Samuel's character, his willingness to question the Lord, as well as his role as one who carries out the Lord's will, suggests that rather than viewing Samuel as a purely negative character (or purely positive for that matter) we should rather see in Samuel a more complex character, who, nevertheless, does in fact carry out the Lord's will.

In regards to the second issue, there does appear to be some difference in the attitude of Samuel toward Saul in ch. 16 when compared to ch. 15. This kind of action by Israel's prophets is not uncommon. Elijah has a similar turn of confidence. In 1 Kings 18, he fearlessly confronts Ahab and the priests of Baal. However, in 1 Kings 19, he is afraid of Ahab and Jezebel and asking the Lord to die. In the context of 1 Samuel this discontinuity most likely can be explained by the escalating tension between the main players—Samuel, Saul, and the Lord's new anointed. Samuel simply recognizes the reality that Saul still rules and has significant political power.

13 The LXX makes this all the more clear by stating that καὶ ἐποίησεν Σαµµοὴλ πάντα ἧς ἔλαλησεν αὐτῷ Κύριος ("and Samuel did all which the Lord told him"), in contrast with the MT which simply reads שׁמואל ויעשׂ יהוה דבר ἃשׁר תא רבר חיה ("and Samuel did what the Lord spoke").
15 Cf. Klein, 1 Samuel, 160; and Rose, "Wisdom in 1 Samuel 16," 45.
16 Cf. Bodner, 1 Samuel, 168.
17 John Mauchline, 1 and 2 Samuel (NCB; London: Oliphants, 1971), 128.
The Lord, in turn, responds to Samuel's fears and gives him a guise for his mission to Bethlehem. He is to take a heifer of oxen in his hand and tell people, "I have come to sacrifice to the Lord" (16:2). Thus, Samuel is to call Jesse and his sons to the sacrifice. Much has been made of this apparent subterfuge or "white lie." While for the purposes of constructing a biblical theology of the character of God this question is quite appropriate, in the current narrative context the question of God lying seems beside the point. More significant is the theme of sacrifice that has been present throughout Samuel's previous missions. In ch. 9 Samuel first meets and anoints Saul at a sacrifice, in ch. 13 Saul failed to wait for Samuel to come to sacrifice, in ch. 15 Saul tried to defend his plunder by arguing they had taken the items in order to sacrifice, and now Saul is being dethroned by the anointing of another under the cover of sacrifice. The irony is keenly felt in that Saul's sin, sparing some of the Amalekite spoil, was done under the guise of sacrifice (see 15:15), and now his replacement is being anointed under the guise of sacrifice.

After the Lord details the guise he has arranged for Samuel's mission, he tells Samuel, "I will make known to you what you shall do and you will anoint whomever I say to you." The phrase καὶ γνωρίσω σοι ἃ ποιήσεις ("and I will make known to you what you shall do") is almost identical to Samuel's phrase to Saul to wait for him until he comes in 10:8: καὶ γνωρίσω σοι ἃ ποιήσεις ("and I will make known to you what you shall do"). This puts Samuel in comparison to Saul. Just as Saul did not wait for Samuel, Samuel will not wait for the

See e.g., Yael Shemesh, "Lies by Prophets and Other Lies in the Hebrew Bible," JANES 29 (2002): 90; Brueggemann, Samuel, 121; Hertzberg, Samuel, 137.

The LXV does not represent the μένουσα ("I") of the MT possibly because of the repetition of several letters in μένουσα, "I will make known to you" (so DJD 17, 227). It could also be that the LXV translators saw the pronoun as superfluous. In the Hebrew, however, it functions as a casus pendens emphasizing the change in subject from Samuel to Yhwh (Cf. McCarter, I Samuel, 274, who tentatively follows the MT).
This, as is often pointed out, is part of the narrative's critique of Samuel. However, it seems that the primary reason for this critique is to emphasize that the election of the Lord's anointed one in this chapter is solely at the behest of the Lord. David is not Samuel's anointed, or the people's anointed as Saul could have been seen to be. He is the Lord's anointed.

The narrative now gives a brief summary statement of Samuel's obedience, as we have noted above, "and Samuel did all which the the Lord spoke to him" (16:4a). This functions both to finish the first part of the story and lead into the next part, which will detail how Samuel did all that the Lord told him to do.

2.2. Samuel Arrives in Bethlehem (vv. 4b-5)

Samuel now comes to Bethlehem. The reaction of the elders of the town to Samuel's coming is one of fear.23 This reaction could be due to general fear/respect for Samuel24 or it could be fear of the potential political danger Samuel's visit could bring in light of his rift with Saul.25 It is likely, however, that the narrator has left the reason for the elders' fear ambiguous, so that for the elders, as for the reader, Samuel's visit is shrouded in mystery. However, given Samuel's latest action of hacking a foreign king to pieces (15:33), and the growing tension in Samuel and Saul's relationship, we know enough to be concerned.26

22 Garsiel, Samuel, 112.
23 The use of ἐξίστημι here most likely has a fearful connotation rather than one of confusion or surprise. Cf. Eli's fear (ὅτι ἦν ἡ καρδία αὐτοῦ ἐξεστηκυῖα) for the Ark (4:13) and Saul and the people's fear (καὶ ἔξεστης καὶ ἐφοβήθησαν φόδρα) of Goliath (17:11). NETS, on the other hand, translates ἐξίστημι here as "surprised" (cf. BdA which translates it as "stupéfaits") while translating it as "distraught" in 4:13 and "dismayed" in 17:11. The LXX is translating רָד ("to tremble," HALOT) in both 16:4 and 4:13 and translating חָרָד ("to be shattered, filled with terror," HALOT) in 17:11. Cf. the discussion of the semantic overlap between רָד and ἐξίστημι in 1 Rgns 4:13 in Bernard A. Taylor, "The NETS Translation of 1 Reigns," BIOSCS 36 (2003): 82.
25 So Hertzberg, Samuel, 137; Klein, I Samuel, 160; Brueggemann, Samuel, 121; and Alter, The David Story, 96.
26 Cf. Tsumura, Samuel, 417.
Approaching Samuel in fear, the elders now ask him "Is your coming in peace, O Seer?" (Ἡ εἰρήνη ἡ εἴσοδός σου, ὁ βλέπων). The MT does not include the reference to Samuel as "Seer." Smith has argued that the reading of LXX, which is supported by 4QSam²⁷, is original, noting that "the omission by one who thought the title not dignified for Samuel is supposable."²⁸ This seems plausible, especially given the support of 4QSam.²⁷ The effect that this reading has on the narrative is twofold. First, the only other place where Samuel is referred to as "Seer" is in ch. 9 (vv. 9, 18, 19).²⁹ This causes the reader to recall the scene of Saul's initial anointing. Second, referring to Samuel as "Seer" reinforces the key theme of seeing that will continue to play a prominent role in this narrative, while simultaneously heightening the irony that Samuel, the Seer, fails to see rightly at the key moment.

Samuel responds by saying that he does in fact come in peace. He lets the elders know that he has come to sacrifice to the Lord. He further tells them to sanctify themselves and to rejoice with him today (ἁγιάσθε καὶ εὐφράνθε μετ’ ἑμοῦ σήμερον).³⁰ The MT is rather different in this phrase reading, "sanctify yourselves and come with me to the sacrifice". The editors of 4QSam have reconstructed this phrase, which is not extant in the manuscript, as "sanctify yourselves and rejoice with me today".³¹ Many scholars view the reading attested by LXX as original.³² Ralph Klein suggests that the LXX reading was ambiguous, leaving the reader to wonder why the the elders were told to sanctify themselves. Thus, the MT reading arose in order to explain why...
the elders are sanctifying themselves.\textsuperscript{33} Not all scholars are convinced that the LXX is original. Hertzberg argues that the LXX reading arose in order to explain why the elders have no further part in the story: they were invited to rejoice, not to the sacrifice.\textsuperscript{34}

Each reading has an interesting effect on the story. The reading in the MT with its second mention of sacrifice (πυρ) again brings to mind the theme of sacrifice, especially the scene in ch. 9 where Saul meets Samuel in the context of a whole town's sacrifice. This is in some sense a looking back and contrasting with a previous event. The LXX reading which calls the elders to rejoice (εὐφραίνω) has a different connotation. The word εὐφραίνω ("rejoice") is relatively rare in 1 Reigns. It is used in only three other scenes. The use of εὐφραίνω ("rejoice") that is closest to the context of 1 Reigns 16 is the opening of Hannah's song.\textsuperscript{35} Hannah begins her song by saying, "My heart was made firm in the Lord; my horn (κέρας) was exalted in my god; my mouth was made wide against enemies; I rejoiced (εὐφραίνω) in your deliverance" (2:1). The song of Hannah ends detailing how the Lord "gives strength to our kings (βασιλεὺς ἡ µῶν) and will exalt the horn (κέρας) of his anointed (Χριστοῦ αὐτοῦ)."\textsuperscript{36} The setting of our text in ch. 16 where Samuel has taken up his horn (κέρας) to anoint (χρίω) the future king (βασιλεύς), now further recalls the song of Hannah in Samuel's call to the elders of the city to rejoice (εὐφραίνω) with him. The variant reading of the LXX rather than recalling the sacrifice theme, and especially the scene of Saul's anointing, instead recalls the joyful and triumphant song of Hannah. This suggests to the


\textsuperscript{34} Hertzberg, Samuel, 137. So too Heinrich, David und Klio, 101. Interestingly, Klein, 1 Samuel, 158, reads with the MT, despite what he argues in his earlier Textual Criticism, 74-75.

\textsuperscript{35} The other uses are in 6:13 and 11:9. 15.

\textsuperscript{36} Among the many variant readings found in the song of Hannah, the most significant for our purpose is the reading of the plural "our kings" (βασιλεὺς ἡ µῶν) in LXX against the singular "his king" (λαβεῖν) in MT. On the textual issues of this text see Theodore J. Lewis, "The Textual History of the Song of Hannah: 1 Samuel II 1-10," VT 44/1 (1994): 18-46; and McCarter, 1 Samuel, 68-71, both of whom view the LXX reading as secondary. In either reading v. 10 gives the song a monarchical setting and so connects with our text.
reader that this anointed one is going to be the one we have waited for throughout the whole of 1 Reigns.

2.3. Samuel and the Sons of Jesse (vv. 6-11)

The scene now changes, marked by καὶ ἐγένηθη ἐν τῷ αὐτοὺς εἰσιέναι ("and it happened when they came. . .").37 The syntax here of καὶ ἐγένηθη followed by a temporal clause meaning "when" or "during" suggests that the action happens as soon as they arrive.38 Furthermore, the absence of an object, which we would expect in such a construction,39 further suggests that the action happens even before they arrive at their destination, which must be assumed to be Jesse's house.

What happens immediately as they arrive at Jesse's house is that Samuel sees (ὁράω) Eliab. This is the second reference to someone seeing that we have heard in this narrative. The first was that the Lord had seen (ὁράω) among the sons of Jesse a king for himself (16:1). Now, the Seer (ὁ βλέπων) arrives at Jesse's house and sees (ὁράω) Eliab. It would be natural to assume that there is an expected connection between the first person Samuel sees the person that the Lord saw. This, however, turns out not to be the case. The present act of seeing introduces the most significant cluster of references to seeing in the entire chapter.

Samuel's response to seeing Eliab is to proclaim, "surely before the Lord is his anointed" (Ἀλλὰ καὶ ἐνώπιον Κυρίου χριστὸς αὐτοῦ). While the LXX faithfully reflects the MT in this verse,40 Jan Joosten has pointed out a significant variant in the Peshitta and argued for

37 Kai ἐγένηθη is the equivalent of the Hebrew יְהֹוָה which frequently marks a scene change or some sort of narrative shift. See Roy L. Heller, Narrative Structure and Discourse Constellations: An Analysis of Clause Function in Biblical Hebrew Prose (Winona Lake, IN: Eisenbrauns, 2004), 433-34.
39 See e.g., 1 Sam. 1:7, 26; 2:19; 9:9; 15:6; 16:16; etc.
40 MT reads אֲלֹה נֶאֶר הָיוֹדֵה מְשַׁיחַ ("surely before the Lord is his anointed").
its originality. Joosten argues that the Peshitta, which reads (אֲרֻבֵּה דָּמְרָיָה מְשִּיחַ, "like the Lord is his anointed"), likely reflects an original Hebrew Vorlage which read (כְּפַדָּא יְהוָה מְשִיחַ) ("like the Lord is his anointed"). Joosten is likely correct in noting that the similarity between (כְַפַדָּא) ("surely before") and (כְַפַדָּא) ("like" or similar to") is the reason for the variant. However, it is difficult to argue which reading is prior, as Joosten himself admits.

What this reading would do to the narrative is rather interesting. While it is still a positive assessment of Eliab on the part of Samuel, it is also an assessment about the character of God as viewed by Samuel. In this case, Samuel sees something about Eliab that he thinks makes him "like the Lord" (כְַפַדָּא יְהוָה). Since in the narrative the only information we are given about Eliab is his height and great stature (though we are not even given that yet), we assume that Samuel views Eliab as "like the Lord" in the sense of his grandeur. The idea of the Lord's anointed being like him in some way also calls to mind the classic passage in 13:14 where Samuel tells Saul the Lord is going to choose someone "after his own heart" (לֹא לוֹ). This variant reading calls for careful reflection and allows for an interesting nuance to the narrative. However, while a final assessment of Joosten's proposal must wait for an examination of the second half of v. 7, at this point it can be noted that the fact that this reading is limited exclusively to the Peshitta may suggest that it should be treated as a peripheral variant rather than, as Joosten argues, the original reading.

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42 Ibid., 227-28.
44 Tsumura, *Samuel*, 418-19, argues that Joosten's argument is "highly hypothetical" and the Peshitta reading is likely secondary.
We previously noted that the Lord's statement to Samuel in 16:3, "I will make known to you what you shall do" (γνωρίω σοι ὧ ποιήσεις) recalled Samuel's statement to Saul in 10:8, "and I will make known to you what you shall do" (καὶ γνωρίσω σοι ὧ ποιήσεις). Now Samuel, just like Saul, fails to wait to be shown what to do. This appears to be a critique of Samuel's use of discernment.

Samuel is immediately reprimanded for his high opinion of Eliab. The Lord says to Samuel, "Do not look upon his appearance nor upon his great stature," (Μὴ ἐπιβλέψῃς ἐπὶ τὴν ὄψιν αὐτοῦ µηδὲ ἐς τὴν ἑξίν µεγέθους αὐτοῦ). This reprimand by the Lord suggests that it was Eliab's outward appearance that won him Samuel's approval. The resonances with Saul's appearance (cf. 10:23) are clear and often noted.

It appears, therefore, that Samuel, who was recently mourning the old monarch, is still thinking in terms of the paradigm of the old monarch, one of great stature. The Lord must inform him that he has something different in mind.

The Lord tells Samuel, "I have rejected him" (ὅτι ἐξουδένωκα αὐτόν). The use of "reject" (ἐξουδενῶ) in reference to Eliab recalls the rejection (ἐξουδενῶ) of Saul in 15:23, 26; and 16:1. Thus, the character of Eliab further causes the reader to recall the character of Saul, and in a way, the rejection of Eliab becomes another rejection of Saul. The narrative

45 It is likely significant that the LXX uses ἐπιβλέπω ("to look carefully upon," LEH; "to look or watch attentively," GELS) here. The Hebrew is not רוא ("to see") as elsewhere in the chapter, but רוא ("to look"). Throughout the majority of this chapter the LXX will translate רוא consistently with ὸράω ("to see"), with the exception of one interesting variation, noted below. Rose, "Wisdom in 1 Samuel 16," 50, claims that רוא carries with it "the implications of external observation."


has in many and various ways built the present scene upon the rejection of Saul in the
previous narratives.

The next phrase is textually difficult. The Hebrew reads ב וְלָא אָשֶׁר יִרְאֶה אָדָם ("for not what man sees"). This phrase is likely elliptical, and appears somewhat ambiguous. It is
most often understood as implying "for not what man sees does God see" but it has been
proposed that the Hebrew could be understand as "I am not as man sees."¹⁴⁸ It is difficult to
tell whether the different versions are operating with a different Vorlage or simply trying to
interpret the cryptic phrase found in MT.¹⁴⁹ The two renderings mentioned each have textual
attestations, the first by LXX, the second by the Peshitta.

Jan Joosten has argued that the Peshitta version which reads, לֹ֔א חֲמוֹרִ֖ים כִּי (lā hwīt gēr ‘a(y)k dhāzē (’)nāšā, "For I am not as man sees"), is likely
the original reading and reflects the following Hebrew Vorlage: ב וְלָא אָשֶׁר יִרְאֶה אָדָם אֵ֔נִי ("I am not similar to what man sees").¹⁵⁰ The strength of Joosten's argument for the
originality of the Peshitta version is the coherence between v. 6 and v. 7. We noted previously
that the Peshitta's rendering of Samuel's reaction to Eliab was "similar to the Lord is his
anointed." The Peshitta's reading of the present verse now fits this argument because this
phrase would not be a critique of how humans see (as LXX and probably MT) but a critique
on Samuel's view of God. Though Joosten makes a good case and the Peshitta's reading is
interesting and well worth noting as a possible variant, it may well reflect an attempt by the

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¹⁴⁸ So Tsumura, Samuel, 419.
¹⁴⁹ Dominique Barthélemy, Critique Textuelle de l'Ancien Testament: 1. Josué, Juges, Ruth, Samuel, Rois, Chronicques, Esdras, Néhémie, Esther (OBO 50/1; Fribourg, Suisse / Göttingen: Éditions Universitaires / Vandenhoeck & Ruprecht, 1982), 189, suggests that the MT reading may be due to accidental omission from homoiarcton.
¹⁵⁰ Joosten, "1 Samuel xvi 6,7," 228-29. Though Tsumura, Samuel, 419, notes that it is possible that the Peshitta is simply reading the MT.
Peshitta to make sense of a difficult text. Though this variant is an attestation of an ancient interpretation of these verses, in the context of this passage, which is about how humans judge compared to how the Lord judges, it seems an unlikely original reading. The Peshitta’s reading also loses the parallelism comparing human and divine seeing, which is so poetically played out in the next clause.

In the second half of v. 7, the LXX reads ὅτι οὐχ ὡς ἐμβλέψεται ἄνθρωπος, ὡς ὁ θεός ("for not as man will see, will God see"). Most scholars read the LXX in this verse as the preferred reading and suggest that יראת האלילים ("God sees") must have fallen out of the MT due to haplography.\(^{31}\) Though it is difficult to argue whether the LXX is translating a longer Hebrew Vorlage or trying to make sense of a cryptic text similar to the MT, it seems clear that the sense of the LXX is most likely the sense that is communicated by the MT.

The LXX’s reading allows for two related themes to be emphasized: 1) the contrast between divine seeing and human seeing is much more pronounced and 2) the key word ὁράω ("to see") is repeated again. The first theme, the contrast between the human and divine, is further emphasized by another variant in the LXX that is seldom mentioned by scholars. Throughout this passage the LXX has consistently translated the Hebrew word ראית ("to see") as ὁράω ("to see"). The consistency is not surprising because, as we have noted, the concept of seeing is a key theme in this narrative and one way to emphasize that theme is the repetition of a single keyword. In one instance the MT deviates from using the keyword ראית and instead uses נבט ("to look"), which the LXX recognizes and translates as ἐπιβλέπω ("to look carefully upon") instead of ὁράω. However, in the present clause, where the MT reads

\(^{31}\) Driver, Samuel, 133; Smith, Samuel, 146; Stoebe, Samuelis, 301; Mauchline, Samuel, 129; McCarter, 1 Samuel, 274; Klein, 1 Samuel, 158. See also Klein, Textual Criticism, 77. DJD 17, 228, suggests that 4QSam\(^b\) had the longer reading as reflected in the LXX. It appears that 4QSam\(^b\) probably reflected a longer reading than MT and the reading in LXX seems a likely candidate (see Frank Moore Cross, "The Oldest Manuscripts From Qumran," JBL 74 [1955]: 166).
"for not as man sees (ראה)," the LXX reads "for not as man sees (ἐμπλήκω)." Though translating תִּרְאֶה with some form of the verb βλέπω is not strange and is done elsewhere in 1 Reigns, in ch. 16 where the word ראה is a key word and otherwise consistently translated as ὁράω it seems a significant variation. Though stylistic lexical variation is a translation technique that has been noted in other contexts, it is possible that in the present context more than just style is at play. The effect of this translational variation is that it makes for a further contrast in this clause between human seeing (ἐμπλήκω) with divine seeing (ὁράω).

Furthermore, the word βλέπω appears to be used in a consistently negative way in this chapter. Samuel is referred to as "the Seer" (ὁ Βλέπων) which functions as a subtle critique of the Seer who does not see right. He is told not to look (ἐπιβλέψῃς) at Eliab. Finally, the insufficiency of human seeing (ἐμπλήκησαι) is contrasted with divine seeing (ὁράσαι).

The difference between divine seeing and human seeing is now made explicit by the statement at the end of v. 7 that, "man looks upon the face (πρόσωπον), but God looks upon the heart (καρδίαν)." In Old Testament anthropology the heart is not a symbol of love, as it is

52 E.g., 1 Sam. 1:11; 3:2: 4:15; 9:16.
53 Cross, "Oldest Manuscripts," 166, notes that 4QSam could have read קָרָא לא כַּעַשׂ יֵהָה מַעֲרָד (following the LXX).
54 Nechama Leider, "Assimilation and Dissimilation Techniques in the LXX of the Book of Balaam," Textus 12 (1985): 79-95, discusses this phenomenon as "dissimilation." Though Leider's classification of "dissimilation" does not exactly fit what we see in the translation of ראה in 1 Reigns 16, it does show that the technique of lexical variation was available to the translator.
55 The use of a form of βλέπω to contrast divine and human seeing is not carried through to the next clause, but would probably have been deemed unnecessary due to the fact that the two kinds of seeing in the next clause are already differentiated by the qualifiers εἰς πρόσωπον ("into the face") for human seeing and εἰς καρδίαν ("into the heart") for divine seeing.
56 The MT reads לְלבַּב יִרָאֶה וַיְהוָה לְעֵינָיו יִרְאֶה (lit.: "for man looks to the eyes, but Yhwh looks to the heart"). The difficult phrase is לְעֵינָיו ("to the eyes"), and has been taken to mean either looking to the appearance of another person (so Driver, Samuel, 133; and Arnold B. Ehrlich, Randglossen zur Hebräischen Bibel: Textkritisches, Sprachliches und Sachliches, Dritter Band: Josua, Richter, I. u. II. Samuelis [Hildesheim, Germany: Georg Olms Verlagsbuchhandlung, 1968], 223) or it can mean seeing with the eyes (so Tsumura, Samuel, 419). Either way the syntax is odd. Given the nice parallelism between לְעֵינָיו and לְלבַּב, it seems likely that what is meant is that humans look "into the eyes," i.e., the eyes are the best window into a person's inner character, whereas the Lord can really penetrate into the heart of the matter. The LXX has nicely emphasized the inner/outer dimension of human vs. divine sight by keeping the parallelism but making it clear what is being spoken of by translating the odd phrase לְעֵינָיו ("to the eyes") as εἰς πρόσωπον ("into the face").

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in contemporary western culture, but something more akin to the modern conception of the
mind. The heart can be used to refer to the seat of the emotions (e.g., Pr. 14:30; 23:17; Ps.
25:17; 1 Sam. 1:8; etc.); the desires (e.g., Pr. 6:25; 13:12; Ps. 21:2); the intellect (e.g., Pr.
15:14; 16:23; Ps. 90:12, etc.), the memory (e.g., Ps. 27:8; Dan. 7:28; etc.), and the place
where decisions are made (e.g., Pr. 6:18; 16:9; Gen. 6:5; 2 Sam. 7:27). But in the present
context, looking into the heart of something also implies a degree of hiddenness. To refer to
the heart of something is to refer to something "inaccessibly unexplorable . . . anything that is
quite simply impenetrably hidden."58

This statement is one of the key phrases for the interpretation of the whole narrative.
We have previously noted that the concept of seeing is a central theme, if not the central
theme, in this whole narrative. Now in this one verse there are six references to seeing (5 in
the MT). And finally, in this last part of the verse the theme is used to show the difference
between divine categories and human categories. Samuel has by this point capitulated to
human categories of approval by assuming that Eliab is the Lord's anointed. Like Saul, who
is the king like all the other nations that the people asked for (1 Rgns. 8:5), Eliab fits the
human qualifications for king. However, this narrative makes clear that the qualifications that
humans seek are not necessarily the same as the ones the Lord seeks. Eliab, like Saul before
him, has been judged and found wanting in the terms that the Lord requires for his chosen
one.59 In revealing this judgment about Eliab (and by inference Saul) the Lord has also judged
Samuel and found him wanting. The Seer is called to task for not seeing rightly. That the

57 Carole R. Fontaine, Traditional Sayings of the Old Testament: A Contextual Study (Sheffield, England:
The Almond Press, 1982), 100-01. A key study of the heart in Old Testament anthropology is Hans Walter
58 Wolff, Anthropology, 43.
59 Note that when Saul was anointed the Lord found it necessary to give him a "new heart" (1 Sam. 10:9).
Lord looks upon the heart reminds the reader that the chosen one, whom the reader, the Israelites, and the Lord are waiting for, is one who is "after [the Lord's] own heart."\textsuperscript{60}

The reader, along with Samuel, has now spent two rather lengthy verses looking solely at Eliab. The action will now speed up considerably for the rest of the brothers. In v. 8 Jesse calls Abinadab, and he comes before Samuel,\textsuperscript{61} and Samuel says "neither has the Lord chosen this one."\textsuperscript{62} Next, in v. 9, the narrative does not take the time to mention Jesse calling the next son, Shama, but simply causes him to pass in front of Samuel before Samuel pronounces again that "the Lord has not chosen this one." Finally, in v. 10, the action is sped up even more and all that is said is the summative statement that "Jesse caused his seven sons to go before Samuel, and Samuel said 'the Lord has not chosen among these.'" As has been frequently noted the use of the formulaic "seven sons" may well function to make David seem even more the unlikely one.\textsuperscript{63} He is the youngest, and he is, in some sense, "outside" the perfect number of seven sons.\textsuperscript{64} This may be the case, but the main element that this narrative uses to portray David as the unlikely candidate is appearance, as we will see shortly. The function of this formulaic pattern of bringing the brothers before Samuel seems to create a feeling of anticipation. On the one hand it slows the narrative down significantly,\textsuperscript{65} but on the other hand it gives the sense of the narrative being in a hurry. We are privy to a detailed look at Eliab and his reason for being rejected (vv. 6-7). However, each successive brother is given

\textsuperscript{60} See further, Johnson, "The Heart," 464-65.

\textsuperscript{61} Gehmen, "Exegetical Methods," 295, observes that the MT's ישבהרהו ("and he [Jesse] caused him to pass by") is rendered by the LXX as καὶ παρῆλθεν ("and he passed by"), and refers to it as an example of intentional exegesis. However, too much should perhaps not be made of this. The editors of 4QSam\textsuperscript{b} reconstruct this phrase as ויעבר on the assumption that MT is influenced by the Hiphil verbs in vv. 9 and 10 (DJD 17, 228).

\textsuperscript{62} As was previously noted, with the remainder of Jesse's sons Samuel uses the softer "the Lord has not chosen (ἐκλέγισμαι) them" instead of the harsher "rejected" (ἐξουδενώ), as was used to refer to Eliab. In a subtle way the narrative seems less to be looking back at the rejection of Saul and more looking forward to the one who will be the Lord's chosen.

\textsuperscript{63} See Tsumura, Samuel, 420-21; Alter, David Story, 96; and McCarter, 1 Samuel, 277.

\textsuperscript{64} Cf. Tsumura, Samuel, 420-21, who uses this feature to explain how David can be the "eighth" son here and the "seventh" son in 1 Chr. 2:15.

less narrative space, until the final four are spoken of collectively. Thus, the narrative both creates suspense by delaying the arrival of the "chosen one" and creates a sense of urgency by rushing toward the final son.

If the reader’s expectations are heightened by the previous few verses, then the sense of frustrated expectations is felt keenly with Samuel's statement to Jesse, "Have the youths failed?" This statement is presented in an odd way so that the narrator seems to interrupt Samuel by telling the reader again that Samuel is speaking: "and Samuel said 'the Lord has not chosen among these.' And Samuel said to Jesse, 'have the youths failed?'" (16:10-11).

Most likely this repetition of introduction to speech functions as a structuring device separating what follows from what has gone before but it may also cause the reader to pay attention to what follows as especially important.

The fact that Samuel speaks of the "youths" (παιδάρια) rather than simply Jesse's "sons" (υἱός) as in 16:1, is somewhat suggestive. Tsumura argues that Samuel is looking for a

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66 The Hebrew reads "have the youths ceased?"), i.e., "is this all of them?". The sense in the Hebrew is neutral. The Hebrew word תם often simply means completed or come to an end. It seems that if the LXX translator had wished to convey this neutral sense, they would have translated it with the word τελέω ("to be finished"), which is frequently used to translate תם (e.g., Deut. 34:8; Josh. 3:17; 4:1; Isa. 18:5; etc.). The word the LXX uses here, however, is one which implies a more negative context. The word ἐκλείπω most frequently has a negative connotation of "to fail" (e.g., Gen. 25:8); "to forsake" (e.g., Judg. 5:6) or "to die" (e.g., Gen. 49:33). The Hebrew word תם is capable of these negative meanings, but also capable of a more neutral meaning. The LXX appears to use the word to convey the negative aspects of תם rather than the more neutral aspect. The word ἐκλείπω is used eight other times in the LXX to translate תם (Gen. 47:15; 18; 2Sam 20:18; 2Kgs. 7:13; Psa. 9:7[MT 9:6]; 63:7[MT 64:7]; 101:28[MT 102:28]; 103:35[MT 104:35]), each of those times it appears to be meant in a negative context thus translated something like "to fail" (cf. the NETS translation of these verses). An example of this is seen in Gen. 47:18. In the MT the word תם is used twice. The first time it is used to describe the end of the year, a neutral meaning. Thus the LXX translates it with ἐξέρχοµαι to convey the simple passage of a year. The second time it is used in this verse is to describe that all the money has failed, a negative connotation. Here, the LXX translates תם with ἐκλείπω. This negative usage of ἐκλείπω suggests, in reading ch. 16, a more negative implication of coming to the end of Jesse's sons. The sense of disappointment is heightened even so slightly so that the reader gets the impression that Jesse's sons are not just completed, but they have failed in some sense. On a similar contextual use of ἐκλείπω in the LXX that can be understood to communicate "failure" see Alain Le Boulluec and Pierre Sandevoir, L’Exode (BdA 2; Paris: Éditions du Cerf, 1989), 161, on Exod. 13:21.

boy not just one of Jesse's sons. That may be possible, but seems to stretch the evidence.

Campbell reminds modern readers that what is meant by "youths" (παιδάρια in Gk. and נערים in Heb.), is dependent upon the context and can mean anything "from an unweaned infant (1 Sam 1:22) to a king's minister for public works (1 Kgs 11:18)." Though Campbell is correct, in the present context, where David will be described as the small one (ὁ µικρός), the use of the term παιδάριον to describe Jesse's sons may perhaps be used in order to give the reader the first subtle hint of the theme of smallness and youngness which will be pervasive in much of the early account of David.

Jesse's response to Samuel's question is in classic storytelling fashion. Just as we have seen all seven of Jesse's sons pass by and none of them have been chosen, we picture a disappointed Samuel asking, "is this it?" At that very moment we hear Jesse mention, almost as an afterthought, "there is still the small one" (Ἔτι ὁ µικρός). There is still hope in the unlikeliest of choices. Jesse continues, "behold he is shepherding the sheep" (ἰδοὺ ποιμαίνει ἐν τῷ ποιμνίῳ). Jesse's response reminds the reader of Saul's anointing where he too was found missing at the critical moment (1 Rgns. 10:21-23). Unlike Saul, who was hiding, David is shepherding the flock, an image that will later be used as a metaphor for kingship.

We are left wondering what to make of the small one's absence at this juncture. It is unlikely that we are to assume that the job of shepherding was so important that this son could not come when the family of Jesse was called to an important sacrifice. The other seven sons presumably had important work that they managed to leave. Most likely the reference to shepherding the flock functions to 1) emphasize this last son's youthfulness in

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68 Tsumura, Samuel, 421.
69 Campbell, 1 Samuel, 164.
70 Cf. Mettinger, King and Messiah, 175; McCarter, 1 Samuel, 227; and Bodner, 1 Samuel, 170.
that he was deemed so young, so unlikely that he was left tending the sheep, and 2) create a
great dramatic pause in the narrative so that the reader and all the characters await this final
son of Jesse upon whom all our hopes are set.\(^2\)

It is worth noting that while it is clear in the context that referring to this son as "the
small one" (ὁ µικρός) is meant to give his status as the youngest son,\(^3\) it cannot help but bring
the idea of "smallness" to the reader's mind. In a context where the great height of Eliab has
called to mind the great height of Saul, the theme of David as "the small one" offers an
interesting contrast.\(^4\)

Samuel now brings all the action to a halt while the party waits for this last son to
arrive. He tells Jesse to "Send (Ἀπόστειλον), and bring him." The Lord has sent (ἀποστέλλω,
16:1) Samuel to Jesse in order to anoint one of his sons, now Samuel tells Jesse to send
(ἀποστέλλω) for this last son, leading the reader to expect that this is the one whom Samuel
was sent to anoint.

Samuel explicitly states that the action will halt while the party waits for the one who
is tending the sheep: "for we will not sit down until he comes."\(^5\) And so the reader and all
those present must wait; just as the reader has been waiting for the whole of the book of
Samuel.

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\(^2\) Brueggmann, Samuel, 122.
\(^3\) Campbell, I Samuel, 164, argues that this statement "says nothing about David's age or size."
\(^5\) The Hebrew of this verse is rather difficult. It reads פה באו עד נסב לא כי (lit.: "for we will not turn until he
comes†. What is meant by this use of סבב ("to turn, go around, encircle" HALOT) is difficult. This term could
be referring here to some sort of procession around the altar for sacrifice or it could possibly be taken, as it is in
later Hebrew (e.g., Sir. 32:1) to refer to sitting down or around a table. The LXX has clearly understood it in this
later sense translating with κατακλίνω ("to sit down"). Regardless how one understands this verb the meaning is
clear, that nothing will happen until this last son comes. For discussion see Driver, Samuel, 134; Stoebe,
Samuelis, 301-02; McCarter, I Samuel, 275; Klein, I Samuel, 161; Tsumura, Samuel, 422 and HALOT s.v. סבב.
2.4. The Anointing of David (vv. 12-13)

As the crowd and the reader waits, Jesse sends for (ἀποστέλλω) and brings in his smallest son. The narrator refers to him as "this one" (σύτος), we do not yet know his name, but what follows is a description of him. Before understanding the function of this description in the narrative we must first understand the meaning of this description, which is not as straightforward as one would hope.

The first thing we learn about this last son is that he is "ruddy" (πυρράκης). Only three people in the Old Testament are referred to as "ruddy": Esau (Gen. 25:25); David (1 Sam. 16:11; 17:42); and the beloved in the Song of Songs (Song 5:10, though πυρρός is used here). Interestingly, what scholars make of the use of this term leads to diametrically opposing viewpoints. On the one hand it has been argued that describing someone as "ruddy" is to picture them as the essence of manhood, perhaps a sign of their virility. This is seen, it is argued, in the fact that "two of the most heroic men of the Old Testament, Esau and David, are described as naturally red: showing that they were born to be heroes."76

On the other hand, it has been argued that the connotation of red should be understood in the opposite of manly. It is suggested that "Rather than 'ruddy and virile,' he [David] was pink and pretty."77 In defense of this view Greenspahn cites a study by Ullendorff that argues that "ruddy" (דִּומֶן in the Heb., πυρράκης in the Gk.) was a feature that was considered "beautiful" or "pleasant."78 This can be further supported by its use in the Old Testament.

76 C.H. Gordon, Before the Bible: The Common Background of Greek and Hebrew Civilizations (London: Collins, 1962), 231. Tsumura, Samuel, 423, cites Gordon in defense of this reading of "ruddy." Tsumura further notes the parallel description of a king with "ruddy countenance" and "beautiful eyes," though I do not follow how this supports his argument for a "manly" connotation, the context in the "Sun Disk" Tablet, which he cites, suggests a "smiling, happy face" (COS II. 367), not a "manly" or "heroic" figure.


First, in 17:42 Goliath will look upon David with scorn because he is a "youth" and "ruddy" (πυρράκης). This suggests David's "ruddiness" is not a sign of his machismo. Second, it is used of Esau, but specifically it is used of the newborn Esau (Gen. 25:25), and thus in that context it may not be meant to convey manliness at all. Furthermore, the usage of the theme of "red" or "ruddy" in Esau's story is part of a larger narrative technique, of an etiology of the name of the people of Edom and a narrative irony that Esau, the "red one" (πυρράκης) gives up his birthright for some of that "red (πύρρος) stew." Finally, it is used in a sexual context in the Song of Songs (5:10), where it is meant to be a sign of "health, youthfulness, and beauty." Clearly it is meant as a positive qualification. Thus, this youngest son is attractive in some way that probably has something to do with his coloring, but how exactly that is meant may require more study of the immediate context.

The next descriptor of this youngest son's good looks is that he is μετὰ καλλίους ὀφθαλμῶν (lit., "with beauty of eyes"). This somewhat awkward phrase (cf. the similarly awkward Heb. עם-יפה עינים "with fair of eyes") probably means "beautiful eyes." Though this exact phrase is used nowhere else, except again of David in 17:42, language very similar to it is used most often to describe the beauty of women. Phrases such as a "beauty of ..." is used many times to describe beautiful women in the Old Testament. Other than David, the

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79 See Greenspahn, When Brothers Dwell Together, 88.
80 Cf. Alter, Biblical Narrative, 49. Notably some of the wordplay is lost in the Greek in that the Greek reads, τοῦ ἐψεματος τοῦ πυρροῦ τοῦτου ("this red stew") as opposed to the Hebrew's וַיְהִי אֱלֹהִים הָה ("this red, red stuff"). The irony of the "red one" (πυρράκης), losing his birthright for some "red" (πυρρός) stew is nevertheless present.
82 Hertzberg, Samuel, 138.
83 So LEH s.v. "καλλίς," and BDA, 287. Cf. Tsumura, Samuel, 423; Alter, David Story, 97; Klein, I Samuel, 161; and Driver, Samuel, 134. McCarter, I Samuel, 275, emends the text to וַיְהִי אֱלֹהִים ("ruddy and attractive"). I agree with Tsumura and Klein that, based on a similar phrase in 17:42 (which clearly alludes to the present phrase), the original wording should be retained, as the LXX does. Though cf. Stoebe, Samuelis, 302, who argues that the existence of the similar phrase in 17:42 may imply textual change.
only other man in the LXX that is described in these terms is Joseph (Gen. 39:6, καλὸς τῷ εἴδει). Joseph is not particularly noted for his warrior prowess. His beauty even becomes a significant problem for him. He is thrown in jail because his beauty entices Potiphar's wife (Gen. 39:7-20). One gets the impression that, somewhat similar to contemporary culture, to refer to a man as a beauty (i.e., "beautiful of eyes" or "beautiful of form") may be something of a sideways compliment. It implies attractiveness but it also implies a quality that may not always be regarded as entirely positive for a man.

The final description of this last son is that he is "good in appearance to the Lord" (ἀγαθὸς ὁράσει Κυρίῳ). This is different from the MT which reads, "good in appearance" (טוב ראי). Most commentators argue that the presence of "to the Lord" in the LXX is a pious insertion in order to make the description of this last son fit with the statement about the Lord not looking upon appearances but looking upon the heart in v. 7. The inclusion of the phrase "to the Lord" on the one hand, emphasizes that this last son has divine approval as opposed to human approval, but on the other hand, it suggests that that divine approval is in some way on the basis of external looks.

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85 Absalom in 2 Rgsn. 14:25 is described as ἰφα ("fair"), but this is not present in many of the LXX mss (e.g., AMNa-jm-q8). However, given that 14:25 is within the Kaige section of Reigns, the presence of καλὸς in the Lucianic mss (c:e, and καλὸς in o), may support the possibility of this being in the OG.

86 Absalom's beauty is also an important part of his story. See Avioz, "The Motif of Beauty," 351-52; and Macwilliam, "Male Beauty," 279-83.

87 This suggestion may perhaps be somewhat mitigated by the recognition that this kind of language is found of men in Greek literature. For example Aeneus recounts his lineage to Achilles, mentioning Ganymedes who is described as "most fair" (κάλλιστες) and on account of his "beauty" (κάλλις) is taken to be cupbearer to Zeus (Il. 20.232-35). Achilles describes himself as "beautiful" (κάλλις) and tall or large (μέγας), holding both the concepts of beauty and impressive stature together (Il. 21.108). Thus, in Greek literature beauty seems to be a notable quality for a warrior. However, while this could possibly be in the mind of the translators, it is not evident that heroes in the Septuagint are to be understood in this regard. It is worth noting the importance of the theme of the "beauty" (καλὸς or κάλλις) of the female hero Judith (Judith 8:7; 10:7, 14, 19, 23; 11:21; 12:13; 16:6; 16:9).


The reader must ask why the narrator would tell us so much about the appearance of this final son, whom we know will be the chosen one, when the reader was explicitly informed in v. 7 that the Lord looks upon the heart not the appearance of individuals. There are several options for understanding the good looks of this final son. First, the description of this last son could describe something of a paradox: God may judge by the heart, but divine approval and favor is often viewable by human standards. Second, perhaps this son's good looks are just a lucky coincidence, or maybe even divine capitulation to human weakness. Third, this final son's good looks could be in anticipation of the importance of David's attractiveness in the coming narratives, as character after character will be drawn to him. Fourth, the attractiveness of this final son may be something of a test for Samuel. After being reprimanded by the Lord for his opinion of Eliab, Samuel sees another attractive lad but does not anoint him until he receives direction from the Lord. Fifth, the appearance of this last son could be in contrast to the appearance of Saul and Eliab in order to show that his appearance, though attractive in some way, is in fact not something that would render him a viable option for kingship by human standards.

In terms of the present narrative, options one and two do not commend themselves since they would weaken the impact of the key passage in v. 7. Option three is an important point in terms of the larger narrative. There is certainly something about David that is inherently attractive and winning, but this can only be seen in retrospect and does not explain...
the discrepancy arising from v. 7. Option four is intriguing in that it continues the theme of "seeing" as discernment but it doesn't explain why the physical description of this last son is given in such different terms than Eliab and Saul. This leaves the reader with option five which, given its very limited acceptance, requires further support.

We have previously noted that the first two descriptors of the appearance of the eighth son, "ruddy" and "beautiful of eyes," are not as clearly positive as is often assumed, at least as descriptions of a warrior king. We noted that "ruddy," though most likely an attractive quality, does not necessarily imply virility or masculinity. As to the phrase "beautiful of eyes" we noted that this is a phrase more akin to typical descriptions of womanly beauty. Furthermore, it is worth looking briefly at the difference in the descriptions of appearance between this final son and Eliab and Saul.

Both Eliab and Saul have two aspects of their physical descriptions. One, they are described as in some sense tall. Eliab is described in 16:7 as having "great stature" (ἕξιν μεγάθους, trans. Heb. נבזח קומה), and Saul is described twice as being "taller than anyone from the shoulder and up" (1 Rgns. 9:2; 10:23). Two, they are both described as having good appearance. It is said of Saul, in the context of describing his appearance, that he is "good" and most scholars and translations agree that this is in reference to his physical appearance (1 Rgns. 9:2). The Lord tells Samuel not to look upon Eliab's appearance (1 Rgns. 16:7), which by implication, suggests that it is an attractive or impressive appearance in some way. Thus, the "good" appearance of Eliab and Saul are closely associated with their height and one may suggest that the "goodness" of their appearance comes from their size or the impressiveness of their stature. No other statements about their appearance are given.

E.g., Hertzberg, Samuel, 80; McCarter, I Samuel, 173; Gordon, Samuel, 112; Bodner, I Samuel, 79; and Avioz, "Motif of Beauty," 346-47. Tsumura, Samuel, 264, is one of the few scholars who argues that the reference to Saul's "goodness" here is in reference to his nature and personality.
By contrast, nothing is said of David's height except the hint in v. 11 that he is "the small one." This, as we noted, means youngest in the context, but certainly by association gives the reader the impression that he is not a big lad. Instead, we are given detailed descriptions of David's actual appearance ("ruddy with beautiful eyes") in such a way that we think of the descriptions of beautiful women in the biblical narrative. Thus, when we read that this last son is of "good appearance" (so MT) or "good appearance to the Lord" (so LXX) we do not associate this with his size but with his beauty. This suggests that the description of the appearance of this last son is such that he would not normally be judged, by human standards, as a good candidate for warrior king, who, it is assumed, should be of impressive stature. Instead, we are to think of this last son as small and pretty, perhaps in a boyish or womanly way. This is not an obvious candidate for king.

Reading the descriptions of this last son as attractive but inappropriate for a king fits the present narrative perfectly but it also paves the way for future themes of David's story. This description is a way of saying something good about David's appearance and hint at his attractiveness which will become evident as various characters will immediately love him, while still making good sense in a narrative which has downplayed physical appearance.

Immediately after the appearance of this last son the Lord tells Samuel "Arise and anoint David for this one is good" (Ἀνάστα καὶ χρῖσον τὸν Δαυείδ, ὅτι οὗτος ἄγαθός ἐστιν, v. 12b). Two differences mark this sentence apart from its Hebrew counterpart in the MT. First, the Hebrew simply says "arise and anoint him" (וַיָּשָׁהוּ וַיֵּאָנָּחֵהוּ), while the Greek includes a reference to the name David. Second, in the MT, the Lord says of David, "for this is he"

whereas the Greek has the qualification that "this one is good." These Greek variants have an interesting effect upon the narrative.

First, when commenting on the Hebrew text scholars often note that David's name is not mentioned until the climactic moment when the spirit rushes upon him. It could be that this feature allows the anticipation of David to be emphasized by not revealing his name until the very last minute but it is also interesting that the name of David is mentioned casually, as if the reader already knows about him. In the LXX the introduction of David's name is in v. 12 rather than v. 13. The interesting effect of that is that the first time the reader hears the name David it is from the mouth of the Lord. The reader gets the impression, as in much of the previous narrative, that the Lord knew David before we are ever introduced to him.

Second, the addition of another qualification of David as "good" also has an interesting effect. We know that David was "good" of appearance to the Lord (v. 12a), but now David is referred to as "good" without qualification. This unqualified reference to David as "good" is a weighty pronouncement about his character from the mouth of the Lord. This pronouncement could also recall 1 Rgs. 15:28, where Samuel tells Saul that the Lord is giving Saul's kingdom to his neighbor who is better than he is (τῷ ἀγαθῷ ὑπὲρ σέ). This reference also hints at a theme which will be on display in the second half of this chapter when Saul is tormented by an "evil spirit" (πνεῦμα πονηρόν) and needs David who is "good of appearance" (16:18) to play music and make things "good" for Saul (16:16, 23).

98 McCarter, 1 Samuel, 275, follows the MT in both of these variants. He notes that they are supported by LXX. Stoebe, Samuelis, 302, also views both of these as insertions by the LXX.
99 E.g., Smith, Samuel, 145; Klein, 1 Samuel, 162; Tsumura, Samuel, 424.
100 Fokkelman, Crossing Fates, 137. It is difficult to know what to make of the narrative's casual familiarity with the unintroduced David. On the one hand Eliab, Abinadab and Shammah are similarly inserted into the narrative without any introduction, so perhaps David should be viewed the same way. However, it could be argued that Eliab, Abinadab and Shammah are not true characters but merely narrative set pieces.
In v. 13 Samuel anoints (ἔχρισεν) David with his horn of oil (τὸ κέρας τοῦ ἐλαίου), creating an inclusio with the beginning of the chapter.\(^{101}\) Samuel's mission was to take his horn of oil and anoint a king whom the Lord had seen among Jesse's sons. That mission is now complete.

Immediately after David is anointed "the spirit of the Lord came upon him from that day on" (καὶ ἐφήλατο πνεῦμα Κυρίου ἐπὶ Δαυεὶδ ἀπὸ τῆς ἡμέρας ἐκείνης καὶ ἐπάνω). This exact phrase is used of Saul (1 Sam 11:6, predicted in 10:6) with the exception of the phrase "from that day on." This additional phrase suggests that the spirit's indwelling of David is of a slightly different kind than Saul's, or at the very least it reminds the reader that David's story does not end in divine abandonment, as Saul's story does.\(^{102}\) The role of the spirit will become even more important in the second half of the chapter, but for now it functions as a climax of the present narrative. The chosen one of the Lord whom the reader has been waiting for at least since 1 Samuel 13 but implicitly since 1 Samuel 2 is now on the scene and indwelt by the spirit of the Lord. Samuel now arises and exits the scene for Ramah. His part in this particular narrative is over, and his role as a main character in the book of Samuel is also over—a clear signal that this is the end of the present pericope.\(^{103}\)

### 3. Saul Sees David (16:14-23)

#### 3.1. Saul's Spiritual Problem (vv. 14-18)

The scene now changes from Bethlehem to Saul's court. On the one hand, this begins a new story. On the other hand, the narrative feels as if it begins immediately where the last story

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\(^{102}\) So Smith, *Samuel*, 147; Klein, *1 Samuel*, 162; and David G. Firth, *1 & 2 Samuel* (AOTC; Nottingham, England: Apollos, 2009), 184. Though Tsumura, *Samuel*, 423, argues that too much has been made of the sporadic vs. permanent nature of these two anointings of the spirit.

left off, such that the reader gets the impression more of a continuation of the previous story than a narrative break.

Having just heard that the "spirit of the Lord" came upon David (v. 13), we now hear that that same "spirit of the Lord" departed from Saul (v. 14). These are clearly interconnected events and the reader gets the impression that they are happening almost simultaneously, or as Alter has said, these two events form "a kind of spiritual seesaw."104 Thus, the climax of the previous narrative becomes the impetus of the present narrative.105

As the spirit of the Lord leaves Saul, he is immediately seized by another spirit: "and an evil spirit from the Lord strangled him" (καὶ ἐπνιγενεν αὐτὸν πνεῦμα πονηρὸν παρὰ Κυρίου). McCarter argues that in the ancient world once a person was seized by a divine spirit they "can never again be free."107 While this doesn't seem to fit the biblical portrayal, where people are seized by the spirit sporadically (cf. Judg. 13:25; 14:6, 19; 15:14; 1 Sam. 10:10; 11:6), the movement of the two spirits in Saul does seem to suggest that the one is filling the void left by the other.

A major difficulty in this verse, from a modern perspective at least, is what to make of an "evil spirit" that is specifically said to be "from the Lord." It could be that what is meant by an "evil spirit" is one who does evil rather than one who is evil.108 This, however, seems to

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104 Alter, David Story, 98. See also Bodner, 1 Samuel, 172; and Fokkelman, Crossing Fates, 133.
105 Cf. Caquot and de Robert, Samuel, 191
106 The verb πνίγω, which may mean "to choke" or "strangle" (LEH, BDAG), or perhaps the softer "to vex" (GELS), is not an obvious translation of 때ב in the piel which means "to frighten" or "terrify" (see HALOT). LXX translates 때ב as συνέχω, which can mean "to cause distress" (BDAG). It seems clear that in the whole of the Greek Jewish Scriptures the translators are struggling with the translation of 때ב, not a common word (16x in BHS), translating it variously as θαμβήω, "to amaze" (2 Sam. 22:5); βεβητίζω, "to baptize" (Isa. 20:4/21:4[MT]); ἐκταράσσω, "to throw into confusion" (Psa. 17:5); καταπλήσσω, "to terrify" (Job 7:14; 13:21); στροβέω, "to distress" (Job 9:34; 13:11; 33:7); ἔλλωμι, "to destroy" (Job 18:11); ταράσσω, "to trouble" (Esth. 7:6); θορυβέω, "to stir up trouble" (Dan. 8:17); and καταστεύω, "to make haste" (1 Chron. 21:30). The word 때ב is clearly meant as a strong negative action (cf. Driver, Samuel, 134; Howard, "Transfer of Power," 476) and by translating it as πνίγω it is perhaps intended to convey a visual image of that tormenting action. Cf. BdA, 288.
107 McCarter, 1 Samuel, 280-81.
108 So Tsumura, Samuel, 426-28, though Tsumura's linguistic argument does not work in the Greek text which clearly sees πονηρὸν ("evil") as an adjective in the nominative case qualifying the noun πνεῦμα ("spirit").
be only marginally less difficult. While the concept of an evil spirit from the Lord may sound problematic, we should be cautious about understanding "evil" here in a moral sense. In Hebrew the noun רעה and the adjective רע frequently carry a meaning other than moral evil, such as "calamity," "misfortune," or just generally "bad." The Septuagint uses πονηρός to translate רעה and רע almost exclusively and so the Greek word πονηρός takes on some of that nuance in the context of the Septuagint. Here, however it poses no problem in the narrative and is in fact essential to it. The evil spirit from the Lord is the instigating event that brings David to the court of Saul. The Lord, it seems, is clearing his path to the throne.

The reader has been made aware of Saul's spiritual problem, but surprisingly in v. 15 Saul's servants are also aware of it. Saul's servants show remarkable insight when they say to him in v. 15, "Behold an evil spirit of the Lord is strangling you" (Ἰδοὺ δὴ πνεῦμα Κυρίου πονηρὸν πνίγει σε), using almost identical language to the narrator's previous statement. In the first half of the chapter the main character, Samuel, failed to show the spiritual insight that we expected him to show as a Seer. In the present narrative Saul will also prove to lack insight into the real matter. It is interesting, therefore, that these unnamed servants of Saul (οἱ παῖδες Σαούλ) show such discernment into the reality of the situation. This likely functions as 1) a subtle critique of the characters we would expect to have better insight, 2) a convenient plot device alerting the reader to the deeper realities of what is going on in this scene and


109 See HALOT and TDOT for many more possible meanings and many examples.

110 Cf. Brueggemann, Samuel, 125; McCarter, 1 Samuel, 281. Klein, 1 Samuel, 165, notes that such attributions of negative actions to the Lord are not uncommon (cf. Deut. 1:2-4; Judg. 9:23; 1 Kgs. 22:19-22; Amos 3:6; etc.).

111 This is brought out more in the Greek. In the MT, the servant refers to the evil spirit as "of God" (אלהים), whereas the Greek more closely matches v. 14 by referring to the evil spirit as "from the Lord" (Κυρίου).
perhaps 3) a theological assertion that the Lord's works are discernible by humanity, though they may not always be obvious.  

The servants' proposed solution is to let them speak before Saul and "seek (ζητέω) for our lord a man who knows how to play the lyre." Though in the present context the servants are seeking someone to play music for Saul, in the larger scope of the narrative we are reminded of 1 Rgns. 13:14 where the Lord was also seeking (ζητέω) a man—a man to whom we have been recently introduced.

The reason for this solution to Saul's problem is that the servants believe that when the evil spirit (πνεῦμα πονηρὸν) comes upon him, this musician will play his lyre and it will be well (ἀγαθός) with Saul and it will give him rest. So, while the Lord has brought Saul "evil" (πονηρός) his servants are now seeking a man who will bring Saul "good" (ἀγαθός). The further irony can be seen in that Saul will feel better (ἀγαθός) because of the person who is said to be better (ἀγαθός) than him (1 Rgns. 15:28). The theme of David as one who is good was developed in the previous narrative and that theme continues as David is seen to be the one who brings good.

The LXX includes the additional phrase "and he will give you rest" (καὶ ἀναπαύσει σε). This may be just another description of the relief Saul will get from the evil spirit. However, this could also be a subtle pun, which works in English as well. David will come to

112 On the multiple layers of the servants' words see Benjamin J.M. Johnson, "David Then and Now: Double-Voiced Discourse in 1 Samuel 16:14-23," JSOT (forthcoming).
113 LXX places "our Lord" from the MT's "let now our lord speak to your servants before you" (יאמר־נא לפניך עבדיך אדננו) later in the phrase so that it becomes an indirect object rather than the subject of the verb: "let now your servants who are before you speak and let them seek for our lord" (εἰπάτωσαν δὴ οἱ δοῦλοί σου ἐνώπιόν του κυρίου ἡ µῶν). Many scholars prefer the reading attested in LXX (so Julius Wellhausen, Der Text Der Bücher Samuelis Untersucht [Göttingen: 1871], 102; Driver, Samuel, 135; Smith, Samuel, 149), though others prefer the MT, which is also supported by LXX (McCarter, I Samuel, 279-80; Tsumura, Samuel, 429). Neither reading does much to change the interpretation of the text.
114 Bodner, I Samuel, 172-73.
115 McCarter, I Samuel, 280, suggests that ("and it will be release to you") was lost by haplography.
give Saul rest through his music, but his coming to Saul's court begins his downfall and will lead to him being put to rest.\textsuperscript{116}

Saul responds positively to his servants' advice and tells them to "See (ὁράω) for me a man who plays well and bring him to me." As we noted, the previous scene contained a significant wordplay with the concept of seeing, most predominantly using the verb ὁράω. Now that theme is carried forward with this significant use here. Where the servants asked to seek (ζητέω) someone Saul asks them to see (ὁράω) someone. This use of the verb "to see" meaning "to provide" is parallel with the Lord's use of this word in 1 Rgs. 16:1, where he says "I have seen (ὁράω) for myself a king." Thus Saul's quest for a musician is put in parallel with the Lord's quest for a king, both of whom turn out to be the same person.\textsuperscript{117}

In response, one of his servants speaks up and says "Behold I have seen (ὁράω) a son of Jesse the Bethlehemite" (16:18). The formulation, Ἴδετε ἐὁράκα, gives the impression of the servant saying, "Behold, I have already seen a son of Jesse." Just like the servant, the reader too has already seen a son of Jesse, in fact the reader has spent a good deal of time looking for and looking at this son of Jesse.\textsuperscript{118} The servant notes that he is able to play music. However, he does not say, "he knows how to play music" which would be a possible translation of the Hebrew נגן ידע (participle plus infinitive construct), instead he says, "he knows a psalm" (αὐτον εἰδότα ψαλμόν). The translator has previously translated the verbal forms of נגן ("to play music") with a verbal form of ψάλλω (16:16, 17). Now here, when David is specifically referenced, he translates the verbal נגן with the noun form ψαλμόν. For a reader who knows that David will be known as the psalmist of Israel, it is difficult not to read

\textsuperscript{116} On the possibility of ἀναπαύω meaning "put to rest," as in death, see Sir. 22:11 (cf. LEH).
\textsuperscript{117} Cf. Fokkelman, Crossing Fates, 138; Alter, David Story, 98; Bodner, 1 Samuel, 173.
\textsuperscript{118} The phrase "I have seen a son of Jesse" also recalls the Lord's statements in 16:1. Cf. Klein, 1 Samuel, 166; Fokkelman, Crossing Fates, 136; and Rose, "Wisdom in 1 Samuel 16," 51.
this as an ironic understatement, i.e., "he knows a psalm or two." The reader is introduced to David in such a way that it recalls the David of later tradition.\textsuperscript{119}

If Saul's servant were to stop at a reference to the musical abilities of this "son of Jesse" it would be an adequate description of a man capable of performing the job that Saul requires. But he does not stop there. Instead he continues and gives a much fuller list of the qualifications of this son of Jesse: he is "an intelligent man, and a man of war, and wise in words, and a man of good appearance, and the Lord is with him." These descriptions require some attention.

In the LXX the servant describes David as an "intelligent man" (\textit{ἀνὴρ συνετός}). The MT, on the other hand, describes him as a "mighty man of valor" (בר חלי). Though an intentional change is possible it is also possible that the reading of \textit{συνετός} reflects an inner Greek corruption from \textit{δυνατός}.\textsuperscript{120} Though both intelligence and warrior prowess are described later in the list, the LXX reading creates an interestingly different emphasis on David's "wisdom."

The next qualification of this son of Jesse is that he is a "man of war" (ὁ \textit{ἀνὴρ πολεμιστὴς}). This description has caused no end of difficulty for interpreters. It seems to

\textsuperscript{119} See Johnson, "David Then and Now."

\textsuperscript{120} In all of the LXX this is the only place where ברי is translated with \textit{συνετός}. Elsewhere \textit{συνετός} is used to translate some form of חכמה or חכם, בור or ברי, חכם, חכם, חכם, חכם, חכם, חכם, חכם, חכם. The term בורי is translated with \textit{דָעָא/דָעָא} (16x); \textit{וָטָא} (2x); and \textit{וָטָא} only here. It is plausible that the original reading was \textit{דָעָא} which was corrupted to \textit{וָטָא} (cf. Stoebe, \textit{Samuelis}, 308; and \textit{BdA}, 290). This possibility is strengthened when we considerer LXX\textsuperscript{A}, which reads \textit{καὶ ἄνὴρ συνετός καὶ ὁ ἄνὴρ πολεμιστής καὶ συνετός λόγω} ("a man of wisdom, a man of war, and wise in words"). And while this reading could well be due to the Hexaplaric influence on LXX\textsuperscript{A}, it is possible that a scribe, faced with a text similar to LXX\textsuperscript{A}, could have misheard/misread \textit{δυνατός} as \textit{συνετός} in anticipation of the \textit{συνετός} that follows. The only manuscript evidence for the reading of \textit{δυνατός} is a late 15th century MS labeled 242 by the Cambridge edition (they are citing this on the authority of Holmes and Parsons, the manuscript is labeled Vienna, Theol. Gr. 135). If \textit{συνετός} is a variant reading it must have happened very early because the MSS support for \textit{συνετός} is extremely well represented. Another interesting textual variant that suggests something along the lines that we are suggesting here is the plus of καὶ \textit{ἀνὴρ συνετός καὶ ὁ ἄνὴρ πολεμιστής} \textit{δυνατός} \textit{ισχυς} καὶ \textit{συνετός λόγω} in one manuscript of the Antiochene tradition (MS b). This variant seems likely a product of the classic Antiochene doublets, which suggests that this Antiochene text knew of a tradition that had \textit{δυνατός} and probably \textit{ισχυς} in this verse somewhere (both of these words are likely translations of ברי). Furthermore, when 1 Sam. 9:1 refers to Saul's father Kish as a "mighty man of valor," LXX translates that as \textit{ἀνὴρ δυνατός}.  

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contradict both the previous scene where David is pictured as a youth and the following scenes where Saul will tell David that he is too young to fight Goliath (17:33) and Goliath will despise David because of his youth (17:42). Scholars, therefore have offered several options for what this phrase could mean. 1) It could simply mean that he is of proper age and means to serve in the military or in Saul's court. 2) It could refer to his father as a man of war. 3) It could in fact mean that he is trained in war or one who is known for his military exploits. 4) It could be that the narrator is describing David as the tradition will come to know him, as the slayer of Goliath and the great warrior, not as he is at the present.

As an interpretation, option 2 does not commend itself. It is based on an analogy with Kish the father of Saul who is said to be a "mighty man of valor" (9:1) as David is in the MT. However, the text makes it clear in 9:1 that it is referring to Kish not Saul, whereas the text in 16:18 is clearly referring to David. Option 1 seems possible, and some of the uses of "man of war" in the Old Testament could be read this way (e.g., Judg. 20:17), but often it seems to be used to describe especially mighty warriors (e.g., Josh 17:1; 2 Sam. 17:18) and thus is a difficult case to make. Option 3 requires understanding the present narrative as having a different textual history than 16:1-13 and much of 17. This would explain how the text came to be in the shape that it is currently in, but it does little to help explain how the present text should be understood. Option 4 has much to commend it and is the view that most literary

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123 Smith, *Samuel*, 149; McCarter, *1 Samuel*, 281; Klein, *1 Samuel*, 166.
125 E.g., McCarter, *1 Samuel*, 295-98; and Pisano, *Additions Or Omissions*, 84-86.
critics of this chapter take. This option, however, does require reading backwards into this narrative information that is detailed only later.

A solution to this problem both in terms of the present narrative and the larger narrative presentation of David seems to be as follows. In terms of the present narrative the reader could readily interpret Saul as understanding the phrase "man of war" as meaning option 1. We know that Saul was on the look out for able bodied men, described in 14:52 as any "strong man" (ἄνδρα δυνατόν) or any "man a son of might" (ἄνδρα υἱὸν δυνάµεως). These terms are used in parallel with "man of war" in Josh. 8:3; 10:7; 2 Sam. 17:8; Isa. 3:2 and elsewhere. So while David's "smallness" and "youth" has indeed been emphasized, at least in comparison to the towering Saul, this young man could still be considered able to serve militarily. On a broader level, however, we must remember that these narratives were written, at least in their final form, for readers who already know the stories. The assumed reader of this text knows David, the warrior king, so this reference to him as a "man of war" functions to foreshadow David's destiny. Furthermore, as we will have cause to notice shortly when we discuss the function of these descriptions in the narrative, this young servant sees more than the reader expects him to. He, like the other servants who perceived Saul's spiritual predicament in 16:15, is functioning on multiple levels. He is referencing David as he is in the current narrative, but he is also referencing David as he will come to be known.

The next phrase describes David as "wise in words" (σοφὸς λόγῳ). McCarter notes that "the ideal Israelite hero was clever with words." David will certainly prove himself to be one who is full of witty remarks (cf. 17:43[LXX], 45-47; 24:14).

126 Though I am reticent to go as far as Willis, "Redactional Joints," esp., 300-02, in seeing such detailed anticipatory material in this narrative. Rather, it seems that some of the material may be foreshadowing or detailing David as the later tradition knows him.

127 See further Johnson, "David Then and Now."

128 McCarter, I Samuel, 281, comparing David to Jacob, Joseph, Esther and Daniel.

129 Campbell, I Samuel, 176, notes that this phrase "may indicate training in rhetoric or the wisdom to give good counsel."
The next phrase describes him as "a man of good appearance" (ἀνὴρ ἀγαθὸς τῷ εἴδει). The reader already knows that David is "good of appearance" (ἀγαθὸς ὁράσει, 16:12), but now it is announced to Saul. The LXX reflects a slight difference from the MT which simply refers to David as "a man of form" (ReadWrite). McCarter simply thinks that the LXX reflects the fuller form of the phrase as is found in 1 Kgs. 1:6. In this narrative, however, it allows for another instance of David being referred to as "good" (ἀγαθός). David, who is the good one, brings good to the king who suffers from an evil spirit.

The final phrase, which seems almost like the climactic qualification in this incredible resumé is that "the Lord is with him" (καὶ Κύριος μετ’ αὐτοῦ). In the immediate context this phrase is meant to explain to Saul that this person is perhaps favored, or blessed by the Lord. However, to the reader it sounds a very ominous tone because it reminds the reader that the Lord is not with Saul. Furthermore, the fact that the Lord is with David will become something of a Leitmotiv throughout the stories of 1 Reigns.

David has now been presented before Saul and the reader in all his glory. Once again we must marvel at the servants' spiritual insight. In giving a resumé of David that goes above and beyond what we know of him in the current context, the servant has sealed David's...
access to the royal court as well as hinted to the reader the many impressive characteristics that David will show throughout his career. Bodner compares this servant to Saul's servant who accompanies him on his search for his father's donkeys. Both servants are referred to as "one of the lads" (ἕν ἕις τῶν παιδαρίων, 1 Rgns. 9:3, 16:18). He notes,

both servant lads are knowledgeable about people who live out of town (Samuel and David), and both servant lads speak way too much. Both servant lads are cognizant of things that Saul is not, and in both cases the servant lad takes initiative. . . . There is one slight difference: the lad of chap. 9 speaks about a prophet, whereas the lad of chap. 16 speaks like a prophet. 136

Thus, by the actions of these two lads Saul is directed first, to his own anointing, and second, to welcome the new anointed one into his court who will eventually replace him. The actions and insights of these unnamed lads suggest that God is directing this narrative, even when his actions are not explicitly mentioned. 137

Furthermore, it is clear that these unnamed servants are speaking beyond the surface level of this story. As Brueggemann has noted, on the surface, this story is about the solution to Saul's spiritual problem, but at a deeper level or on the level of the larger narrative this story is about David's rise to power. 138 It is this deeper or macrostructural level of narration on which the unnamed servants appear to be operating. Chapter 16 is in the nexus between the stories of Saul and the stories of David. David has not yet functioned as a real character. 139 However, he is the driving force of each of these narratives in such a way that the reader knows that the story is all about him, even if he hasn't been very present in either of these narratives.

136 Bodner, 1 Samuel, 173, italics original. Cf. Alter, David Story, 98.
138 Brueggemann, Samuel, 124.
139 To use Adele Berlin's terminology, David is not yet a full-fledged character, at this point he merely functions as an agent, or perhaps more appropriately as an object (see Poetics and Interpretation of Biblical Narrative [Sheffield: The Almond Press, 1983], 23-42, esp. 32).
3.2. The Arrival of David (vv. 19-23)

Just as chapter 16 began with the Lord sending (ἀποστέλλω) Samuel to Jesse to anoint David, Saul now sends (ἀποστέλλω) messengers to Jesse to collect David. He asks Jesse to "send to me your son David, the one who is among your flock." It is interesting that Saul mentions the two pieces of information that were not included in v. 18: David's name and his role as a shepherd. This fact could imply that a full investigation was carried out, but nothing of this is mentioned in the narrative and the text seems to imply that Saul sent for David immediately after hearing the young lad's report. We noticed previously that David's introduction into the narrative seemed to treat him as an entity already well known to the reader. The same here happens with Saul. It is as if Saul already knew of David. This makes Saul the first person in the present narrative to name David and while this is often noted, little is made of it.

That Saul is the first person to name David in this narrative highlights the irony that Saul is the one who welcomes David, his future rival, into his court. He invites him by name. Furthermore, the fact that Saul seems to be privy to some of the information about David highlights the information that Saul is lacking, i.e., that David is anointed of the Lord as his chosen king.

Jesse responds to Saul's summons by sending David with several gifts. He sends "a donkey and places on it a gomor of bread," a skin of wine and a kid of the goats" (16:20).

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140 Bodner, 1 Samuel, 174. Stoebe, Samuelis, 311, sees this as a harmonization. However, it seems more likely that if a harmonization was meant between David the shepherd of 16:1-14 and David the warrior of the later narratives, this information would have been put on the lips of the servant not Saul.
141 Cf. Klein, 1 Samuel, 166; Cartledge, Samuel, 209. Brueggemann, Samuel, 126, says that "It is appropriate and compelling that Saul knows it [David's name] and is the first to name him." However, what Brueggemann finds "appropriate and compelling" he does not say.
142 Cf. Cartledge, Samuel, 209.
143 This reading is following LXX. LXX reads γόμορ ἄρτων ("a gomor of bread"). MT however reads חמור לחם (lit., "a donkey of bread"). Obviously this is quite a discrepancy in meaning. It must be noted that,
These items: bread, a skin of wine, and a kid of the goats, recall the three men that Samuel told Saul he would encounter as a sign of his anointing (10:3). Thus, in a sense, David "is beginning anew the process on which Saul launched."  

As soon as David arrives on the scene the action speeds up, signaled by four successive verbs: "And David came . . . and he stood . . . and he loved . . . and he was." So David comes to Saul and he stands before him, and Saul loves him, or does David love Saul? The text is not exactly clear. LXX supplies the subjects in this phrase, "and Saul loved him" (και ηγαπησεν αυτον Σαουλ). This line of interpretation is certainly a possible and popular way to read this phrase. It would fit the overall pattern in the narrative in which everybody loves David (Jonathan, Michal, and "all Israel and Judah"). However, as Wong points out, the grammatical context of a rapid succession of four verbs without noting a change in subject suggests that David may be the subject of the verb "loved," and it is he that loves Saul.

phonetically, the Hebrew חמור ("donkey") and עמר ("omer") are quite similar, especially given the pronunciation of the ayin in antiquity (see Tov, Textual Criticism, 251). This, however, doesn't help determine whether an amount of bread or the means of transporting the bread and other gifts is meant here. McCarter argues that LXX supports by OL, reflects the original reading: και ἐλαβεν Ιέσσαι ὁνον και επέθηκεν αυτω γοµωρ αρτων ("and Jesse sent a donkey and placed on it a gomor of bread"). McCarter argues that MT and LXX have each lost part of the original due to haplography and the similarity between חמור and עמר (McCarter, 1 Samuel, 280; cf. also Auld, Samuel, 189; for a different explanation see Smith, Samuel, 150). Tsumura, Samuel, 431, on the other hand argues that McCarter's and LXX's attempts at emendation are unnecessary. He argues that an omer "is about the size of a modern loaf and would be too small an amount to take to a king as a gift." Instead, Tsumura suggests that the term חמור here is "a calque (loan translation) of the Akkadian imêru 'ass'-measure of about 80-160 liters. He further notes that a 'homer' is how much a donkey can carry (Tsumura, Samuel, 431 and idem, "Ḥāmōr Lehem (1 Sam xvi 20)," VT 42/3 [1992]: 412-14). Tsumura's appeal to an Akkadian loanword is possible, but there do not appear to be other instances of this use of חמור. Furthermore, Tsumura's contention that an omer would be too small for a gift to a king doesn't convince because the other gifts are similarly small, "a skin of wine" and a "kid of the goats." It seems rather that the gifts are intended to be more ceremonial than a serious monetary contribution. Thus, it seems much more likely that McCarter's explanation of haplography is the preferable view.

144 Alter, David Story, 99. This scene is also similar to 17:17-18 (not present in the LXX) where David brings provisions to his brothers and their captains, including bread. Thus, in the MT the two times David arrives on the national scene he is bringing provisions.

145 Cf. Tsumura, Samuel, 431, who notes that in the Hebrew this is shown by the four successive wayyiqtol forms.

146 E.g., Hertzberg, Samuel, 142; McCarter, 1 Samuel, 280; Klein, I Samuel, 167; Brueggemann, Samuel, 126; Tsumura, Samuel, 432; Bodner, I Samuel, 174.

147 Cf. Bodner, I Samuel, 174; Auld, Samuel, 190.
later in the book of Reigns. The text may be intentionally ambiguous here. Seeing David as the one loving Saul may be the most grammatically obvious reading, but Saul loving David seems to be the most obvious in the larger narrative. Whatever the case, what is established here is a relationship of love between David and Saul. This heightens the drama that will come about as that relationship becomes more and more strained.

We must also pause and consider what exactly "love" means in this context. It is often noted that "love" has political overtones and means something like "political allegiance." So Saul is declaring himself to be David's lord (or David is declaring himself to be Saul's loyal vassal). On the other hand, the concept of "love" can simply be read as some sort of affection or fondness of Saul for David (or vice versa). The question is: are these two options mutually exclusive? If we think of the use of "love" here in terms of the more ambiguous, though in some sense more concrete, idea of loyalty it can perhaps fit both of these options. People show loyalty both for political reasons as well as for reasons of affection. It seems to me that to force a choice between a political or affectionate use of the word "love" robs this word of its explanatory power in regards to the relationship between David and Saul.

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149 Cf. the theme of everyone loving David in ch. 18 as well as the general theme of opacity in the characterization of David in much of his story. See Alter, *Biblical Narrative*, 143-62.
David now becomes Saul's armor bearer. While it is often noted that David was probably one of many armor bearers, it seems that the narrative is painting a picture of a close relationship between David and Saul. Perhaps we are to call to mind the closeness of relationship between Jonathan and his armor bearer (ch. 14). Whatever the case, David is well established as a popular member of Saul's court.

Now in v. 22 Saul sends word to Jesse with one more request concerning David: "Let David stand before me" (Παριστάσθω δὴ Δαυεὶδ ἐνώπιον ἐμοῦ). Clearly some change in David's status before Saul is in mind but what exactly is meant is difficult to say. It could be, though this is not clearly signaled in the text, that this request is to make David a more permanent member of Saul's court. Or it could be that v. 21 was something of an interview and v. 22 is the request to Jesse for David's employment in the court of Saul. The phrase is the same in both cases, παρίστη + ἐνώπιον. Whatever the case, this is a request for David to enter his service.

The reason for Saul's request of David's employment is that "he has found favor in my eyes" (εὗρεν χάριν ἐν ὀφθαλµοῖς μου). The theme of "seeing" continues to be emphasized as David has now found favor in Saul's eyes. David now appears to be approved of by all parties, his heart is right in God's eyes, he is attractive to the eye, and he has found favor in Saul's eyes. David has now been judged to be good according to the Lord and according to Saul. If in some sense the Lord was king before Saul (cf. 1 Rgns. 8:7), and Saul was king before David, David now has approval of both.

153 So Tsumura, Samuel, 432; and Fokkelman, Crossing Fates, 140. However, the LXX phrase "and he became his armor bearer" vs. the MT's "and he became an armor bearer" suggests, to my mind at least, that the LXX understands this as being a more specific role than just one of many.

154 So Klein, 1 Samuel, 167; and Gordon, Samuel, 152.

155 So presumably Tsumura, Samuel, 432, though Tsumura's comments on v. 21 and v. 22 seem to be somewhat in conflict.
The narrative now ends with a summative verse dictating what would happen now that this relationship between Saul and David is established. That this verse describes a summary of actions that would happen repeatedly is signaled by the verbal pattern of γίνοµαι followed by a temporal clause (ἐν + Inf.) followed by a series of imperfect verb forms. So it would be that when the evil spirit\textsuperscript{156} would come upon Saul, David would take up and play (note again the quick succession of verbs) and Saul would be refreshed,\textsuperscript{157} and it would be well with him. The narrative notes again that David's actions bring "good" (ἀγαθός) to Saul. But in addition to rest, and good, David's playing would also bring about the final action of the narrative "and the evil spirit would depart (ἀφίστατο) from him [Saul]." This pericope began with the spirit of the Lord departing (ἀφίστηµι) from Saul. It now ends, because of David, with the evil spirit departing (ἀφίστηµι) from him. The narrative has come full circle, and it is all because of David. Because the spirit of the Lord came upon David in 16:13, the spirit of the Lord departed Saul and an evil spirit came upon him in 16:14. Now, because David plays music for Saul the evil spirit departs from him.\textsuperscript{158}

4. Conclusion: Seeing David

We have looked at some length at the narrative of 1 Reigns 16. We are now in a place to comment upon the particular themes and emphases that this story addresses. We will first

\textsuperscript{156} Note the LXX’s “evil spirit” (πνεῦµα πονηρόν) compared to the MT’s “spirit of God” (רוּחַ אֱלֹהִים). LXX\textsuperscript{4} appears to be combining these two readings with παρά θεον πονηρόν πνεῦµα. BHS notes that several MSS add רעה, but this, as well as the natural theological discomfort with equating רוח עלילה with רווח עלילה, may suggest conflation. Cf. Stoebe, Samuelis, 308; and McCarter, 1 Samuel, 280.

\textsuperscript{157} Klein, 1 Samuel, 167; and Tsumura, Samuel, 433, note the pun in Hebrew between רוח (“respite”) and רווח (“spirit”). Though the pun doesn’t quite work in the Greek, the fact that the translators used the word ἀναψύχω (“to refresh”), a word that is never used to translate רווח elsewhere, but is related to the word ψυχή (“soul,” “life,” or "self,” cf. Louw & Nida, §§26.4, 26.9), which is a related concept to πνεῦµα suggests that the translator may have been doing his best to reproduce the Hebrew pun.

\textsuperscript{158} Cf. Alter, David Story, 100; Tsumura, Samuel, 433.
address the themes that are present in the narrative regardless of which version one is reading before turning to look at the special emphasis of the Greek text.

4.1. Themes of 1 Reigns 16

Several elements in this narrative, not least the beginning, caused the reader to recall Saul's story: 1) Samuel mourns over Saul and the Lord reminds him that he has rejected Saul (16:1); 2) the Lord's call to Samuel to anoint someone with a horn of oil (16:1) recalled Saul's anointing; 3) the various ways that sacrifices were used in the story recalled several elements of sacrifice in Saul's story; 4) the use of Eliab and his great stature portrayed him as a second Saul (16:6-7); 5) the spirit coming upon David (16:13) recalled the spirit coming upon Saul; 6) David's bringing gifts (16:20) recalled the items carried by the men who were a sign to Saul.

These various elements cause the reader to read the beginning of David's story in juxtaposition with Saul's story. So that, more than simply preceding David's story, Saul's story, especially his failures, are the impetus for David's story. Also, by causing the reader to recall the anointing of Saul, these elements suggest that David's anointing is somehow restarting what was started with Saul.

We observed there was a repeated motif of sending in this chapter. The story begins with the Lord sending Samuel for David (16:1). After none of Jesse's sons are chosen Samuel tells Jesse to send for David (16:11-12). In the second half of the chapter, Saul sends a messenger to Jesse, asking him to send David to him (16:19). Jesse sends gifts in David's hand to Saul (16:20). Then, after being quite taken with David, Saul sends a messenger to Jesse asking that David might enter his service (16:22).
This motif of sending brings out a couple of interesting themes. First, in 16:1-13 the Lord himself sends for David, and this is the cause of the rest of the sendings in the first half of the chapter. The Lord is directly the initiator of the action in 16:1-13. In 16:14-23 it is the presence of the evil spirit of the Lord that causes Saul to send for David. Thus Saul, at the suggestion of his unnamed servants, is the initiator in sending for David in 16:14-23. The Lord is still the initiator of the action in the second half of the chapter, but in an indirect way. Second, all of this sending is always centered around David so that, though David is not on the scene all that often in this chapter, he remains the center of attention because the action is always, in a sense, seeking him.

Another element that plays a key role in this chapter is the concept of seeing. In the 16:1-13 the Lord tells Samuel that he has seen (or provided) for himself a king among Jesse's sons (16:1). As soon as Samuel sees Eliab he assumes that this is the Lord's anointed (16:6). The Lord then reprimands Samuel for this and explains that the Lord does not see as humankind sees. Humankind looks upon the eyes, but the Lord looks upon the heart (16:7). Great descriptions are given of the outward appearance of Eliab and David. Then, in 16:14-23 Saul tells his servants to see (or provide) for him a person to play music for him (16:17). One of his servants immediately tells him that he has already seen the person for the job, David (16:18). Finally, we note that David finds favor in Saul's eyes (16:22).

This web of seeing and appearance has more than one function in this narrative. First, it touches on the theme of providence and election. The Lord has seen/provided David as a king for himself. Almost perfectly parallel to that act is Saul's request to see/provide for himself a musician, who turns out to be David. Immediately after that request one of his servants says he has seen David. The Lord had seen David and so had Samuel anoint him.
Similarly, one gets the impression that the Lord caused this unnamed servant to see David and commend him to Saul.

Second, the concept of seeing emphasizes the difference between human and divine criteria. Samuel looks upon Eliab's height and mistakenly thinks he will be the Lord's anointed. This causes perhaps the most poetic section of the whole narrative where the Lord contrasts human seeing with divine seeing. Humans look upon the exteriors, but God looks upon the heart. This means that the Lord is not looking for impressive stature but a person whose heart and will strive to do what is in the Lord's heart.

Third, the concept of seeing emphasizes the theme of discernment. Samuel is reprimanded in 16:7 for not being able to see/discern the kind of person the Lord would chose as his anointed king. Saul asks for his servants to see/provide for him a musician, but instead they see/discern David and the kind of person he is or will be is evident from his overly impressive resumé (16:18). Throughout the narrative the characters we would expect to show insight or discernment do not and it is the unnamed characters who show insight and discernment into the "heart" of the matter.

Another key element that we saw in this story was the movement of the spirits. The climax of 16:1-13 is the coming of the spirit upon David. This proves to be the impetus for the action in 16:14-23 as the spirit of the Lord departs Saul and an evil spirit from the Lord comes upon him. The action proceeds until the evil spirit departs from Saul, albeit temporarily, because of the actions of David.

On the one hand, this movement of the spirits shows the divine approval of David and the divine disapproval of Saul. On the other hand, the movement of spirits also shows God's hand guiding this story because it is the movement of the spirits that is the catalyst for the
narrative in 16:14-23, which ends with David, the future king, being accepted into the royal court of Israel.

A final narrative element is the play of good and evil: the Lord brings and declares both, Saul receives one and David is and brings the other. That the Lord brings evil upon Saul and declares that David is good implies that he is both the providential actor in this story as well as the judge and jury. Both of these are appropriate assertions about God as far as Israel's Scriptures are concerned. That Saul receives evil from the Lord puts him on the bad side of the narrative. Whether Saul's reception of evil is deserved or it makes him a tragic character is beyond the scope of this analysis. But it identifies him as the antagonist and as the polar opposite of David. That David is repeatedly declared as good and seen as the bringer of good to Saul implies 1) that he is divinely approved by the Lord who refers to him as good and 2) that he is a force for good in the narrative. He is, or will be, the protagonist who is on the side of the Lord.

4.2. Special Emphases of the Greek Text

The version of the story in 1 Reigns 16 is only slightly different from the version of the story in MT. However, that does not mean that the reading experience is identical between the Hebrew and the Greek nor that the story in both versions has the same emphases. Though the difference between the two versions is slight, that difference does nuance story. The following are a few of the potentially more significant differences between the Greek and Hebrew version of the story. These differences are judged not by whether or not they were intended, which is often difficult to discern, but the effect they have upon the narrative.

In two different places in the Greek text there is an extra reference to seeing. In 16:4, Samuel is addressed as "O Seer" in the Greek text only. This emphasizes the irony that the
Seer does not see/discriminately. In 16:7 the LXX has an additional reference to seeing when it says "for not as humankind will see, will God see" (italics Gk. only). This is a more explicit contrast between divine seeing and human seeing that is not present in the MT.

In the MT, David is declared of good appearance (16:12) and he brings good to Saul (16:23). However, in the Greek text David is not just of good appearance, but of good appearance to the Lord (16:12). Then, when in the MT the Lord simply declares "this is he" (הוא זה), the Greek records the Lord declaring "this one is good" (οὗτος ἄγαθος ἔστιν). Not only do these two variations add an unqualified good to David's descriptions but they connect David's goodness to the Lord so that his goodness appears linked to his divine approval in some way.

A few final variations will complete our observations on the special emphasis of the Greek text. In the MT the reader first learns David's name from the narrator at the climactic coming of the spirit of the Lord upon him (16:13), in the LXX David's name is first pronounced by the Lord (16:12) hinting at the Lord's knowledge of David even before the narrator reveals his name. In the MT Samuel invites the elders to "sanctify yourselves and come with me to the sacrifice." But in the Greek he says, "sanctify yourselves and rejoice with me today." We noted that this reference to rejoicing (εὐφραίνω) in this context recalls Hannah's song, which connects the event of the anointing of David to the prophetic message of kingship in Hannah's song. Finally, in addition to the MT's statement that the musician will make things well with Saul, the LXX includes an additional phrase that notes the musician will give him rest, which is possibly a subtle pun hinting at the fact that David's coming to Saul's court begins the sequence of events that will eventually put him to rest.
There is not really any new theme in 1 Reigns 16. However, there is a slight adjustment in emphasis, especially regarding the two extra usages of seeing and the extra connection of David's "goodness" to God's approval of him. The Greek translators are certainly telling the same story, but they have included, perhaps intentionally, perhaps unintentionally, a few elements that allow for a subtle nuance of that story. In any version this is a masterful story at a critical nexus in the early chapters of the story of Israel's monarchy. Having studied the narrative in 1 Reigns 16 we are now prepared for the narratives that will follow in chs. 17-18.
CHAPTER 3

DAVID AND THE GIANT IN MONOMAXIA: 1 SAMUEL 17 IN GREEK

1. Introduction

We come now to the centerpiece of the narrative under examination. Not only does this chapter contain the greatest bulk of the story, the central set-piece of the confrontation between David and Goliath, but it also contains the greatest degree of variance between the OG and the MT traditions. According to Emanuel Tov's count 44% of the narrative in MT is not represented in the OG, as reflected in LXX.\(^1\) As we have noted, our primary focus of investigation is the Greek text of 1 Samuel 16-18 and our method for reading the Greek text of 1 Samuel 16-18 is reading it as its own literary document and also as a translation of a Hebrew Vorlage. Thus, though we will read the Greek text with reference to its source text we will not comment on the major OG minuses in this chapter. We do this for two reasons.

First, it is not my intention to pass judgment on the priority of either version of this story, and reading the Greek version against the Hebrew pluses implicitly suggests that the MT version was original while the Greek version was a later abbreviation. To faithfully read the OG version of 1 Samuel 17 as a translation may require that it be read against an assumed short Hebrew text. Second, several of the major OG minuses occur in chapter 18. Since these major minuses make a significant difference to the larger structural flow of the whole narrative unit in chs. 16-18, we will not deal with them until we have offered a close reading

\(^1\) Tov, "Composition," 333.
of the whole unit in Greek. After we have finished our reading of the Greek text in the present and following chapters, we will turn to reading the whole of the Greek text of chs. 16-18 against the Hebrew text.

Thus, in the present chapter we will offer a close reading of 1 Reigns 17, as its own literary entity, but, as a translation, we will read it against the backdrop of the Hebrew text in all instances except those which constitute the major OG minuses.

2. Setting the Scene, Raising the Tension (17:1-41)

Literary critics of the Bible often take note of the pace in which narrative action is depicted. Indeed, the slowing down of a narrative is one of the key techniques an author can use to heighten the tension of a scene and build suspense. The first part of this narrative moves at a snail's pace. It includes many references to geography, long physical descriptions and long speeches. It seems quite evident that one of the principle purposes of this first section is to raise the ambient tension in the narrative heightening the anticipation of the final confrontation that is inevitably coming.

2.1. Geography of a Confrontation (vv. 1-3)

1 Reigns 17:1 begins with the notice that "The Foreigners gathered their armies for war." This opening statement changes the subject of the preceding narrative, where Saul and David had been the focus, and introduces the main antagonist of this narrative: the Foreigners (ὁ ἀφυλὸς). The Greek term ἀφυλὸς is used consistently in 1 Reigns to translate the gentilic פלשתי ("Philistines"). This is the standard practice of the Septuagint translators outside of the Hexateuch (Gen-Josh). In the Hebrew Bible the Philistines are Israel's closest

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2 See the discussion in Bar-Efrat, Narrative Art, 141-84.
neighbors, major antagonists, and frequently labeled as "uncircumcised" (עַרְל). In light of this, it seems that the Septuagint has labeled them, using the same stereotypical label used in the later struggle for Jewish identity against Hellenism (1-2 Macc.). Apparent after the translation of the Hexateuch the Philistines came to represent the quintessential "other." Thus, I have chosen to translate the use of ἀλλόφυλος in 1 Reigns as a title, using the standard meaning of the word: "the Foreigner."

These Philistine foreigners are extremely important in the book of 1 Samuel, indeed 1 Samuel mentions them more than any other book. More than any other group, they are the standard antagonists and come to represent the epitome of the enemy of the Lord, as will be seen in the following narrative.

In addition to the identification of the enemies, the opening statement in 17:1 also notes that it is the foreigners who are said to be gathering their armies. In short, they are described as the aggressors. Thus, in this scene Israel is in danger from an encroaching army. It is a setting of national crisis, one in which a hero would be most welcome.

The action of the opening narrative is depicted with present tense verbs. The use of this "historic present" to render Hebrew wayyiqtol forms is not uncommon in 1 Reigns, and while, as a narrative device, it may be too simplistic to argue that these forms are used to add drama or vividness to a narrative, they certainly do convey a certain amount of immediacy or

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4 See LSJ, s.v. "ἀλλόφυλος." NETS has decided to transliterate the Greek word and render all uses of it as "allophyle." However, this functions as a label for the Philistines without capturing the meaning of the Greek term, "Foreigner." I am inclined to agree with the renderings of Bda and LXX.D, which render the Greek ἀλλόφυλος as "Étranger" and "Andersstämmige" respectively.
5 David Jobling, I Samuel (Berit Olam; Collegeville, MN: Liturgical Press, 1998), 212.
7 See Aejmelaeus, "The Septuagint of 1 Samuel," 136.
nearness to the narrative. In the context of this narrative, where the story starts with the gathering of enemy forces, a sense of immediacy certainly adds to the urgency of the narrative and increases the tension.

The first verse continues with a description of the precise geographical setting. The first description is a general location καὶ συννάγονται εἰς Σοκχὼθ τῆς Ἰουδαίας ("and they gathered unto Socoth of Judah").

Describing the location of the Foriegners' gathering army as Socoth was not enough, the narrative gives further detail describing them as encamping between Socoth and between Azeka in Ephermem. Azekah in Ephermem (Ἐφερµέµ) is most likely to be equated with Ephes-damim (Ἐφερµέµ). The Greek translators were probably unfamiliar with this place and

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9 The Greek adds εἰς which has no equivalent in the Hebrew text, presumably to make sense of the Hebrew accusative of place (see WHS §54b). Two manuscripts (236, 242) have εκ in place of εἰς, but the Foreigners certainly didn't come from Socoth.

10 Bya, Eth Sah all read Ἰδουµαιας ("Idumea") here. Whereas ANa-jl-qstv-c-e, Arm read Ἰουδαιας ("Judah"). The confusing of Ἰουδαίας with Ἰδουµαιας is not uncommon in 1 Reigns. The phenomenon occurs in 1 Rgns. 23:3 (τῇ Ἰουδαίᾳ B ANgijl-qst-c; Arm Sah) Eth – τῇ ἰδουµαιας ακχα); 27:10 (Ἰουδαίας B AM-jl-qstv-c-e, Arm Sah) Eth – ἰδουµαιας Νεφινω); 30:14 (Ἰουδαίας B AMN-jm-qst-c-e; Arm Sah) Eth – ἰδουµαιας ακθαθ(ττως) Eth). It is significant that these textually unstable references occur in three of the four uses of Ἰουδαίας (23:3; 27:6, 10; 30:14; and probably OG of 17:1) instead of the standard Ἰουδαίας (e.g. 11:8; 15:4; 17:52; 18:16; 22:5; 23:23; 30:16, 26). B.H. Kelly, "The Septuagint Translators of I Samuel and II Samuel 1:1-11:1," (Th.D. diss., Princeton Theological Seminary, 1948), 26-28, argues that the use of Ἰουδαίας interchangeably with Ἰδουµαιας, the standard septuagintal equivalent of יִּדּוּעַ, is distinctive of the OG translator of 1 Rgns and 2 Rgns 1-11:1. Therefore, it seems likely that the existence of the unusual Ἰουδαίας at 17:1; 23:3; 27:10; and 30:14 led to extensive inner-Greek corruption in the Greek manuscript tradition. Thus, it seems that Ἰουδαίας reflects the best reading at 17:1. See also F.C. Conybeare and St. George Stock, Grammar of Septuagint Greek: With Selected Readings, Vocabularies, and Updated Indexes (repr. Hendrickson Pub. Inc., 1995 ed.; Boston, MA: Ginn and Co., 1905), 252; and RdA, 293-94. Auld, Samuel, 195, further notes "Idumea later expanded northward into territory that had previously been Judean," which likely added to the confusion.

11 The repetition of ἀνὰ µέσον ("between") makes for awkward Greek, but it successfully corresponds to the Hebrew idiom. Though I will argue that this story is often artfully told in the Greek, instances such as this show that the desire to closely represent every Hebrew word influenced the translation technique.
seem to have transliterated it, albeit with some corruption. Azekah is likely equated with Tell Zakariya, a fortress located a few miles northwest of Socoth in the middle of the Elah Valley. The significance of the Judean Shephelah in general and the Elah Valley in particular in the geopolitical struggle between Israel and the Philistines is well known. It is an important area for both agricultural and military reasons.

The geographical detailing in this opening verse makes for a very slow introduction to the narrative, which heightens the drama—it depicts a situation whereby the army of Foreigners is acting as the aggressor and moving eastward from their territory and encroaching on Judahite territory, and it sets the scene for an important military confrontation.

The second verse of this chapter details the response of Saul and Israel. Whereas the Foreigners were introduced with the standard word order: verb + subject, Saul and the Israelites are introduced in subject + verb word order. Thus, the change in subject to Saul and the Israelites is highlighted: "Now Saul and the men of Israel gathered." The action of Saul

12 Cf. Conybeare and Stock, *Septuagint Greek*, 252; and *BdA*, 293. The unfamiliarity with this site by the Greek translators can be seen by the fact that virtually every Greek MS has a different spelling for this place.


15 With the important Philistine city of Gath on its western end, the Elah Valley was one of the two main approaches to the Judean hill country. Thus, it was an important and frequently disputed region for its strategic military location. See William M. Schniedewind, "The Geopolitical History of Philistine Gath," *BASOR* 309 (1998): 74; and A.F. Rainey, "The Biblical Shephelah of Judah," *BASOR* 251 (1983): 1-22.


17 I make this observation on a narrative level rather than a linguistic level. The Greek word order here reflects the Hebrew and so arguments about the word order necessarily have to involve the Hebrew standard word order. However, in a recent study Robert D. Holmstedt, "The Typological Classification of the Hebrew of Genesis: Subject-Verb Or Verb-Subject?" *HebS* 11/14 (2011): 1-39, has argued that in non-*wayyiqtol* clauses Hebrew shows a tendency towards a SVO word order, and thus the word order in the clause "And Saul and the men of Israel gathered," would be the standard word order. Even if that is the case, the use of a non-*wayyiqtol* clause here is a deliberate choice that allows for the change of subject to be highlighted and the action of Saul
and the Israelites is thus depicted as a *reaction to* the action of the Foreigners. The Greek version does not name the valley that the Israelites encamped in, stating simply that "they encamped in the valley." The Hebrew specifically names the valley as "the valley of the terebinth," otherwise known as the Valley of Elah. The OG has apparently read the Hebrew הָאֱלָה as the pronoun הִאֵלֶה ("these") rather than the noun הָאֱלָה ("terebinth"), and thus rendered it as the subject of the second clause: "These formed ranks for war from before the Foreigners." What is lost is another place name, but the sense is retained; the reader assumes that this is the valley between Azekah and Socoth, which must be the Valley of Elah.

The next locational notice is that Saul and Israel "drew up ranks for war against (ἐξ ἐναντίας) the Foreigners." After this, we are given a summarizing picture: the Foreigners stand on one side of the valley and Israel stands on the other side, with something between them. The Greek manuscript tradition is not consistent concerning exactly what is between the ranks of the Foreigners and the ranks of Israel. LXX states that there was a "circle" (κύκλῳ) between them. LXX and several other manuscripts instead read "and a valley" (καὶ ὁ αὐλών). The reading of κύκλῳ could be understood as a corruption of καὶ ὁ αὐλών. If this is the case, καὶ ὁ αὐλών reflects the best reading and κύκλῳ is a corruption. On the other hand,

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18 Conybeare and Stock, *Septuagint Greek*, 252; McCarter, *1 Samuel*, 286. Tov, *Text-Critical Use of the Septuagint*, 114, finds this interchange in numerous places. It may be that given the SV word order in the first half of the verse, the translator thought a similar word order would occur in this second half of the verse. Numerous Greek MSS, mostly in the Antiochene tradition, correct this, replacing αὐτοὶ with: της δρυος (boc2 dlpqtz g) and τερεβινθου (jz(mg)b).

19 The rendering of the Hebrew לֶאֱכָר with the Greek ἐξ ἐναντίας is not uncommon in the LXX. It appears that various translators have understood the Hebrew phrase לֶאֱכָר ("to greet") in many instances to be an idiom meaning "before" or "in front of." Thus, they have translated it with εξ ἐναντίας. This is especially true in instances which speak of an army "forming ranks" (דִּקְרָא) "against" (לֶאֱכָר) their enemy. In these cases (1 Sam. 4:2; 17:2; 2 Sam. 10:9, 10, 17; 1 Chr. 19:10, 11, 17), the LXX translates them as ἐξ ἐναντίας (5x) or something similar. On the use of ἐναντίον in the LXX and other Greek literature see Raija Sollamo, "Some 'Improper' Prepositions, Such as ἐναντίον, ἐναντίον, ἐναντί, Etc. In the Septuagint and Early Koine Greek," *VT* 25/4 (1975): 779-80.

κύκλῳ could be the original reading and καὶ ὁ αὐλών reflect a correction towards MT.\textsuperscript{21} If this is the case, then the translators perhaps intended to evoke a circular battle arrangement due to their position in the mountainous terrain.

However, in this instance it seems unlikely that the translators meant to evoke this circular battle formation. Neither of the two examples of this circular formation cited by Lestienne seem to fit the depiction in 1 Reigns 17. In 1 Rgns. 26:5 the Israelites are forming a protective circle around Saul, while in Xenophon the Egyptian mercenaries are the last group standing and so, outnumbered, have formed a defensive circle (Cyrop. 7.1.40).\textsuperscript{22} In the context of 1 Rgns. 17:3 where the circle is depicted as between (ἀνὰ μέσου) the Israelite ranks and the ranks of the Foreigners, it seems an implausible picture. Thus, it seems more likely that LXX\textsuperscript{8} has a corrupted text, and Rahlfs-Hanhart was right to restore καὶ ὁ αὐλών as the best original reading. In either case, in terms of the narrative, it is clear that the two armies are encamped on opposing sides of a valley and there is a space between them.

The scene is now set. The reader has been given a detailed description of the geography of the scene, the armies are now facing each other on opposing sides of a valley. The reader is anticipating the action that will come from this confrontation.

2.2. Enter the Giant (vv. 4-10)

The action begins in 17:4 and the first one to act is a Foreigner: "and a mighty man came from the ranks of the Foreigners" (καὶ ἐξῆλθεν ἄνὴρ δυνατὸς ἐκ τῆς παρατάξεως τῶν ἄλλοι ἄνδρες).\textsuperscript{23} The action is depicted with an aorist verb (ἐξῆλθεν), the first one in the

\textsuperscript{21} So BDA, 294.
\textsuperscript{22} Ibid.
\textsuperscript{23} The MT describes the champion coming from the "camps" (מחנות), which is usually translated in 1 Reigns with παρεμβολή, while LXX\textsuperscript{8} describes the champion coming from the "ranks" (παρατάξις), which usually translates Aristarchus in 1 Reigns. McCarter, noting that v. 3 makes it clear that the two armies have left the camps, suggests emending the MT to agree with LXX\textsuperscript{8} (1 Samuel, 286). Tsumura, on the other hand, suggests
narrative. The translator has thus far consistently translated all previous Hebrew wayyiqtol verbs using "historical" or "narrative" present tense verbs but now switches, with no provocation from his source text, to using aorist tense verbs.

How do we explain the translators' switch from present to aorist verbs? As Sicking and Stork argue in their investigation of the "historical" present in ancient Greek, the "historical" present is used in the same way as an aorist, in that they both have the same narrative value and they both continue the mainline action of the story. They are, in a way, interchangeable in terms of narrative value, but that does not mean the shifting between the two cannot be done for intentional rhetorical purposes.

For example, in Thucydides, we have a narrative which has a similar varying of verbal tense.

. . . while the rest of the army advanced (ἐχώρουν) in two divisions, the one with one of the generals to the city in case of a sortie, the other with the other general to the stockade by the postern gate. The three hundred, attacking, took (αἱροῦσι) the stockade; its garrison, abandoning it, took refuge (κατέφυγον) in the outworks round the statue of Apollo Temenites. Here the pursuers burst in (ξυνεσέπεσον) with them. . . (Thuc. 6.100.1-2)

The narrative framework for this narrative is told with the imperfect verb ἐχώρουν, i.e., the main action of the story is told against this backdrop. The main action of the narrative, the taking of the stockade, is told with the use of "historic" present verb, αἱροῦσι. Once this part of the narrative has been told, the action continues with a series of aorist verbs (κατέφυγον,

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Notes:

ξυνεσέπεσον), as it had done before the use of the imperfect. The point is that both the present
αἱροῦσι and the aorist κατέφυγον and ξυνεσέπεσον continue the main action of the story.
However, the varying use of tenses helps structure the narrative. The action of taking the
stockade is told with the present tense and is the main event of this section of the narrative.
The subsequent actions are told with aorist verbs, so they are, in a sense, told as the
consequence of the taking of the stockade.25

We can similarly understand the variation between present and aorist verbs in 1 Rgns.
17:1-4. The first three verses are told using present tense indicative verbs. This is part of the
main story line, but it is setting the scene for the story that follows. It is not necessarily more
vivid or dramatic, though the use of the present probably adds some immediacy. Starting at
verse 4, the narrative switches to aorist verbs. This is a new section of the story and tells of
what happens when these two armies arrive to face each other. Thus, the translator has varied
his translation so as to conform with dynamic Greek storytelling. This did not require major
alterations of his source text, merely a variation in the verb tenses he uses. The picture of the
translator of 1 Reigns that begins to emerge is one who is faithful to his Vorlage, but also
sensitive to the reality that he is telling a story in Greek.26 One way that the translator brought
out the narrative dynamic of the story he was telling, was by this technique of the varying use
of verb tenses.27

This new scene begins with a man from the ranks of the Foreigners stepping out. He
is described as ἀνὴρ δυνατός ("a mighty man"). This is a translation of the Hebrew phrase יְשֵׁカラー

25 This example taken from Rutger J. Allan, "Sense and Sentence Complexity. Sentence Structure, Sentence
Connection, and Tense-Aspect as Indicators of Narrative Mode in Thucydides' Histories," in The Language of
Literature: Linguistic Approaches to Classical Texts (Amsterdam Studies in Classical Philology 13; ed. R.J.
Allan and M. Buijs; Leiden: Brill, 2007), 107.
26 Cf. Aejmelaeus, "Septuagint of 1 Samuel," 123-42; and, from a more theological perspective, Gehmen,
"Exegetical Methods," 292-95.
27 See further Appendix I.
("man of the between"), about which there is much debate. This phrase may describe a champion, i.e., one who would step out into the space between the armies, or, in light of evidence from Qumran (1QM), it may refer simply to "infantrymen." In light of the fact that the use in 1QM is plural and the use in 17:4 is singular, and the context of 17:4 is virtually demanding to be interpreted as "champion," it seems likely that the translators had a good sense of the narrative when they paraphrased the Hebrew idiom "a man of the in-between" with "a mighty man." The narrative effect of the Greek translation is that, while perhaps lacking some of the vivid imagery of the "man of the in-between," it is clear that it is a champion that has stepped out from among the ranks of the Foreigners.

This champion is introduced to us as Goliath from Gath. It seems significant that he is from Gath for two reasons. First, Gath is the important, and as yet unmentioned, city on the western end of the Elah Valley, so we have another geographical reference to add to an already abundant list of geographical locations. Second, in the biblical narrative, Gath is known as a place wherein the giant Anakim reside (Josh. 11:22). Therefore, in Goliath we encounter a champion who is from a people who are more technologically advanced than Israel (cf. 1 Rgs. 13:19-22), from a place that is known to breed giants. This champion is being set up to be a formidable foe.

Starting in v. 4b the narrative begins an extensive physical description of the champion from the ranks of the Foreigners. The first description of this champion is the most

31 The identification of Gath appears to be confirmed as Tel Zafit. See Ephraim Stern, "Zafit, Tel," in *New Encyclopedia of Archaeological Explorations in the Holy Land* (Jerusalem: Israel Exploration Society, 1993): 1522; Schniedewind, "Geopolitical History," 75; and Beck, "Story of Place," 324.
32 The biblical record consistently refers to the Anakim as giants (e.g., Deut. 2:10, 21; 9:2).
33 Bodner, *1 Samuel*, 177-78.
famous and the most problematic: his height. In the OG, he is described as being "four cubits and a span," (τεσσάρων πήχεων και σπιθαµῆς), which would make him roughly six feet nine inches tall.\textsuperscript{34} In the MT he is described as being six cubits and a span (שים אמות והר), which would make him roughly nine feet nine inches tall.\textsuperscript{35} There are basically two scenarios for how this number changed: either the change came about unintentionally through some scribal error, or it came about intentionally as an example of scribal exegesis.

The most likely explanation involving unintentional scribal corruption is probably the thesis that a scribe may have accidentally changed ששים אמות ("six cubits") to שארב אמות ("four cubits") in anticipation of מאה וששים אמות ("six hundred") in v. 7.\textsuperscript{36} Though this is possible, the reference to "six hundred" in v. 7 seems fairly far removed from v. 4. For example in 4QSam\textsuperscript{4} it is four lines apart. Furthermore, if the reception history of this story is anything to judge by, it seems unlikely that a scribe would accidentally change something as iconic as the height of Goliath. It seems more likely that the change in height is the result of intentional exegesis.\textsuperscript{37}

The usual arguments for intentional scribal exegesis in the changing height of Goliath are: 1) a scribal exaggeration in order to aggrandize David's feat,\textsuperscript{38} or 2) a scribal

\textsuperscript{34} This number is reached by calculating a cubit at about eighteen inches. See R.B.Y. Scott, "The Hebrew Cubit," \textit{JBL} 77/3 (1958): 205-14; and J. Daniel Hays, "Reconsidering the Height of Goliath," \textit{JETS} 48/4 (2005): 701.

\textsuperscript{35} A number of Greek manuscripts seem to take a mediating position and list the champion as being five (πέντε) cubits tall (Nae-jmnswyb).

\textsuperscript{36} This argument is found preferable by McCarter (\textit{1 Samuel}, 286) who attributes it to Michael D. Coogan. It is also noted in Frank Moore Cross, "Problems of Method in the Textual Criticism of the Hebrew Bible," \textit{The Critical Study of Sacred Texts} (Berkeley Religious Studies Series 2; ed. W. D. O’Flaherty; Berkeley: Graduate Theological Union, 1979) 54, n. 2 and \textit{DJD} 17, 79.

\textsuperscript{37} Another possibility for unintentional corruption would be if a Hebrew manuscript used the numerical value of letters rather than spelling out ששים אמות or ארבעה אמות. The alphabetic equivalents of ש and א are ש andי respectively. Thus unintentional confusion between them is possible. M.H. Pope thinks this possibility very unlikely in the majority of cases ("Number, Numbering, Numbers," in \textit{IDB} 3:563).

\textsuperscript{38} So Hays, "Height," 707; and Conybeare and Stock, \textit{Septuagint Greek}, 252. McCarter, \textit{1 Samuel}, 286, prefers this reading to scribal rationalization, but ultimately opts for the Coogan's theory (n. 36 above). Presumably Cross, "Problems of Method," 54, n. 2 and \textit{DJD} 17, 79, prefer this reasoning to the rationalizing theory but also mention Coogan's theory as viable.
rationalization in order to give the account more verisimilitude. The argument against a scribal rationalization is that in lowering the height of Goliath the scribe would only lessen David's feat, which is something no pious scribe would do. However, if Goliath is merely four cubits and a span, or around six foot six inches tall, then, though a towering figure, he is not a creature of legend but merely an extremely big man. Rather than give the account verisimilitude, this shortening of Goliath can be read as offering a critique of Saul, who is head and shoulders taller than everyone in Israel (1 Rgns. 9:2). After all, who better to face the Philistine giant, than the Israelite giant—Saul?

It is difficult to weigh the internal evidence for this variant. There are logical reasons for each reading. The strongest support for the OG reading is the external evidence. In 17:4 LXXB agrees with 4QSam4, which reads ורביע "("four"). This variant is made all the more significant when it is realized that elsewhere in this chapter 4QSam4 agrees with the MT and has the longer reading of the story.

In either account Goliath is still a giant. In a day where the average height of Semitic males was probably somewhere between five feet and five feet six inches tall, someone six

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39 Gehmen, "Exegetical Methods," 295; Stoebe, Samuelis, 317; Tsumura, Samuel, 441. Klein, I Samuel, 175, lists this as an option but makes no argument one way or the other. It seems that Smith, Samuel, 155, suggests this reading as well.
40 DJD 17, 79; McCarter, I Samuel, 286; and Cross, "Problems of Method," 54, n. 2.
42 See DJD 17: 78-80; and Plate XIIa.
43 See Johnson, "Reconsidering 4QSam4."
feet nine inches tall is a true giant.\textsuperscript{44} In the Greek version, however, he is a giant that is not beyond the reach of Israel's giant and king, Saul.

The height of Goliath is not the only intimidating thing about him. Starting in verse 5, the narrative turns to a three verse litany of the champion's armaments, making him perhaps the most described and certainly the most well-armed character in the Bible. The fact that he is armed to the teeth is certainly narratively important. It has been well documented that Goliath's armor does not match the typical depictions of Philistine armor that we know from other sources, most notably the iconic feathered helms depicted in the Egyptian relief from Medinet Habu.\textsuperscript{45} This suggests that the description of Goliath may not be historical, but may instead be narrative creation of a mix of several types of armor.\textsuperscript{46} However, it is not implausible that Goliath's armor fits an 11th century setting. First, the narrative makes clear that Goliath is not a typical warrior and so it is not surprising that he does not fit the "typical" picture of Philistine warrior.\textsuperscript{47} Second, every element in Goliath's panoply can be found in references to early (ca. 14th-12th centuries) Mycenaean warriors.\textsuperscript{48} Finally, the prevalence of

\textsuperscript{44} The average height of Semitic males is given as between five feet and five feet six inches by Victor H. Matthews, \textit{Manners and Customs in the Bible} (rev. ed.; Peabody, MA: Hendrickson, 1991), 3; and Hays, "Height," 710-11; and as five feet to five feet two inches by Ziony Zevit, \textit{The Religions of Ancient Israel: A Synthesis of Parallactic Approaches} (London: Continuum, 2001), 279. For archaeological support see J. Lawrence Angel, "Skeletal Change in Ancient Greece," \textit{AJPA}, 4/1 (1946): 69-97, who lists Greek males of the period roughly corresponding to Iron-Age Israel at an average of five feet six inches. The suggestion by Matthews and Zevit appears to be that ancient Semitic males would be slightly shorter than their Mediterranean counterparts.

\textsuperscript{45} On the relief at Medinet Habu and the descriptions of the Philistines there see Yigael Yadin, \textit{The Art of Warfare in Biblical Lands in the Light of Archaeological Discovery} (London: Weidenfeld and Nicolson, 1963), 333-45.


\textsuperscript{47} Though Garsiel, "Valley of Elah Battle," 406-07, thinks that some of the Egyptian reliefs may be depicting bronze helmets.

bronze in Goliath's armor makes it more at home in an eleventh or tenth century setting than a seventh century setting.\(^49\)

However one dates the historical background of this story, it is evident that there was a widespread phenomenon of depicting these types of single combat events, or \(\mu\omicron\omicron\omicron\omicron\alpha\chi\alpha\), as it is crystalized in the Greek tradition, in a very similar fashion across a broad range of cultures.\(^50\) It is certainly in this tradition of \(\mu\omicron\omicron\omicron\omicron\alpha\chi\alpha\) that the translators would have understood the narrative of David and Goliath and likely effects their translation. This broader tradition must be kept in mind as we understand the translators' handling of this key scene, especially how they understand the image of Goliath in his armor.

The presentation of Goliath in all his armored glory, especially in the Greek, is actually strikingly similar to the Homeric type scene of arming the hero.\(^51\) There are two major differences. The first is that in the Homeric scenes the hero is depicted in the process of arming himself from bottom to top, whereas Goliath is depicted as already being fully armed and his armaments are described from top to bottom. Thus, the reader's eye moves down Goliath from his great height to his feet, all of which are armored, to view this champion in

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\(^{50}\) See Philip F. Esler, "Ancient Mediterranean Monomachia in the Light of Cultural Anthropology: The Case of David and Goliath," in The Idea of Man and Concepts of the Body: Anthropological Studies on the Ancient Cultures of Israel, Egypt, and the Near East (ed. Anjelika Berjelung et al.; Tübingen: Mohr/Siebeck, 2011), 3-37. He specifically notes the similarity between the David and Goliath narrative (1 Samuel 17) and the story of Titus Manlius and a Gaul in Livy 7.9.6-10.14, two cultures which very probably did not share any literary interaction (see esp. Ibid., 29-34). See also de Vaux, "Single Combat," 122-35; Harry A. Hoffner, Jr., "Hittite Analogue to the David and Goliath Contest of Champions," \(CBQ\) 30/2 (1968): 220-25; and G.A. Wainwright, "Some Early Philistine History," \(VT\) 9/1 (1959): 79; and Millard, "Armor of Goliath," 339-40. In a recent article Serge Frolov and Allen Wright, "Homeric and Ancient Near Eastern Intertextuality in 1 Samuel 17," \(JBL\) 130/3 (2011): 451-71, have argued that the story in 1 Samuel 17 fits much closer with ancient Near Eastern parallels than with Greek parallels. While this may be true, their study shows that 1 Samuel 17 doesn't fit any parallels perfectly and we should probably speak of 1 Samuel 17 as being part of a more general tradition.

all his metallic glory. The second is that one of the key elements of the Homeric military panoply is the sword, which is conspicuously absent from Goliath's description. Goliath's sword, though absent at the beginning of the narrative, will play a significant part in the narrative to follow.

Table 3: Goliath's Armor and Homeric "Arming Scenes"

<table>
<thead>
<tr>
<th>Text</th>
<th>Item</th>
<th>MT</th>
<th>LXX</th>
<th>Homeric Equivalent (references from Iliad)</th>
</tr>
</thead>
<tbody>
<tr>
<td>17:5</td>
<td>helmet</td>
<td>נסה נחש</td>
<td>περιεχαλαία</td>
<td>χυνέη (Paris, 3.336; Agamemnon, 11.41; Ajax, 15.480; Patroclus, 16.137); τυφάλεια (Achilles, 19.380)</td>
</tr>
<tr>
<td>17:5</td>
<td>mail armor</td>
<td>שריון</td>
<td>θώραξ</td>
<td>θώραξ (Paris, 3.332; Agamemnon, 11.20; Patroclus, 16.133; Achilles, 19.371)</td>
</tr>
<tr>
<td>17:6</td>
<td>greaves</td>
<td>מצחת נחש</td>
<td>κνηµίδες χαλκαί</td>
<td>κνηµίς (Paris, 3.330; Agamemnon, 11.17; Patroclus, 16.131; Achilles, 19.369)</td>
</tr>
<tr>
<td>17:6</td>
<td>javelin/shield</td>
<td>חנית נחש</td>
<td>ἀσπίς χαλκῆ</td>
<td>σάκος (Paris, 3.335; Ajax, 15.479; Patroclus, 16.136; Achilles, 19.373); ἀσπίς (Agamemnon, 11.32)</td>
</tr>
<tr>
<td>17:7</td>
<td>spear</td>
<td>נוחת</td>
<td>δόρυ</td>
<td>έγχος (Paris, 3.338; Ajax, 15.481) δόρυ (Agamemnon, 11.43; Patroclus, 16.139)</td>
</tr>
<tr>
<td>17:7</td>
<td>shield</td>
<td>צנה</td>
<td>ἀσπίς</td>
<td>ξίφος (Paris, 3.334-5; Agamemnon, 11.29; Patroclus, 16.135; Achilles, 19.372-3)</td>
</tr>
</tbody>
</table>

In the Hebrew, Goliath is depicted wearing a "bronze helmet" (כובע נחושת). The OG translates this with περιεχαλαία, which, while not the Homeric equivalent in these scenes of

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arming the hero, is a term used by Polybius. What is not represented in the Greek is the fact that it is a "bronze" helmet. Conybeare and Stock suggest that the term περικεφαλαία may imply a helmet of metal, and so specifically stating that it was bronze was not necessary, but that is somewhat surprising because in v. 38 is rendered by the translator as περικεφαλαίαιν χαλκῆν ("bronze helmet"). In v. 4 the term "bronze" is repeated three times in the space of two lines and it is thus likely that an extra "bronze" was added in or a reference to "bronze" fell out and too much should probably not be made of this.

Goliath's next armament is described by the Hebrew term שריון, which is a common term in Biblical Hebrew to describe "body armor." The descriptive term קשקשים, elsewhere only used of fish "scales" (Lev. 11:9, 10, 12; Deut. 14:10; Ezek. 29:4), is readily understood as meaning some sort of "chain mail." Elsewhere the LXX translators translate קשקשים ("scales") as λεπίς ("scales") but here, the translator has correctly translated the term according to its context, rendering the phrase קשקשים שריון ("scaled armor") as θώρακα ἁλυσδωτὸν ("chain mail"), a term that is again an appropriate contemporary description.

The last line of v. 5 gives the weight of Goliath's "mail armor." In the Hebrew it is five thousand shekels of bronze (נחשת) but in the OG it is five thousand shekels of bronze and iron (καλκοῦ καὶ σιδήρου). This breaks the consistency from the Hebrew, which depicted

53 The Homeric scenes use κυνέη for Paris (Il. 3.336), Agamemnon (Il. 11.41), Ajax (Il. 15.480), and Patroclus (Il. 16.137); and τυφάλεια for Achilles (Il. 19.380).
54 Brown, Israel and Hellas, 164. E.g. Plb. 3.71.4; and 6.23.8.
55 Conybeare and Stock, Septuagint Greek, 253.
58 Brown, Israel and Hellas, 164. E.g., Plb. 6.23.15.
Goliath's defensive armor with bronze and his offensive weapon with iron.\textsuperscript{59} It has been suggested that perhaps the LXX intended to communicate some form of alloy.\textsuperscript{60} However, it seems very plausible that a scribe or translator's eye could have gone from נשקים נחושה in v. 5 to נשקים ברזל in v. 7 (which, in 4QSam\textsuperscript{3} is on the next line) and unintentionally added ברזל (or στερέου) into 17:5.

The next item on Goliath's defensive list is his greaves. The Hebrew word מצחה is hapax, and is likely used in an effort to describe an element of armor that the Israelites were unfamiliar with.\textsuperscript{61} Whatever the unfamiliarity of this word in Hebrew, the LXX translators had no problem with it, understanding it as the armor upon his legs,\textsuperscript{62} and rendering it with the standard Greek word κνήμις, a common armament in the Aegean world and part of the standard armor of the heroes of the \textit{Iliad}.\textsuperscript{63}

Having surveyed Goliath from top to bottom, the narrator now turns to describe what is slung between his shoulders. The Hebrew term is כידון, and has been variously interpreted as a javelin,\textsuperscript{64} some type of sword,\textsuperscript{65} or a curved scimitar.\textsuperscript{66} The interpretation of the scimitar

\textsuperscript{61} Ariella Deem, "... And the Stone Sank Into His Forehead: A Note on 1 Samuel XVII 49," \textit{VT} 28/3 (1978): 350. See further King, "David," 353.
\textsuperscript{62} The Hebrew word used here for legs is רגל, which generally means "feet" but is broad enough to include the leg (cf. \textit{HALOT}). The LXX very consistently translates this word with πούς ("foot"), as in 1 Rgns. 14:13; 23:22; 25:24; and 25:41. Rather than automatically render the Hebrew רגל with the standard equivalent, the translator has understood contextually that it must mean the leg, at least from the knee down, rather than just the foot and translated it with σκέλος ("leg"), a translation that is only used twice (Ezek. 1:7; 16:25). This is another example of the translator of 1 Reigns allowing context to intelligently inform his translation.
\textsuperscript{63} Tsumura, \textit{Samuel}, 443; Brown, \textit{Israel and Hellas}, 164-65; and L. Krinetzki, "Ein Beitrag Zur Stilanalyse der Goliathperikpe (1 Sam 17, 1-18,5)," \textit{Bib} 54 (1973): 191.
seems to be a common interpretation today, but there is no clear consensus on this. If the scimitar interpretation is correct, then this may be a reference to the otherwise key missing element in Goliath's armaments: his sword. It may indeed be that כידון is a specific term for a type of sword, which, later in v. 51 is referred to with the generic term חרב ("sword"). What is clear is that it is some sort of offensive blade. However, none of these attempts to understand the Hebrew term really help us to understand the LXX translators' rendering of it.

1 Reigns translates כידון as ἀσπίς, which, in a military context, as here, means "shield." It may be that the translator did not know what כידון meant and so made a contextual guess based on its location, which is where the shield of a Homeric hero would be slung. However, the fact that translators of Joshua and Jeremiah knew that a כידון was some sort of javelin or spear, translating it with γαῖσος (LXX-Josh. 8:18) and ζιβύνη (LXX-Jer. 6:23), makes it seem likely that the translator of 1 Reigns would at least know that this was some sort of offensive weapon. If they knew it was an offensive weapon, then, based on the location one would presume that they would have conjectured it was the otherwise missing sword and translated it ῥομψαλα ("sword"). There must be another reason that led the translator to use ἀσπίς here.

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68 Cf. Firth, Samuel, 196; and King, "David," 353.
69 So McCarter, I Samuel, 294; and Molin, "Kidon," 337.
70 Though Molin, "Kidon," 337, suggests that the curved nature of the scimitar could have led the LXX translator to render it with ἀσπίς, which means "asp" or "serpent." However, this seems unlikely in light of the fact that elsewhere in the LXX the term כידון was understood as some sort of spear or javelin and translated accordingly (LXX-Josh. 8:18; LXX-Jer. 6:23).
72 Probably a variant spelling of σιβύνη (see Judg. 1:14). The variant spelling of ζιβύνη is attested in some Greek writings (Ph.Bel. 92.44; Porph. ap. Euz. PE 3.12), see LSJ.
So how do we explain the translator's choice of ἄσπις to translate כידון? First, as we will note below, in v. 7 the translator rendered the reference to Goliath's large shield (צנה) as a general reference to "arms" (τὰ ὅπλα). Thus, it would be apparent that the champion needed a shield. Second, it seems probable to suggest that the translators were familiar with the way in which a heroic warrior was armed as typified in the Homeric type scenes. As such, it is likely that they were aware that the two things that would be described as being ἀνὰ μέσον τῶν ὑμῶν αὐτοῦ ("between his shoulders") would be either a sword or a shield. Thus, it seems likely that the translators chose to render כידון as ἄσπις because that would be appropriate for Goliath as a typical champion.

But why did they not translate כידון as a sword? It is possible that, knowing it was either a sword or a shield, they simply picked one. However, judging by how כידון has been translated elsewhere it seems likely that the translators knew that this was some sort of weapon, but not necessarily a sword, perhaps a javelin or spear. Another possibility is that the translators chose ἄσπις for narrative reasons. If the translators knew that כידון was a weapon but not a sword, they may have noted this serious deficiency in the Goliath's otherwise impressive and complete armaments and read it as an intentional narrative "gap." Reading the absence of a sword as an intentional narrative gap means that the text leads the reader to ask: where is Goliath's sword? This anticipation about the absence of the sword foreshadows the importance of the sword, which will not be revealed in the narrative until it

73 Cf. Brown, *Israel and Hellas*, 164, though Brown thinks the translator's choice of τὰ ὅπλα in v. 7 is due to ignorance of the meaning of צנה.
74 Though Job 39:23 does translate כידון as μάχαιρα ("sword").
75 By a "gap" I mean an element that is missing from a narrative which gives the reader interpretive license to ask about the absence of that information. Thus, in this instance the lack of a sword may be read as a "gap" and the reader is justified in asking: "where is the sword?" On gaps in biblical narrative see Sternberg, *Poetics of Biblical Narrative*, 186-229.
It seems entirely possible, then, that the translators rendered כידון as ἀσπίς in order for Goliath's armaments to be consistent with what was expected of a heroic warrior, and in order to maintain a narrative feature that treats his sword as a narrative gap.

This explanation is, of course, not in keeping with a minimalist view of the role the translators played in translating their texts. However, it is important to remember that the translators were not translating in a vacuum, but rather were translating within their interpretive tradition. Furthermore, we have consistently seen elements that suggest that the translator was operating within their own narrative reading of the text and occasionally making adjustments to the Greek text accordingly. Thus, I want to remain open to the possibility that the translator's own reading of the text was a motivating factor for some of their translational decisions.

The final description of the champion's armaments is the detailed description of his spear. We are given descriptive information about the type of spear and a note about its weight. The weight is described as being "six hundred shekels of iron" (ἕξακοσίων σίκλων σιδήρου). In the Hebrew the weight is clearly the weight of the spearhead: להב תנתה ("the blade of his spear"). The Greek translates this as: ἡ λόγχη αὐτοῦ ("his spear/spearhead"), which NETS translates as "his spear." While λόγχη can mean spear, it is also not uncommon for it to mean "spearhead." This seems to be a place where what is intended by the

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76 Cf. Bodner, 1 Samuel, 178; Esler, "Ancient Mediterranean Monomachia," 21. In light of the thoroughness of the descriptions of Goliath's armor the suggestion that Goliath's sword was not mentioned because it was hidden (Hertzberg, Samuel, 149; and Garsiel, "Valley of Elah Battle," 404) seems implausible.


79 The Hebrew להב is literally "flame" (HALOT), but in this context seems probably to be a descriptive way to refer to the blade of the spear.

80 See LSJ and cf. Hdt. 7.69 and Xen. Hunt. 10.3. Though this seems to be the only place in the LXX where λόγχη would specifically mean "spearhead."
translation is clarified by looking at the Hebrew and it is thus not inappropriate to understand the weight as referring to "his spearhead."

The description of the type of spear is more difficult. In the Hebrew the spear is described as being "Cambor Ar MOUSE ("like a weaver's beam"). What is meant by this? The comparison of Goliath's spear to the Ar Mouse could be intended to convey either 1) its great size, comparing it to the size of a "weaver's beam;" or 2) its unique feature of a throwing loop, known from the Greek world. The descriptions of Goliath's armor are filled with references to weight, so it would be odd to use the complex and difficult imagery of the "weaver's beam" if weight is the point of the comparison. It seems more likely that this description is meant to convey some particular type of spear, so option 2 seems the most plausible reasons for this reference.

The difficulty is understanding how the translators understood this phrase. The OG reads καὶ ἐκ τοῦ δόρατος αὐτοῦ ὡσεὶ μέσακλον ύφαινόντων ("and the shaft of his spear was like a κέφαλον of weavers"). The question is: what is a κέφαλον? The lexica, suggest "weaver's beam, beam of a loom" (LEH, LSJ) or "heddle-rod" (GELS) as the meaning of κέφαλον based solely on the evidence of this passage. This does not seem to be a word that was used in compositional Greek, and so the meaning of "weaver's beam" is purely conjectural based on this one text. The only other instances of the translation of מנהר in the LXX are unfortunately in the Kaige portion of Reigns in 2 Rgns. 21:19; and in LXX-1Chron. 11:23 and 20:5, though each of these consistently translate these as ἄντιον ("loom"). The

81 Smith, Samuel, 154; Hertzberg, Samuel, 149; Krinetzki, "Stilanalyse," 191; Tsumura, Samuel, 443; Garsiel, "Valley of Elah Battle," 402-03.
83 A TLG search finds this word only here and in Nicetas Seides Scrs. Eccl. Conspectus librorum sacrorum 11.122.22, which is clearly referencing this passage.
84 Bda, 296.
85 On the meaning of ἄντιον see LSJ and G.B. Caird, "Towards a Lexicon of the Septuagint. I," JTS 29/2
various manuscripts are struggling with this reference as well. The Antiochene texts read ἀντίον (boc2:2 z[txt]), the hexaplaric group reads μεσαντίον (dlpqt), and the versions read ἀντίον (Aq Thdt). Perhaps the most important variant tradition is the group that reads μεσακνον (ahijbsvb2 w z[mg]), perhaps from κανών, which can mean "weaver's rod." The Greek term for the throwing javelin that Yadin suggests is communicated by מנור ורגים is μεσάγκυλον. The similarity between μεσάγκυλον and the otherwise unattested μέσακλον suggests that the OG may have intended μεσάγκυλον which was corrupted to μέσακλον. If this is the case then the translator has partly abandoned the comparison to a "weaver's beam" and instead used the technical name for the type of spear. However, the translation does not abandon the metaphor entirely. Instead, this appears to be something similar to Joosten's mixed category for translating idioms, whereby the translator rather than translating an idiom either word for word or freely, instead mixes the two and translates partly word for word but also partly freely to get at the meaning. Furthermore, the comparison is not totally abandoned because the word μεσάγκυλον, while the technical name for a throwing javelin, literally would mean something like "middle loop" or "middle thong" and the translation could mean on the surface "like the middle loop of a weaver" while at the same time referencing the technical name for a javelin which was thrown with a loop.

Having finished the actual description of Goliath and his armor, the narrative notes that he is preceded by "his armor" bearer going before him" (ὁ αἷρων τὰ ὁπλα αὐτοῦ)

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86 On the group dlpqt see Brock, Recensions, 17.
87 Brock, Recensions, 20, notes that this group is important where the OG group (Bya, Eth) is corrupt.
88 See LSJ.
91 MT reads נַשׂא צָנָה ("the one carrying his shield"). A צָנָה was a large shield covering the whole body.
προεπορεύετο αὐτοῦ). It is often noted that Goliath's armor bearer is mentioned to put an exclamation mark on just how indestructible he appears. However, it also could be pointed out that in biblical narrative for a hero to have an armor bearer with them may be normal practice (cf. 1 Rgns. 14:1-17; 31:4-6). Some have suggested there may be a hint of a picture of a warrior so overburdened with his own armor that he cannot carry it all and so needs an armor bearer to help him. This interpretation seems problematic, as we will explore further below, because excessive armor would very likely never be seen as a handicap in ancient warfare.

The reference to an armor bearer also reminds the reader that there is someone in the Israelite ranks who also has an armor bearer. We noted that in 16:21 Saul made David "his armor bearer" (αἴρων τὰ σκεύη αὐτοῦ). Goliath has now been described by several elements that recall descriptions of Saul. He is a giant in terms of height as is Saul (9:2; 10:23), he possesses superior military technology as does Saul (13:22), and he has an armor bearer as does Saul (16:21). To use Bakhtinian terminology, the character zones of Saul and Goliath

(HALOT). The Greek term ἄξον can be used for the famous Greek shield carried by the "hoplite" warrior, but it can also be used as a generic term arms or armor (LSJ). The function of the shield bearer is not a Greek practice (King, "David Defeats Goliath," 354). Garsiel, "Valley of Elah Battle," 401, has suggested that the LXX omits the reference to the "armor" bearer in 17:41, because the confrontation was supposed to be one-on-one combat. Similarly here, the translator is faced with a practice that he is probably unfamiliar with in a context where it doesn't seem to fit and thus translated it in a way that he understood—not as a carrier of the large body-covering shield, but as a basic armor bearer, who would not be part of the combat. It is worth noting that when the Hebrew clearly intends a generic "armor bearer" and uses the term כְּלָנ the Greek correctly renders this with the generic δ ἄρων τὰ σκεύη (1 Rgns. 14:1, 6-7, 12-14, 17; 16:21; 31:4-6). In 17:7 the translator has used a word that lexically can match כְּלָנ, but in using a neuter plural form suggests "arms" rather than "shield." This suggests that the translation was not motivated by a lack of understanding of the meaning of the term כְָנ (contra Brown, Israel and Hellas, 164).

Note how the translator has translated the Hebrew accurately but freely. The Hebrew כְָנ could have been rendered in a word-for-word manner by translating προεπορεύετο αὐτοῦ but the Greek correctly renders this with the generic δ ἄρων τὰ σκεύη (cf. 1 Rgns. 2:35; 12:2 and LXX in the present passage: προεπορεύετο αὐτοῦ εμπροσσεθεν).

Klein, Samuel, 176; Tsumura, Samuel, 444.

are beginning to overlap, and the reader is perhaps led to see the character of Goliath in light of the character of Saul and vice versa.\textsuperscript{95}

The action now continues with two consecutive narrative verbs: καὶ ἀνέστη καὶ ἀνεβόησεν ("and he stood and he called out"). The verb ἀνέστημι is not the standard equivalent for the Hebrew עמד, and so very subtly communicates an extra sense of "up-ness," contributing to the psychological effect of Goliath's size.\textsuperscript{96} Similarly, the standard equivalent for קרא is καλέω, but here the use of ἀναβοάω makes for two consecutive verbs prefixed with ἀνά, and perhaps adds a sense of intensity to Goliath's cry.\textsuperscript{97} By this shift of verb forms, the translator has subtly added an extra element to the poetics of this narrative and drawn the reader's eye "upwards" toward this giant Foreigner.

The champion then delivers his challenge. He asks the ranks of the Israelites why they have come out for war before the Foreigners.\textsuperscript{98} He says to Israelite ranks: ἐγώ εἰμι ἀλλόφυλος,
καὶ ὑμεῖς Ἐβραῖοι καὶ Σαοῦλ; ("am I not a Foreigner, and you Hebrews and Saul?"). There are two textual issues in this challenge.

The first is what Goliath calls the Israelites. In the Hebrew he refers to them as עבדים ("servants"). In the Greek he refers to them as Ἐβραῖοι ("Hebrews"). First of all, it must be stated that this type of interchange between עבדים and עברים, which comes down to the difference between ד/ר, is a common variant (cf. 1 Sam. 13:3). In terms of the narrative, a couple of factors make the MT the more likely original reading. First, though עברים ("Hebrews") is not an uncommon term in 1 Samuel, occurring 8 times, it would be surprising in the construction, עברים לשהול, ("Hebrews who are Saul"). Second, the existence of the term עבד ("servants") here plays into Goliath's speech very well because it hinges on the term עבד in v. 9. Third, it seems very plausible to assume that a translator, having just read Goliath's statement that he is a Philistine, could assume that the intended contrast would be to the ethnicity of the opposing ranks as Hebrews. Therefore, it seems plausible to suggest that the LXX has interpreted (whether intentionally or unintentionally) the key contrast between the identity of the champion as a Foreigner and the identity of the Israelite ranks, as ethnic Hebrews.

The final textual difficulty is discrepancy between LXXB, which reads Ἐβραῖοι καὶ Σαοῦλ ("Hebrews and Saul"), and the rest of the Greek manuscript tradition which reads ἡφίλεσί ἔβραοι καὶ Σαοῦλ. Scholars sometimes suggest that the article here makes Goliath the representative of the Philistines. I am wary of making too much of this in light of the broad usage of the Hebrew article (cf. the usage of הארי, "the lion," and הדר, "the bear" in 17:34; and James Barr, "Determination and the Definite Article in Biblical Hebrew," JSS 34/2 [1989]: 307-55). It seems probable that the article crept into the MT because of the consistent later designation of Goliath as הפלשיט (McCarter, Samuel, 287).

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101 Stoebe, Samuelis, 318; McCarter, Samuel, 287; and Klein, I Samuel, 171.
102 Firth, Samuel, 196.
103 Stoebe, Samuelis, 318.
Ἐβραῖοι τοῦ Σαούλ ("Hebrews of Saul").

Lestienne states that the "LXX thus represents an intermediate state between the MT and the Haggadah, which shows Goliath provoking Saul to single combat." Thus BDA subsequently translates as "et vous, des Hébreux, et Saül aussi?" The other translation projects follow Rahlfs-Hanhart in translating Ἐβραῖοι τοῦ Σαούλ, LXX.D: "Sauls Hebräer;" NETS: "Hebrews of Saoul." It is easy to understand the reading Ἐβραῖοι τοῦ Σαούλ as a correction to the MT since it both reads more naturally and is a faithful rendering of the presumed Vorlage: עברים לשהול. The complexity of this variant makes it difficult to make a judgment on and perhaps too much should not be made in terms of narrative intentionality. However, we may cautiously note the narrative effect of the reading in LXX as one which, by having Goliath especially single out Saul, offers a greater critique of the Israelite king when he remains afraid with his men (v. 11).

Goliath tells the ranks of Israel to "choose (ἐκλέξασθε) a man for yourselves and let him come down to me." As will be clarified later (esp. v. 10), Goliath's challenge here is a challenge to µονομαχία ("single combat"). He is offering the ancient Near Eastern version of "throwing down the gauntlet," an action which will bring grave dishonor upon the opposing side if the challenge is not met.

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104 Rahlfs-Hanhart prints this in the main text and it is witnessed by A dlpqt vz Eth boc2.
105 BDA, 297: "La LXX représente ainsi un état intermédiaire entre le TM et la Haggadah qui montre Goliath provoquant Saül en combat singulier." He also notes that some manuscripts of Targum Jonathan suggest a similar interpretation. See Alexander Sperber, The Bible in Aramaic (Leiden: Brill, 1959), 2:127.
106 MT reads ברו, which appears to be an imperative form of ברה, which means "eat," though HALOT suggests a second meaning that means to "enter into a ברית with someone: commission him as your representative" (citing Johannes Pedersen, Der Eid bei den Semiten: in seinem Verhältnis zu verwandten Erscheinungen sowie die Stellung des Eides im Islam [Straßburg, Austria: K.J. Trübner, 1914], 44-45; so also Stoebe, Samuelis, 318). McCarter, I Samuel, 287, suggests reading this as an imperative from בחר, which can mean "select" but appears only to have this meaning in participial form, thus the suggested emendation to בור (so also Klein, I Samuel, 171; and Auld, Samuel, 196). Many scholars suggest emending the Hebrew to בחר ("choose") on the evidence of the context and the LXX, which translates ἐκλέγω ("choose"), which is the standard translation equivalent for בחר (so Driver, Samuel, 140; Smith, Samuel, 155). However we arrive, etymologically, at the meaning "choose," it is clearly the meaning demanded by the context and the Greek translators have rendered it accordingly.
107 Esler, "Ancient Mediterranean Monomachia," 21. On the importance of the theme of honor and shame in the David narratives, though without mentioning this text, see Gary Stansell, "Honor and Shame in the David
Scholars note two different types of single-combat: one, a contest of two representative champions wherein the whole military engagement hangs on the outcome, and another, simply a duel between two champions wherein much honor is at stake, but a military action will follow.\textsuperscript{108} Though it is possible to see these as two separate phenomena,\textsuperscript{109} in light of the similarities between these two types of engagements, and the fact that what starts out as one type may turn to another, in this narrative at least, it seems advisable to view these as two different types of the same phenomenon, which can be referred to as μονομαχία.\textsuperscript{110}

The champion of the Foreigners makes it clear that what he intends is a type of μονομαχία upon which the whole military engagement hangs. He offers terms for the outcome of the contest, which hinge on the concept of servitude. He offers two scenarios. The first scenario: καὶ ἐὰν δυνῃ πρὸς ἐμὲ πολέμησαι καὶ ἐὰν πατᾶξῃ με, καὶ ἐσώμεθα ὑμῖν εἰς δούλοις ("and if he is able to fight me and strike me, then we will be your slaves"). The Greek makes two stylistic variations to its Vorlage here. First, the translator does not follow the word order in the first part of the protasis. Whereas the Hebrew places the infinitive verb immediately on the heels of the main indicative verb (להלחם יוכל), the Greek splits the two verbs with πρὸς ἐμὲ, perhaps in order to put the verb πολέμησαι ("fight") at the end of the clause.\textsuperscript{111} The second stylistic change is introducing both parts of the protasis with καὶ ἐὰν. The Hebrew begins the first part of the protasis with ב and the second half with a simple weqatal verb.

\textsuperscript{108}See Hoffner, "Hittite Analogue," 220.

\textsuperscript{109}Hoffner, "Hittite Analogue," 220; Yadin, "Goliath's Armor," 379-80. Yadin thinks that the representative type of single combat is "known almost exclusively from the Greek epic tradition."


\textsuperscript{111}In general the LXX follows the Hebrew word order. It is difficult to surmise why the translator varied the word order here. Generally in Greek, closely related elements in a sentence, such as the verb δώσωμαι and its complementary infinitive, remain in close proximity unless there is a reason for their separation (\textit{BDF} §473). Perhaps, the relationship between the πολέμησαι ("to fight") and πατᾶξῃ ("strike") caused the translator to move the infinitive to the end of the clause.
Perhaps to make for smoother Greek, the translator has combined both elements of each clause and put them together, thus beginning each clause with καὶ ἐὰν.

The second scenario: "but if I am able, and I strike him, you will be our slaves, and you will serve us." The Hebrew includes an explicit object for the initial verb: אוכל־לו ("I prevail against him"), which is not included in the Greek. The sense is retained because the object of the next verb is present.\(^{112}\)

Goliath's terms begin with the imagined scenario where the Israelites prevail and the Foreigners serve them. He ends with the imagined scenario where he prevails and the Israelites serve the Foreigners. He begins by offering hope, only to dash that hope. This is rhetorically brought home by the repeated reference to the servitude of Israel, which forces the reader (and the Israelites) to dwell on the idea of Israeli servitude twice as long. It is not necessary in the context, it is simply rhetorical punctuation: you will serve us!

Having offered his terms, Goliath continues his challenge. The narrative structurally divides the following part of the speech from the previous part by the interruptive feature of inserting "and the Foreigner said" (καὶ εἶπεν ὁ ἀλλόφυλος) into the speech.\(^{113}\) By reintroducing Goliath's direct speech, the narrative may also subtly communicate a pause, wherein the reader may imagine that the Israelites are offered a moment to respond, but, of course, none do.\(^{114}\)

Goliath's taunt continues in v. 10 with an emphatic: Ἴδού ("Behold!"). This does not have a direct equivalent in the Hebrew. The Hebrew begins with the personal pronoun να ("I"), which seems to be emphatic.\(^{115}\) Simply translating the initial να would have

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\(^{112}\) De Boer, "1 Samuel XVII," 85.

\(^{113}\) See Revell, "Repetition," 91-110.

\(^{114}\) Bodner, J. Samuel, 179.

communicated some degree of emphasis in the Greek, but it appears that the translators wanted to make the emphatic nature of this statement more explicit and introduced the element: Ἰδοῦ. The emphatic content of his taunt is: Ἰδοῦ ἐγὼ ὀνείδισα τὴν παράταξιν Ἰσραὴλ σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ ("Behold! I reproach the ranks of Israel today, in this day"). Though the typical word for challenge in a Greek context, προκαλέω ("to call out to fight, challenge"), is not used in this context, Esler notes that the Greek word ὀνειδίζω effectively communicates the idea of a challenge. It seems, however, that the term ὀνειδίζω and its underlying Hebrew term ḥaraf communicates slightly more than a simple challenge. As de Vaux remarked, "this is only one step short of hurling insults." In the context of Goliath's taunt it seems that the gauntlet was thrown in v. 8. Here the challenge is intensified to the level of open rebuke.

There is a sense of urgency in Goliath's challenge because he declares that "today, this very day" (σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ) he defies the ranks of Israel. This phrase seems overly redundant and is more than is necessary to translate the Hebrew וַיְזָהִי הָיוֹם ("this day"). The Hebrew phrase is variously translated in 1 Reigns. In the present verse LXX and multiple other manuscripts read ἐν τῇ ἡμέρᾳ ταύτῃ. While it may be possible to read the phrase in LXX as natural Greek it seems much more likely that this is a doublet reflecting two traditions, one reflecting σήμερον ἐν ταύτῃ and one reflecting ἐν τῇ ἡμέρᾳ ταύτῃ, which

120 In the narrative of the Rabshakah's challenge to Hezekiah, the Rabshakah's words are described as a ḥaraf ("reproach," 2 Kings 19:4, 16, 22, 23), which is translated each time in the Greek with ὀνειδίζω ("reproach").
121 E.g., τῇ ἡμέρᾳ ταύτῃ (5:5; 8:8; 12:2; 14:45; 28:18; 29:3; 29:8), ἐν ταύτῃ ἡμέρᾳ (17:46; 24:11), σήμερον ἐν ταύτῃ (25:32; 26:24) and σήμερον (17:46; 24:11; 30:25).
122 In addition to bocως2, Ne-jmmnvwβ. 
were combined in LXX into σήμερον ἐν τῇ ἡμέρᾳ ταύτῃ. However, though this reading likely reflects a complex textual history, in its current form it does add some urgency to Goliath's challenge.

The champion finishes his challenge with "give me a man and we will fight together in single combat (μονομαχήσομεν ἀμφότεροι)." If there was ever a doubt that this is a challenge to a μονομαχία this last statement puts it to rest. The verb μονομαχέω is used only here and in Ps. 151:1, which references this verse. Every other use of ἐπτάλλον ("to fight") in 1 Samuel is translated with πολεμέω ("to fight"). This is a clear contextual adjustment to communicate that what is meant by "fighting together" in this narrative is the "single combat," known in Greek as a μονομαχία.124

Goliath's challenge is now ended. He has proven himself to be a formidable opponent in physical size, military equipment and rhetorical ability.125 The narrative has thus far proceeded at a fairly slow pace. The reader's sense of anticipation is piqued and they are now waiting for Israel's response. The scene is set, the gauntlet is thrown. How will the ranks of Israel respond to this challenge?

2.3. Reaction: Israel, Saul and David (vv. 11, 32)

The narrative reports that "Saul and all Israel heard the word of this Foreigner." For the second time Saul is being included in a phrase that presumably could have just referenced the ranks of Israel. Why does the narrative continue to keep Saul in view? First, it must be recalled that Israel demanded a king so that the king could "go out before us and fight our

123 Contra Conybeare and Stock, Septuagint Greek, 254. They compare the phrasing of Epict. Dis. 1.11.38, Ἀπὸ τῆς σήμερον τοῖν πολεμῶν ἡμέρας ("from this day then. . . ").
124 Auld, Samuel, 197, also notes that the Hebrew here is unique and the LXX has chosen a contextual rendering.
125 Cf. Bodner, 1 Samuel, 179.
battles" (8:20). Second, Saul is head and shoulders taller than anyone in Israel (9:2; 10:23). He is the giant of the land and there is no one like him in all Israel (10:24). If there is anyone in Israel that can answer the giant's challenge it is Saul. This is his moment. By reminding the reader that Saul is in the midst of the Israelite ranks, we are perhaps led to hope for the Saul of chapter 11, who destroyed Nahash. But the reader also knows the Saul of ch. 13, who acted rashly because the people were abandoning him, and the Saul of ch. 14, who stood by while his son won the victory, and the Saul of ch. 15, who won the victory but lost divine approval. Which Saul will be present in this narrative?

The reaction of Saul and all Israel is given in two aorist verbs, καὶ ἐξέστησαν καὶ ἐφοβήθησαν σφόδρα ("and they were dismayed and greatly afraid"). The Greek ἔξιστημι ("be alarmed, surprised," LEH, LSJ; "be astonished, amazed," GELS) is used to render the Hebrew חחת ("be shattered, dismayed, terrified," see HALOT). The Hebrew word חחת is not a common word and is used only one other time in 1 Samuel. The word ἔξιστημι was used in a similarly "fearful" context in 16:4. Whether intentionally or not, it seems likely that the translation at 16:4 has influenced the translation here in 17:11. With the exception of the present passage, the word ἔξιστημι is used exclusively in 1 Reigns to translate ἡρά ("to tremble, worry"). It seems that for the translators of 1 Reigns, the reaction of Saul and Israel to Goliath's challenge called to mind the reaction of the elders in response to the arrival of Samuel (16:4).

But Saul and the Israelites are not just "dismayed," they are "greatly afraid" (ἔφοβηθησαν σφόδρα). This is an embarrassing and shameful response on behalf of Saul and

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126 Cf. Alter, The David Story, 103; and Firth, Samuel, 196.
127 1 Sam. 2:10 (4QSam'): ירהו יזרעאל מריב ("Yhwh will dismay/shatter his enemies"), MT: ירהו יזרעאל מריב ("Yhwh! His enemies will be shattered/dismayed"). See DJD 17, 34. LXX translates this as Κύριος ἀσθενής πολέσει αντικείμεν αὐτοῦ ("The Lord will make his adversaries weak"). חחת is elsewhere translated as δειλιάω ("be afraid," Deut. 1:21; 31:8; Josh. 8:1; 10:25) or φοβέω ("to fear," Josh. 1:9).
This reaction is especially condemnatory for Saul, who is clearly having trouble with fear. He was told by Samuel to fear the Lord (12:14, 24), and has already been reprimanded for fearing the people (15:24). Now he is greatly afraid of the champion of the Foreigners. Saul's moment has come and he has failed it. Instead of going out and fighting Israel's battles (8:20), he, the king, the largest man in Israel (9:2; 10:23), one of two people who have a sword and spear (13:22), joins the people in their fear. Thus, as Alter has noted, "the stage is set for his displacement[sic] by David."

As soon as the reader hears of the "great fear" of Saul and all Israel, David speaks up. David has not been mentioned since 16:23 where he is playing the lyre to ease Saul from the tormenting spirit. We thus get the picture that he is a permanent fixture of Saul's court. It is perhaps an ironic narrative moment when the court musician, not the king or his warriors, is the one who speaks up and volunteers to confront the giant. He directly addresses Saul and says Мη δὴ συµπεσέτω,"Let not my Lord's heart fall upon him". This is slightly different than the MT, which reads עליו לבר אדם אל יפל, "(Let no man's heart fall upon him)"). The textual difference between these two readings is very slight, so accidental corruption is a strong possibility for the existence of this variant.

129 Cf. Hendel, "Plural Texts," 110, who notes the contrast between Saul's reaction to Goliath's challenge with Menelaus' reaction to Paris' challenge (Il. 3.19-20).
130 Alter, David Story, 103.
131 LXX reads συνπεσέτω, which is presumably a spelling error/variation. NA; read συµπεσέτω, which is correct. Rahlfs-Hanhart print this in their text.
132 The Hebrew likely means "let not the heart of any man fall on account of him." The preposition "him" here would be referencing Goliath (e.g., NRSV). The Greek phrase ἐπ’ αὐτόν would probably not suggest the meaning "on account of him," and instead requires the preposition "him" to be referring to Saul (cf. NETS). It appears that the prevalence of the Hebrew verb על has led the translator to translate here with a form of πίπτω followed by ἐπί (the standard equivalent of this Hebrew formulation), even though it communicates something slightly different.
133 Syr is one of the few witnesses to follow MT: כן פיחLEC מוח בלב אדם (P napl lbh d’dm, "let no one's heart fall")
134 Wellhausen, Samuelis, 106; Driver, Samuel, 144; Stoebe, Samuelis, 330; McCarter, 1 Samuel, 287; and
We noted that the issue of the heart was a key issue in ch. 16 and is a key issue for the Lord's chosen agents. Now, in response to this challenge, the issue of the heart is being brought out again. This makes the reading of the LXX significant. On the one hand, David's reference to "the heart of my lord" is probably simply formulaic deferential language. On the other hand, in the complex of references to the heart of the Lord's chosen agents the reader is led to hear in David's response a subtle critique of Saul. David is offering to do what Saul should be doing and functionally taking his place. Rhetorically, to the reader's ear, this is fairly a strong critique.

David, however, offers more than a subtle critique of Saul's inaction. He offers to remedy the situation by acting himself: ὁ δοῦλός σου πορεύσεται καὶ πολεμήσει μετὰ τοῦ ἀλλοφύλου τούτου ("your servant will go and fight with this Foreigner"). On one level, this offer is a response to Goliath's challenge, in which he asked Israel why they have "come out" (ἐκπορεύομαι, v. 8) and asked if anyone is able "to fight" (πολεμήσαι) him. On another level, this response echoes Saul's duty as king: to go out before the people and fight their battles (8:20: καὶ ἐξελεύσεται ἐμπροσθεν ἡμῶν, καὶ πολεμήσει τὸν πόλεμον ἡμῶν). One could read this as David fulfilling the role that Saul is expected to play.

In the LXX version of the story, these are David's first words in the biblical text. In the MT, David has already spoken and asked about the rewards for the one who slays this Philistine who has insulted the ranks of the living God (17:26), and scholars often make much of these initial words on the principle that a character's first words are a very important

Klein, 1 Samuel, 171, prefer the LXX reading as original. The MT reading is defended by de Boer, "1 Samuel XVII," 93; van der Kooij, "David and Goliath," 124; and Tsumura, Samuel, 457. See above ch. 2; and Johnson, "Heart," 460-67. 

135 Cf. BdA, 302. Heinrich, David und Kilo, 145, notes that the MT reading makes David seem more the hero.


137 Cf. Firth, Samuel, 198-99. The reading of "my lord" further allows the play on the reversal of roles since David the servant, is taking the place of Saul, the lord. Cf. Gilmour, Representing the Past, 285.
moment of characterization. However, in the LXX version, David's first words occur here, in response to Saul's lack of action. David's first words put him in direct contrast to Saul. Saul is afraid, but David is willing to go out and fight. David's first words establish him as someone who is willing to do what Saul should do. In this contrast we have a hint of the fact that this narrative is not really about David and Goliath, but about David and Saul.

2.4. Debating David's Daring (vv. 33-37)

Saul responds to David by telling him he is unable to fight the champion: "You are not able (δύναι) to go to the Foreigner to fight (πολεμέω) with him." Saul's words to David echo the challenge of Goliath, and likely echo the fear of the whole camp, that no one will be able (δύναι) to fight (πολεμέω) the champion (see v. 9).

The reason Saul believes that David is not able to fight Goliath is that David is a but a "boy" (παιδάριον), while Goliath has been "a man of war from his youth (ἐκ νεότητος αὐτοῦ)." Surprisingly, Saul's objection is not David's size compared with the giant, but his youth and inexperience.

The use of the term παιδάριον (the standard equivalent for the Hebrew נער in 1 Reigns) is probably meant to communicate not a "little boy," but a "youth" or "young man." In the majority of instances in 1 Reigns, the word παιδάριον is used to refer to a "servant." So, contrary to many popular depictions, David is not depicted here as a little boy, but a relatively untried and untested young warrior, who, according to Saul, is not ready...
to face the battle hardened and formidable champion. Instead, of listing Goliath's great height or formidable military equipment as a deterrent to David's offer, Saul lists military experience as the main inequality between the two fighters. As the tallest man in Israel (9:2; 10:23), and the only person with comparable military equipment to Goliath (13:22), he may well may not want to draw attention to those aspects of Goliath's formidable, lest people draw the conclusions that the reader is likely drawing.  

David, then, speaks up for himself and offers a rhetorically powerful resumé. He begins with a periphrastic construction, ποιομαίνων ἦν ὃ δοῦλος σου ("your servant was shepherding"), which sets the scene in something like a perfective past time, and is a good rendering of the Hebrew periphrastic construction, היה רעה ("was shepherding"). Perhaps clued in by this periphrastic construction, the translator of 1 Reigns successfully recognizes the iterative nature of the Hebrew weqatal forms and translates them as imperfects (ἠρχετο... ἐλάµβανε... ἔξεπορευόμην). These Greek forms have the same iterative force as the Hebrew. The sense is that lions or bears "would come... and would take... and [David] would go after them." The translator has shown himself capable of rendering the Hebrew...
verbs thus far, which leads us to question his translation choices in the remaining portions of David's boast. The verbal variations in these verses are presented briefly below:

<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Hebrew</th>
<th>Ποιμαίνων ἢν</th>
<th>Pres Ptc + Impf</th>
</tr>
</thead>
<tbody>
<tr>
<td>qotel + qatal</td>
<td>רעה היה</td>
<td>καὶ δὲν ἦρχετο</td>
<td>καὶ + x + Impf</td>
</tr>
<tr>
<td>weqatal</td>
<td>ראה</td>
<td>καὶ ἔλαμβανεν</td>
<td>καὶ + Impf</td>
</tr>
<tr>
<td>weqatal</td>
<td>י츠אות</td>
<td>καὶ ἤξεπορεύομην</td>
<td>καὶ + Impf</td>
</tr>
<tr>
<td>weqatal</td>
<td>חיה</td>
<td>καὶ ἐπάταξα</td>
<td>καὶ + Aor</td>
</tr>
<tr>
<td>weqatal</td>
<td>הצל</td>
<td>καὶ ἐξέσπασα</td>
<td>καὶ + Aor</td>
</tr>
<tr>
<td>wayyiqtol</td>
<td>קך</td>
<td>καὶ εἰ ἐπανίστατο</td>
<td>καὶ + x + Impf</td>
</tr>
<tr>
<td>weqatal</td>
<td>הרוחקת</td>
<td>καὶ ἔκρατησα</td>
<td>καὶ + Aor</td>
</tr>
<tr>
<td>weqatal</td>
<td>המרה</td>
<td>καὶ ἐπάταξα</td>
<td>καὶ + Aor</td>
</tr>
<tr>
<td>weqatal</td>
<td>המות</td>
<td>καὶ ἔθανάτωσα</td>
<td>καὶ + Aor</td>
</tr>
</tbody>
</table>

This pattern seems especially puzzling because the translator has switched from imperfect to aorist verbs despite the consistent chain of weqatal forms in the Hebrew. I suggest, that, similar to the phenomenon we saw in vv. 1-8, the verbal patterns in the OG conform to a pattern of usage seen in other Greek literature, whereby imperfect verbs function to create a "narrative framework" for the main action often depicted with aorist (or "historical" present) verbs.\(^\text{149}\)

Analyzing the verbal patterns in 1 Rgns. 17:34-35 from this perspective yields the following result.\(^\text{150}\) The narrative begins with a periphrastic participial phrase setting the scene: Ποιμαίνων ἢν ὁ δούλος σου ("your servant was shepherding"). The narrative proper


\(^{150}\) For a fuller presentation of this argument see Appendix I.
begins with a series of imperfect verbs: καὶ ὅταν ἦρχετο . . . καὶ ἐλάμβανεν . . . καὶ ἐξεπορευόμην ("whenever they would come . . . and they would take . . . then I would go out"). On the one hand, this is backgrounded information that sets up the narrative for the actions that will be the main events that carry the narrative forward. On the other hand, as Rijksbaron noted, the imperfect forms create a sense of anticipation: what would happen when a lion or bear would come and take a sheep? What would happen when David went out after them? The scene is set for David’s action. The narrative then continues with what would be considered the foregrounded or main line narrative with David’s actions, depicted with a quick succession of aorist verbs: καὶ ἐπάταξα . . . καὶ ἐξέσπασα ("I struck . . . I pulled out").

The narrative then sets a new scenario: καὶ εἰ ἐπανιστατο ἐπ’ ἐμέ ("and if it turned against me"). This clause adds new background information that is essential to understand the action that follows. When David would deliver a lamb from the lion or bear, if the beast turned on him: καὶ ἐκράτησα . . . καὶ ἐπάταξα . . . καὶ ἐθανάτωσα αὐτόν ("and I seized . . . and I struck . . . and I killed it").

David then explains that just as he "slew" (ἔτυπτεν) both lion and bear, so it "will be" (ἔσται) with this Philistine. Thus, the reality of David’s actions against the lion and the bear are the background information that prepare for the actions that will happen to Goliath: πορεύομαι καὶ πατάξω . . . καὶ ἀφελῶ ("I will go and I will strike . . . and I will remove"). The action of these verses can thus be outlined as follows:

<table>
<thead>
<tr>
<th>Scene Setting</th>
<th>Impf</th>
</tr>
</thead>
<tbody>
<tr>
<td>καὶ ὅταν ἦρχετο (&quot;whenever they would come&quot;)</td>
<td>Impf</td>
</tr>
<tr>
<td>καὶ ἐλάμβανεν (&quot;and they would take&quot;)</td>
<td>Impf</td>
</tr>
<tr>
<td>καὶ ἐξεπορευόμην (&quot;then I would go out&quot;)</td>
<td>Impf</td>
</tr>
</tbody>
</table>

Thus, in response to Saul's statement to David that he is not able to fight with the Foreigner, David tells a story that details the following in the main action: "I struck . . . I pulled out . . . I seized . . . I struck . . . I killed . . . I will go . . . I will strike . . . I will remove."

Putting these actions on the foreground of David's narrative about his qualifications enhances the rhetorical power of David's response to Saul, and effectively foreshadows what will happen between David and Goliath. This foreshadowing is further enhanced in the Greek version of the story by the LXX plus in v. 36b.

<table>
<thead>
<tr>
<th>Main Action</th>
<th>καὶ ἐπάταξα (&quot;I struck&quot;)</th>
<th>Aor</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>καὶ ἐξέσπασα (&quot;I pulled out&quot;)</td>
<td>Aor</td>
</tr>
<tr>
<td>Scene Setting</td>
<td>καὶ εἰ ἐπανιστατο ἐπ᾽ ἐμέ (&quot;and if it turned against me&quot;)</td>
<td>Impf</td>
</tr>
<tr>
<td>Main Action</td>
<td>καὶ ἐχράτησα (&quot;and I seized&quot;)</td>
<td>Aor</td>
</tr>
<tr>
<td></td>
<td>καὶ ἐπάταξα (&quot;and I struck&quot;)</td>
<td>Aor</td>
</tr>
<tr>
<td></td>
<td>καὶ ἐθανάτωσα αὐτὸν (&quot;and I killed it&quot;)</td>
<td>Aor</td>
</tr>
<tr>
<td>Scene Setting (what has happened)</td>
<td>έτυπτεν (&quot;slew&quot;)</td>
<td>Impf</td>
</tr>
<tr>
<td>What will happen</td>
<td>πορεύομαι (&quot;I will go&quot;)</td>
<td>Fut</td>
</tr>
<tr>
<td></td>
<td>καὶ πατάξω (&quot;and I will strike&quot;)</td>
<td>Fut</td>
</tr>
<tr>
<td></td>
<td>καὶ αφελῶ (&quot;and I will remove&quot;)</td>
<td>Fut</td>
</tr>
</tbody>
</table>

Table 6: 17:36 – MT/LXX

<table>
<thead>
<tr>
<th>שָׁמֵעָה</th>
<th>יָדֵךְ וְפֶדֶרֶת הַכֹּהֵן עֵבֶד</th>
<th>καὶ τὴν ἀρχον έτυπτεν ὁ δοῦλος σου καὶ τὸν λέοντα,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>יָדוֹ הַפְּלֵשִׁי הֵעָלְיו הָזָה בָּכָה מַעַם</td>
<td>καὶ έσται ὁ ἀλλόφυλος ὁ ἀπερίτητος ὥς ἐν τούτων·</td>
</tr>
<tr>
<td></td>
<td>---</td>
<td>אֶעְיַחּ פֹּרֶעְזָוְהַמַּי</td>
</tr>
<tr>
<td></td>
<td>---</td>
<td>καὶ πατάξω αὐτόν</td>
</tr>
<tr>
<td></td>
<td>---</td>
<td>καὶ αφελῶ σήμερον δυνήσω εἰς Ἰσραήλ;</td>
</tr>
<tr>
<td></td>
<td>יִדּוֹ δִּיִּיתָ τיִς ὁ ἀπερίτητος σοῦ ὡς ὠνείδισην παράταξάν θεοῦ ζώντος;</td>
<td>יִדּוֹ δִּיִּיתָ τיִς ὁ ἀπερίτητος σοῦ ὡς ὠνείδισην παράταξάν θεοῦ ζώντος;</td>
</tr>
</tbody>
</table>
In the Hebrew, David merely states that the Philistine will be like one of the lions or bears that David has so heroically dispatched. In the Greek the three future verbs that further detail what David will do, are pluses in the LXX. Thus, between the foregrounded verbs in David's speech and the plus in 17:36, the foreshadowing of David's action with Goliath is further emphasized:

![Table 7: David's Boast and David's Actions](image)

McCarter tentatively accepts that this plus was original and that the MT has suffered haplography, where the scribe's eye has skipped from מְהָםָּא חָוָד הָעָרָל to מְהָםָּא חָוָד הָעָרָל based on the similarity of some of the letters of מְהָםָּא חָוָד הָעָרָל and מְהָםָּא חָוָד מָהָו. Other scholars suggest that the LXX plus is a secondary expansion based on the almost identical phrasing in v. 26. However, it would be surprising, as McCarter points out, to see a secondary expansion based on a part of the text that is part of the large LXX minus.

152 McCarter, *1 Samuel*, 287.
as a secondary expansion, not on the basis of the antecedent text in v. 26 but as an expansion based on the antecedent text in v. 35 and the subsequent text in vv. 49 and 51 (see Table 6).

With this last element of his boast David turns from his own personal resumé to the key theological point of his speech: the saving power of the living God. Thus far in the narrative, the only reaction to Goliath's challenge has been "dismay and fear" (v. 11). But in David's rhetorical question: "for who is this uncircumcised one who reproaches the ranks of the living God?" we see the theological significance of Goliath's challenge. This is not just a military challenge, or a challenge of honor, this is a theological challenge. Goliath has reproached the ranks of the living God and by inference reproached the living God himself.

Thus far in his speech David has extolled his own exploits. However, in 17:37 he says, "The Lord who delivered me from the hand of the lion and from the hand of the bear. . ." In telling of his exploits in the previous two verses David has left no hint that any power other than his own was involved, allowing his own image to be built up. But here, in the finale of his speech he forces a reinterpretation of his resumé and reveals the real reason for his success, that the Lord is with him in a special way.

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157 The MT reintroduces David's speech here ("and David said"), an element that is lacking in LXX, similar to the phenomenon we saw in Goliath's speech in v. 10. Numerous scholars maintain the MT has the original reading, e.g., Wellhausen, Samuelis, 107; Driver, Samuel, 145; Smith, Samuel, 161; Ceresko, "David's Boast," 65-66; and Tsumura, Samuel, 458. McCarter however suggests that the MT has added this element to "re-identify the speaker of an unusually long speech" (McCarter, Samuel, 287-88; cf. Klein, I Samuel, 171). There is rhetorical power in each version. The reintroduction of direct speech is in keeping with Hebrew idiom and it nicely matches the same phenomenon in Goliath's speech. Furthermore, as Ceresko has noted, it allows David's name to be framed by "living God" and "Yhwh" (Ceresko, "David's Boast," 65-66). In the Greek, however, a narrative that has not yet mentioned God, it adds a fair amount of pious power so that the "Lord" (Κύριος) follows immediately on the heels of "the living God" (θεὸς ζωντος), punctuating his past and future deliverance of David.
158 Cf. Brueggemann, Samuel, 130.
Having reinterpreted his past actions, David now explains the implications for his chances in confronting the giant: "he will deliver me from the hand of this uncircumcised Foreigner." This is the second time in two verses that the Greek text has had an additional reference to the Foreigner as "uncircumcised" (ἀπερίτµητος). Lestienne explains this as a feature due to the context of the translators, which he sees as being in the midst of the Hellenistic controversies.\(^{159}\) In light of the fact that the translator has rendered the name Philistine as Foreigner, and has inserted a reference to their "uncircumcised-ness" here, this seems a likely explanation. The translators appear to be reading the confrontation of David and Goliath as a confrontation between Israel and the quintessential pagan (Hellenistic) "other."

David's rhetoric appears to have convinced Saul, because Saul responds: Πορεύου, καὶ ἔσται Κύριος µετὰ σοῦ ("Go, and the Lord will be with you"). In terms of translation, there is one transformation in this phrase worthy of note. That is the translation of יהיה, a Qal yiqtol verb which appears to have a jussive sense, with ἔσται, a future indicative.\(^{160}\) Lestienne suggests that the Greek represents an affirmation whereas the MT represents a hope.\(^{161}\) This is perhaps an overstatement. First of all, though it appears likely in the context that יהיה is meant in a jussive sense, it is not certain. After all, היה has a jussive form that the author could have utilized here. So, a number of scholars read the Hebrew here as a simple yiqtol, without the jussive meaning.\(^{162}\) Second, it is not uncommon for the translator of 1 Reigns to translate a Hebrew jussive with a future indicative.\(^{163}\) Third, even if we read the verbs in

\(^{159}\) *BdA*, 303.

\(^{160}\) The Greek also reflects a different word order, perhaps reflecting a Vorlage (Tov, "Composition," 358), instead of the MT’s יהוה ויהיה.

\(^{161}\) *BdA*, 303.

\(^{162}\) Klein, *1 Samuel*, 179; Edelman, *King Saul*, 130.

\(^{163}\) According to an Accordance search, of the 78 instances in 1 Samuel of a verb that is jussive in form and meaning or in meaning only, 26 of those are rendered by the translator of 1 Reigns as a future indicative. Evans, *Verbal Syntax*, 121-22, 283, notes a similar phenomenon in the Greek Pentateuch.
either Greek or Hebrew in a simple future sense, in the context, it is hard to view this statement by Saul as anything other than a hope. He is persuaded by David's theological rhetoric and understands that if David is to prevail in the upcoming battle he needs the Lord to be with him.\textsuperscript{164}

What is significant, in terms of the narrative, is the simple existence of this statement on Saul's lips. The reader knows that the spirit of the Lord has rushed upon David (16:13) and abandoned Saul (16:14), and that Saul's servant believed the Lord to be with David (16:18), and clearly David believed it as well (17:37). Thus, for Saul to admit or to hope that the Lord will be with David is a remark of significant narrative irony.\textsuperscript{165}

2.5. Arming and Disarming the Hero (vv. 38-40)

Having been convinced to allow David to face the giant, Saul seeks to contribute to this endeavor by arming the would-be hero.\textsuperscript{166} Many elements of this arming scene recall the description of Goliath's armor. The description of this scene is fairly straightforward in the Greek. Saul gives David 1) a garment, 2) a helmet, and 3) a sword. In the Hebrew, the description is more complicated. Saul gives David 1) a garment, 2) a helmet, 3) \textit{a coat of mail}, and 4) a sword.

The Hebrew description is difficult to understand for two reasons: 1) the syntactically difficult\textsuperscript{167} pattern of \textit{wayyiqtol . . . weqatal . . . wayyiqtol}\textsuperscript{168} and 2) the chronological difficulty of placing the helmet, when I see no reason that this would be emphatic.

\textsuperscript{166} Caquot and de Robert, \textit{Samuel}, 209, note that this scene creates suspense, by delaying the combat.
\textsuperscript{167} Calling this formulation "syntactically impossible" (so McCarter, \textit{1 Samuel}, 288), seems an overstatement.
\textsuperscript{168} For attempts to explain this see Robert E. Longacre, \textit{"Weqatal Forms in Biblical Hebrew Prose: A Discourse-Modular Approach,"} in \textit{Biblical Hebrew and Discourse Linguistics} (ed. Robert D. Bergen; Summer Institute of Linguistics, 1994), 75. Cf. Tsumura, \textit{Samuel}, 459; and idem, "Literary Insertion (AXB Pattern) in Biblical Hebrew," \textit{VT} 33/4 (1983): 468-82. These explanations seem to put emphasis on the \textit{weqatal} phrase of placing the helmet, when I see no reason that this would be emphatic.
absurdity of having Saul put a helmet on David before putting on his mail. It seems likely that these two difficulties could be explained as follows. The use of the weqatal form (יָונַן) could be used to break the chronological progression of the wayyiqtol chain. After the reference to the garment, the Hebrew text follows the pattern of the description of Goliath's armor, which proceeds from top to bottom: helmet followed by mail (v. 5). This works when Goliath is being described fully armed, but it is nonsensical to describe someone arming themselves first with a helmet, then putting on mail or a breastplate. Thus, the use of a weqatal form could be a narrative way to break the chronology while still referring to the armor in the same order as was mentioned in the description of Goliath.

It seems likely that the translator of 1 Reigns was faced with a text similar to MT, and couldn't make sense of it as it stood, and has thus made a few adjustments. First, recognizing the odd pattern of wayyiqtol . . . weqatal . . . wayyiqtol, the translator has omitted the offending weqatal verb. Second, recognizing that it does not make sense to put on a coat of armor after a helmet, the translator has removed the phrase that references the coat of armor. Though these omissions are fairly substantial, the Hebrew text, as it was likely understood by the translator, was in need of repair.

Though, David, even with his kingly armor, does not have as extensive a panoply as Goliath, in v. 39 we are told he does have one element not mentioned in Goliath's panoply, a

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169 Some argue that the verb may have originally read יָונַן which was corrupted to יָונַן (Smith, Samuel, 288; GKC, §112tt).

170 In the Homeric arming scenes the sequence of the arming is never varied, it always proceeds: greaves, breastplate, sword, shield, helmet, spear. The sequence, though part of a type-scene, is actually quite logical. (see Armstrong, "Arming Motif," 344). Cf. Gary A. Rendsburg, "Confused Language as a Deliberate Literary Device in Biblical Hebrew Narrative," JHebS 2/6 (1999): 12-13, who also notes that Saul arms David in absurd order, but argues that it reflects the fact that Saul is so flustered that he is incapable of arming David properly.

171 Cf. de Boer, "1 Samuel XVII," 96; Heinrich, David und Klio, 150. The phenomenon of the translator not fully understanding his Vorlage is explored by Emanuel Tov, "Did the Septuagint Translators Always Understand Their Hebrew Text?" in The Greek and Hebrew Bible: Collected Essays on the Septuagint (Leiden: Brill, 1999), 203-18.

172 Cf. de Boer," 1 Samuel XVII," 96. Numerous Greek MSS (b2ε2, gz[mg]) include καὶ ἐνδύσεν αὐτὸν θώρακα ("and he clothed him with mail").

sword. That Saul gives David his sword here is likely significant for a number of reasons. First, as we have repeatedly noted, Saul and Jonathan are the only Israelites to possess swords (13:22). Thus, Saul's sword is specifically mentioned as something only the two royal warriors have. Second, as we noted above, despite his exhaustive list of armaments, Goliath's sword is never mentioned. This is the first reference to a sword in the narrative and it is ironically being strapped to the character who, though he will not use it in the fight, will use it in the end to behead his enemy. Third, it is perhaps an interesting bit of narrative foreshadowing that Saul will arm his rival with his own sword, only to die upon that sword by his own hand (31:4).

This ends the description of Saul arming David. The reader cannot help but notice the ironic role reversal in this scene. Saul, the champion of Israel, afraid to face the champion of the Foreigners, becomes armor bearer to his own armor bearer who has stepped up to the role of champion of Israel. Furthermore, Saul, the current king, has now adorned his rival, the Lord's anointed, with his own royal armor. Saul himself has effectively made the first symbolic gesture of making David his replacement.

David now attempts to test Saul's armor. However, what happens when he does is fraught with textual difficulty. In the Greek David tries to walk and wearies himself: καὶ ἐκοπίασεν περιπατήσας ἄπαξ καὶ δίς ("and he grew weary walking time and again"). This is not quite an accurate rendering of the Hebrew: לא נסה כי לאלכת ויאל, which most obviously would mean something like "and he was willing to walk for he had not tested [them]." The first issue in this sentence is the verb ויאל. The above translation is based on the assumption that the MT's יאל should be read as a Hiphil form of the root יאל ("to be willing,

174 Edelman, King Saul, 131.
to decide"). Contextually, this makes the sentence very difficult to understand. The most obvious way to solve this difficulty is to look to the LXX's καὶ ἐκπόνασεν and suggest that its Vorlage likely read שָׁלוֹם ("and he wearied").

Contextually, however, it is a little difficult to understand why he grew weary because he had not tested them. Thus, Driver has proposed reading וַיֹּאֵל not as a Hiphil form of the root בָּאָל but as an otherwise unattested use of הָאֲל, meaning "to hesitate." While this is slightly conjectural, it does make sense in the context. Conversely, Tsumura has suggested reading וַיֹּאֵל as a form of the root בָּאָל, but understanding it in the sense of "to undertake," thus translating "and he undertook to walk."

So what is David doing here? Ultimately, all options are fairly conjectural and difficult to resolve. The meaning of the Greek, however, is fairly clear: καὶ ἐκπόνασεν περιπατήσας ("and he wearied himself walking"). Either the translator's Vorlage read וַיֹּאֵל ("and he wearied") or the translator, coming across the odd usage of וַיֹּאֵל assumed, much like many modern text critics, that the text should read וַיֹּאֵל and translated accordingly.

The second issue is a variant for why David could not use the armor. The Hebrew gives a reason why David wearied himself (or whatever he did) in trying Saul's armor, with a כי clause: כי לא נטע ("for he had not tested [them]"). In other words, he was not practiced with that kind of armor and could not manage it somehow. The Greek text of LXX does not

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175 So Driver, Samuel, 146; Klein, Textual Criticism, 79; idem, 1 Samuel, 171-72; McCarter, 1 Samuel, 288; Bar-Efrat, Samuel, 246. Κοπιάω translates רָאוֹן in Isa. 16:12 and 47:13, and is used to translate עִיפָּה ("to be weary") in 1 Rgns. 14:31.
177 Tsumura, Samuel, 459. Tsumura lists BDB as evidence here, and though BDB, s.v. "אָלָה" lists this as an option they appear to suggest amending וַיֹּאֵל to וַיֹּאֵל in 1 Sam. 17:39.
178 Similar kinds of translational activity are observed by Tov, Text-Critical Use of the Septuagint, 162-71; and idem, "Did the Translators Always Understand?" 210-13.
reflect this element of the sentence and instead reads ἅπαξ καὶ δίς ("once and twice"). It is clear that ἅπαξ καὶ δίς is not a corruption of לֹא לָנָה, thus some scholars suggest that the LXX B reading reflects a Vorlage that read פָּשֵׁם וְעֶבֶר ("a time and times"). It seems that a likely scenario for the current state of the text is that something similar to the MT was the original text. The translator, rendering וַיָּלֶא as וַיָּלִא (καὶ ἐκοπίασεν) was forced to emend the following text for it to logically fit, for as Driver noted, how "and he wearied himself" is logically caused by "he had not tested [them]" is difficult to imagine. Thus, the translator dropped the element that no longer fits in the context (לֹא לָנָה) and inserted the element ἅπαξ καὶ δίς to imply that David tried the armor again and again and grew weary. This kind of activity, where a transformation (intentional or not) in the translation forces the translator to emend other aspects of the text is noted by Tov. This reading explains the existence of both the MT and the LXX B text, making it the likely OG reading, with the rest of the Greek tradition attempting to harmonize between the two readings.

After attempting to practice with Saul's armor again and again, David turns to Saul and tells him that he is unable to walk in this armor because he is not experienced with it. Saul had said to David that he was not able to go (Ὁ μὴ δύνῃ πορευθῆναι) fight Goliath.

179 Nabe–jmnsvwyxz(mg)b boc–w2 add στὶ σφιέρος ην ("for he was inexperienced").
180 McCarter, I Samuel, 288; CATSS. Cf. 1 Rgns. 20:25. McCarter suggests that the reading כ לֹא לָנָה crept into the present context by influence of the following part of the verse, in which David says: כ לֹא לָנָה מָסַחְתָּי ("for I have not tested [it]"). Though it is possible to view כ לֹא לָנָה as an interpolation based on a later part of the text, it is not uncommon in the narrative to have something said by the narrator immediately repeated by a character, (e.g., 16:14 = 16:15; 17:2 = 17:8).
181 Driver, "Vocabulary," 33.
182 Cf. Heinrich, David und Klio, 151.
184 The Greek text ὅτι οὐ πεπείρα µαι ("for I am not experienced"), is an accurate translation of כ לֹא לָנָה. The above textual issue surrounding the phrase כ לֹא לָנָה was apparently not because the translator was unable to accurately translate that phrase.
because he was a youth (17:33). David, however, says that it is Saul's armor that renders him unable to go (Οὐ μὴ δύνωμαι πορευῆναι, 17:39).

They then remove (ἀφαιροῦσιν) the armor from upon him. The verb ἀφαιρέω ("to take away") has and will continue to be used in significant ways in the narrative. David uses it when he tells Saul that he will remove (ἀφαιρέω) the reproach from Israel (v. 36). It is used here when Saul's garments are removed (ἀφαιρέω) from David. And it will be used twice in reference to David removing (ἀφαιρέω) Goliath's head (vv. 46, 51). Furthermore, the connection of this act with the act of removing the reproach from Israel (v. 36) and removing Goliath's head (vv. 46, 51), further connects Saul and Goliath, as each appear to be something that David needs to remove.

Saul has attempted to provide David with arms that will enable him to face the giant. However, as David will note later, the arms that are necessary in this conflict are not the conventional ones that Saul provides, but the armor of the God of Israel (17:46-47).

If Saul's clothing David in his armor is symbolically significant, then the removing Saul's armor may be as well. But what is the significance of David removing Saul's armor? The relationship between David and Saul in 1 Samuel is one of transition in that David is the future king and Saul is the rejected king, and the story is about going from the reign of the rejected ruler to the reign of the chosen ruler. Furthermore, as we have noted, this narrative

185 Wénin, "David roi," 85.
186 The connection between these four statements is brought out in the Greek version because each uses the verb ἀφαιρέω. This is not true of the Hebrew. The statement about David removing the reproach from Israel in v. 36 is an LXX plus. The act of Saul's armor being removed from David uses the word στρῦν "to turn aside", as does David's statement that he will remove Goliath's head (v. 46). The actual act of cutting off Goliath's head uses the verb κορτ "to cut off," v. 51).
187 I am not inclined to make interpretive significance in the differing readings of MT and LXX in this instance. In MT David himself removes his armor: דָּוֵד הָקָרֵב דָּוֵד, whereas in LXX his armor is removed for him: καὶ ἀφαιροῦσιν αὐτῶ. As numerous scholars have recognized the original reading was probably דָּוֵד הָקָרֵב which was read as singular by LXX and plural by MT. In either case, Saul's armor must be removed from David. See Smith, Samuel, 162; Driver, Samuel, 146.
188 See Johnson, "The Heart," 466.
repeats the motif of David as the "remover." He will remove the reproach from Israel, he
removes Saul's armor, and he will remove Goliath's head. The comparison between Saul and
Goliath is significant in this regard. In a way, Saul as the rejected king who has rejected the
word of the Lord (15:23, 26) is also a reproach in Israel and thus needs to be removed. The
instance of David removing Saul's armor from upon him may be another symbolic gesture,
like the tearing of Samuel's cloak in 15:27-29, that Saul is rejected and David is chosen.189

David then turns in v. 40 to choose his own weapons. First, he takes his staff in his
hand. Both βακτηρία and מֶלֶךְ are fairly generic terms for "staff" or "rod."190 However, given
what we know of David's pastoral origins, and the fact that included with his staff is a
shepherd's bag (τῷ καδίῳ τῷ ποιμενικῷ), it is difficult to view this as anything other than a
shepherd's staff.191 Though David appears to be a permanent member of Saul's court, he has
not escaped his pastoral origins.

David then chooses five stones from from the river. The MT describes them as
חֵלֵקִי אֲבָנִים ("smooth stones") but LXXb describes them as λίθους τελείους ("perfect stones").
Virtually all other Greek manuscripts read λείους λίθους (cdlpqtxz) or λίθους λείους (Nyb [rell]
Arm Boh Sah) and many scholars see the LXXb reading as a secondary corruption.192 Though
the existence of the reading λίθους τελείους as due to an accidental scribal error cannot be
ruled out, λίθους τελείους is an understandable contextual rendering of חֵלֵקִי אֲבָנִים.
Furthermore, λείους appears to move positions in the rest of the Greek tradition. Thus, there is

189 Cf. Gunn, Fate of King Saul, 79; Fokkelman, The Crossing Fates, 176; Ora Horn Prouser, "Suited to the
Throne: The Symbolic Use of Clothing in the David and Saul Narratives," JSOT 21/3 (1996): 37; George,
"Constructing Identity," 405; and Bodner, 1 Samuel, 185.
190 On βακτηρία see LEH, LSJ and GELS; on מֶלֶךְ see HALOT.
191 Alter, David Story, 108; Firth, Samuel, 199.
192 McCarter, 1 Samuel, 288; Rahlfs-Hanhart prints λίθους λείους in the main text.
sufficient reason to read the λίθους τελείους of LXX\(^{193}\) as the original reading and the rest of the Greek tradition as a correction towards MT.\(^{193}\)

Why David chose five stones has captured the imagination of interpreters throughout the centuries. According to Pseudo-Philo, David chose seven stones and wrote on them the names Abraham, Isaac, Jacob, Moses, Aaron, his own name, and the name of the Lord (Biblical Antiquities 61.5). According to Midrash Samuel the five stones are selected in the name of God, Aaron and the three fathers (21.1).\(^{194}\) A recent suggestion is that the five stones represent Goliath and the four giants killed by David's champions in 2 Sam. 22:21.\(^{195}\) Despite the many creative attempts to understand the symbolism in David's choice of five stones, it may be nothing more than a biblical idiom for "a few," or especially in this instance as something like "a handful" (cf. 1 Sam. 21:4; 2 Kgs. 7:13).\(^{196}\)

David places his stones into his "shepherd's bag which he had for gathering" (τῷ καδίῳ τῷ ποιμενικῷ τῷ ὄντι αὐτῷ ἐις συλλογήν). The first part of this phrase is a fairly close match to the Hebrew,\(^{197}\) despite the use of the rare word καδίον, which is nevertheless a recognizable diminutive form of καδός ("vessel").\(^{198}\) The last part of the phrase ἐις συλλογήν ("for gathering") is markedly different than the Hebrew which reads: בולקוט ("and in the pouch"). The existence of the waw before בולקוט often leads scholars to delete it, though it is probably explainable as an example of a waw-explicativum.\(^{199}\) More difficult, at least for the

\(^{193}\) Cf. BdA, 304-05.


\(^{197}\) Driver, Samuel, 146, suggests that the Vorlage of 1 Reigns here may have read εἴσοδός. However, this is unnecessary since it is not uncommon for the translator of 1 Reigns to insert the verb εἰσί to render a Hebrew verbless ἐλέλειπεν-clause (e.g., 9:10; 10:5; 14:2; 29:8).

\(^{198}\) Cf. LEH, LSI, GELS. For further discussion see BdA, 305.

\(^{199}\) David W. Baker, "Further Examples of the Waw-Explicativum," VT 30/2 (1980): 129. So also Tsumura, Samuel, 460; and WHS §434.
translator, was the word ילקות, which most modern scholars agree means some sort of shepherd's pouch, but is only explicated by understanding the previous phrase דלי הרעים as a gloss to explain the hapax ילקות. The Greek translator apparently did not know this word and thus appealed to the rootlek ("to gather, glean"), which elsewhere in the LXX is translated with συλλέγω, and thus rendered it συλλογή.201

After David has gathered his stones, the reader is informed that David also took "his sling in his hand" (σφενδόνην αὐτοῦ ἐν τῇ χειρί αὐτοῦ).202 At the beginning of this verse the reader was informed that David took his staff in his hand, now the reader learns what is in his other hand: his sling. The reader is told first about the most obvious item, the staff, and only informed about the sling after hearing about David choosing his stones. Perhaps, this subtle narrative structuring clues the reader that the first thing someone viewing David will see will be the staff, but the most important thing is his sling.

With the mention of David's sling, the reader is reminded perhaps of David's pastoral origins. The sling could well be a weapon used by a shepherd, but the only previous biblical mention of a sling is the mention of the expert Benjaminites warriors, who were slingers (σφενδόνητης, Judg. 20:16). It is certainly ironic that David, a Judahite, is using a weapon for which Saul's tribe is famous.203

Despite many popular depictions to the contrary, scholars often note that the sling is actually a common and formidable weapon in the ancient Near East.204 It is true that slingers

201 Cf. BdA, 305.
202 The accusative form of σφενδόνη is frequently corrected to the nominative. Mss deflmptsw read σφενδόνη and MSS cgxz boc2 read Ἰ σφενδόνη. The difficulty here is that this is a nominal clause in Hebrew, which causes problems in Greek (cf. the various renderings of Hebrew nominals clauses in Evans, Verbal Syntax, 86, 119, 121, 123, 132). It seems likely that the use of the accusative in LXX is treating the sentence elliptically, perhaps assuming ἐλαβεν from the beginning of the verse, and the rest of the Greek manuscript tradition is attempting to correct towards the MT by having σφενδόνη be the subject of a verbless clause.
203 Cf. Bodner, 1 Samuel, 185.
204 E.g., Smith, Samuel, 162; Klein, 1 Samuel, 179; McKenzie, King David, 77; Tsumura, Samuel, 460.
were a common military feature in the ancient Near East, and that the sling was likely a fairly formidable long range projectile weapon. However, for Halpern to claim that "David may as well have pulled out a sten gun," is surely anachronistic and certainly misleading. David may have shrewdly chosen a weapon that gave him a fighting chance, but the narrative has been at pains to point out that Goliath is armored from head to toe, and Goliath himself has a mid range projectile weapon in his spear. Before we accuse David of bringing a gun to a knife fight, we would do well to recall Xenophon's comments about the effectiveness of the slinger:

For in conjunction with other forces there are occasions when the presence of slingers is of very effective assistance, but by themselves alone not all the slingers in the world could stand against a very few men who came into a hand-to-hand encounter with them with weapons suited for close combat.

David, it seems, is making a bold gamble and risking it all on one good shot.

Sling, stone and staff in hand, David is now ready to face Goliath. So he goes and approaches the man, the Foreigner.

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207 Garsiel, "Valley of Elah Battle," 402, notes the ineffectiveness of a sling in this context.

208 This assumes the reference to his spear being "like a weaver's beam" is meant to communicate that it is a certain type of throwing spear. See above pp. 92-93.


210 The reference to Goliath as "the man" (ὁ ἄνδρα) is a LXX plus. *CATSS* suggests the *Vorlage* may have read ἄνδρας. Whatever the case, it has an interesting effect on the narrative in that it recalls the two other epithets that Goliath has been labeled the "mighty man" (ἀνὴρ δυνατός, v. 4) and the "man of war" (ἀνὴρ πολεμιστής, v. 33).

The narrative has finally reached the point to which it has been leading: the confrontation between David and the giant. The geography of the confrontation has been closely mapped out, the antagonist has been painstakingly described, the hero has overcome the obstacle in his path, and is now appropriately armed for battle. The reader's sense of anticipation is piqued, awaiting the inevitable climactic confrontation. However, the final battle will have to wait a little longer, for the confrontation begins with a battle of words that will lead to the battle of arms. The champions will have a chance to match wits and words before they match weapons and wounds.

3.1. David vs. Goliath: A Battle of Words (vv. 42-47)

The confrontation begins when Goliath sees David. The MT includes two verbs for seeing here: ויבט לברב ויראה דוד ("And the Philistine looked and saw David"); LXX\(^B\) has only one: καὶ εἶδεν ("and he saw"). Numerous Greek manuscripts correct towards the MT here,\(^{211}\) but the OG likely had the shorter reading. McCarter viewed the MT plus here as lost to the Greek by simple haplography, the scribe's eye skipping from הפֶלֶשְׁתִי at the end of v. 40 to הפֶלֶשְׁתִי at the start of v. 42, since, according to McCarter, v. 40 immediately preceded v. 42 in the translator's Vorlage.\(^{212}\) However, the MT's reading could also be construed as repetitively redundant, and an editor that was willing to excise larger redundancies could well include these two words along with the omission of the previous verse.\(^{213}\) The Greek reading also saw the need to reintroduce Goliath here by name.\(^{214}\) However, its secondary nature is

\(^{211}\) A-glmtwxz <236> boc_32 Arm Sah read καὶ επεβλέψεν ὁ ἀλλοφύλος (lacks ὁ ἀλλοφύλος).

\(^{212}\) McCarter, I Samuel, 288.

\(^{213}\) De Boer, "1 Samuel XVII," 98, suggested that the translator rendered הפֶלֶשְׁתִי as גֵלֵי and rendered the two Hebrew verbs וָיבִּט and וָירָא as a single verb: ἦρασεν.

evident by the fact that the insertion of Goliath misses the rhetorical force that is found in the MT's five consecutive uses of הפלשתי as the subject (vv. 41-43).  

In either reading the reader is asked to "see" David again, this time through Goliath's eyes. The reader recalls the significant theme of seeing in ch. 16, especially as it pertained to seeing David. We recall that the Lord saw David for a king (16:1). Samuel, "the seer," is corrected from seeing Eliab as the Lord's chosen and the reader is reminded that the Lord sees into the heart (16:7). Then Saul requests for someone to see/find a musician for him (16:17), when his servants have already seen David (16:18). Now Goliath sees David, and his assessment of David makes for an ironic contrast to previous assessments of David (16:18).

Goliath's reaction to seeing David is that "he disdained him" (καὶ ἠτίµασεν αὐτόν).

Goliath's opinion of David is described with the same term that is used to describe those "worthless sons" in 10:27, who disdain Saul and did not believe he was up to the task of saving them. Just as Saul proved to be up to the task of delivering Israel in that instance, David will prove to be so here.

The stated reason for Goliath's disdain is given in an explanatory ὅτι-clause: ὅτι αὐτὸς ἦν παιδάριον καὶ αὐτὸς πυρράκης µετὰ κάλλους ὀφθαλµῶν ("for he was a youth and he was ruddy with beautiful eyes"). The reader is once again given a physical description of David, this time from the point of view of Goliath, and we see exactly what it is that he disdained: his youth, his ruddiness, and his beauty. These are exactly the terms used to describe David in 16:11-12. He is one of the "youths" (παιδάρια) of Jesse. He is "ruddy" (πυρράκης) with "beautiful eyes" (κάλλους ὀφθαλµῶν). It is certainly significant that Goliath notices the same

Furthermore, the MT only mentions Goliath by name in the two verses that introduce him (17:4, 23).

Cf. Fokkelman, Crossing Fates, 179; Edelman, King Saul, 131-32; Bodner, 1 Samuel, 186.

Cf. Bodner, 1 Samuel, 186.

The Greek has not literally translated יָרֵא הָרוֹם ("fair of form"), but instead rendered it as κάλλους ὀφθαλµῶν, likely so that it matches the description in 16:12, which translated יָרֵא עִיְנִים with κάλλους ὀφθαλµῶν.
features that Samuel notices, for the reader remembers that Samuel was told that the external appearances are not what count (16:7).

Scholars often argue that the whole of the phrase "he was ruddy, with beautiful eyes," is a later expansion based on 16:12.\(^{219}\) Stoebe specifically notes that it does not fit here because good looks are no reason for Goliath to scorn David.\(^{220}\) However, the description of David is one that emphasizes his beauty with potentially feminine overtones.\(^{221}\) Goliath, therefore, is offended at not being presented with a champion worthy of him. In the context of this μενομαχία, offering a pretty youth for Goliath to fight is a significant insult to the champion, which is why he "disdains" (ἀτιμάζω) David, a term which basically means to hold in no honor (see LSJ).\(^{222}\)

Goliath responds to David's approach by hurling insults: Ὡσεὶ κύων ἐγώ εἰμι ("Am I like a dog?").\(^{223}\) Goliath expresses his disgust at being challenged by David, and equates it to being treated like a dog, an animal generally despised in the ancient Near East; which is certainly an insult.\(^{224}\) The dog imagery is rhetorically fitting because it addresses Goliath's insult at being challenged by David.

The likely impetus for Goliath's use of dog imagery is the fact that David comes to him with weapons one would likely use against a dog: ῥάβδῳ καὶ λίθοις ("a stick and stones").\(^{225}\) The word ῥάβδος translates the Hebrew ḫ̱r, which had previously been translated

\(^{219}\) So Smith, Samuel, 164; Stoebe, Samuelis, 332; and McCarter, 1 Samuel, 288-89.
\(^{220}\) Stobe, Samuelis, 332.
\(^{221}\) See above pp. 41-46.
\(^{223}\) The Greek introduces this metaphor with ὡσεὶ ("like"), which is not present in the MT. Three times in 1 Reigns, the translator introduces a Hebrew metaphor with ὡς or ὡσεί when not demanded by the source text (1 Rgns. 17:43; 25:16, 37). Cf. BdA, 306. The translator also introduces the verb ἐλιμί, though this is not uncommon for the translator to render the Hebrew ב with ἐγώ ἐλιμί (1:15; 4:16; 9:19, 21; 17:8, 43; 22:22; 30:13).
\(^{225}\) Note the translator's consistent use of ἐν to render the Hebrew ב (cf. also 17:45). The Hebrew preposition ב is quite comfortable being used instrumentally (see WHS §243), but this is not a natural use of the Greek preposition ἐν. This is an example where the translation technique is forcing the Greek to do something it would
by βακτηρία (v. 40). LSJ suggests that a ῥάβδος is lighter and smaller than a βακτηρία, being used at times for a horse switch (Xen.Eq. 8.4) or a shepherd's stick (cf. LXX Ps. 22). If this is the case it may be an interesting nuance by the translator communicating Goliath's disdain for David's "stick."\footnote{226}

In the Greek text Goliath mentions stones as well as his staff: ῥάβδῳ καὶ λίθοις ("stick and stones"). This OG plus is often lumped together with the following longer OG plus,\footnote{227} but I see no reason to treat them together. Gordon suggests that the insertion of a reference to stones here is meant to complete the reference to David's arsenal from v. 40. He argues that the translators missed the point of the Hebrew narrative, which is that the stones are not visible, thus giving David the element of surprise.\footnote{228} In the Greek text Goliath is aware that he is facing a slinger, which suggests that he assumed his extensive armor made him minimally vulnerable to a sling, and may also reflect a common ancient view that the slinger was among the lowest ranked soldiers in an army.\footnote{229} In the context of the µονομαχία, where honor is at stake, Goliath's disdain for a slinger is culturally understandable and, in fact, to be expected.

In the Greek text,\footnote{230} David is afforded an additional response to Goliath's quip about being treated like a dog. He replies: Οὐχί, ἀλλ’ ἤ χείρῳ κυνός ("No, but worse than a dog!"). It could be that the translator saw the need for David to respond to Goliath's charge about

\footnote{226} Cf. BdA, 306; Tov, "Composition of 1 Samuel 16-18," 345; and Heinrich, David und Klio, 182-83.

\footnote{227} See Stoebe, Samuelis, 332; McCarter, 1 Samuel, 289.

\footnote{228} Gordon, Samuel, 157. So also Gooding, "Literary and Textual Problems," 68. Gordon further notes that the some Syriac MSS read "with a staff and with a sling."

\footnote{229} See Pritchett, Greek State at War, 53-54. He notes that Xenophon records Cyrus' opinion of the sling being the weapon he considered most appropriate for a slave: νομίζων τούτο τὸ ἐπλοῦν δουλικώτατον εἶναι (Xen. Cyrop. 6.4.15).

\footnote{230} With the exception of the primary Hexaplaric group (Acx) and the Antiochene text (boc2\textalpha{}2), the rest of the Greek witnesses include this plus. Additionally, Josephus (Ant. 6.186) appears to utilize this plus as well. See Christopher Begg, "The David and Goliath Story According to Josephus," Le Muséon 112 (1999): 5.
being treated like a dog, which so belittles David, or it could be that a scribe or translator sought to remove this statement by David in order that "David not be portrayed in an unfavourable light." Whichever reading was prior, the Greek text gives further emphasis to the quality of David as σοφὸς λόγῳ ("wise in words," 16:18).

In response to David's dog riposte, Goliath curses David by his own Gods (ἐν τοῖς θεοῖς ἑαυτοῦ). The use of the reflexive pronoun ἑαυτοῦ is both rare in 1 Reigns and unnecessary to render the simple Hebrew possessive pronoun. It is frequently corrected to the simple personal pronoun αὐτοῦ in the rest of the Greek manuscripts. Given that David is named here as the object of the cursing, the translators may have felt the need to clarify that Goliath is cursing him by the gods of the Foreigners and not by the God of Israel, but one would assume that the use of the plural θεοῖς ("gods") in Greek would have been sufficient to communicate that fact. However, the use of the reflexive in cases such as this is used especially when a contrast is intended. Thus the translator may be intending to communicate the contrast between Goliath's own gods and David's own god, highlighting the theological aspect of this confrontation.

231 So Driver, Samuel, 146; Smith, Samuel, 164; BDI, 306. Stoebe, Samuelis, 332, even suggests that this may be an interpolation modeled after the debates of a Greek hero. Gooding, "Literary and Textual Problems," 68-69, thinks this is an interpolation but views it as distasteful and poorly executed.

232 Esler, "Ancient Mediterranean Monomachia," 26. McCarter, Samuel, 289, attempts to find a reason for unintentional omission based on the similarity between במקל and מכלב, but even he remains unconvinced by this argument.

233 Though in the MT this is just a continuation of Goliath's rant upon seeing David, since the MT has no interjecting statement by David.

234 θεοίς is piously replaced by εἰδωλοίς in A.

235 There are only four other occurrences of a reflexive pronoun in 1 Reigns (9:3, 11; 20:8; 24:3), only one of which is a 3rd person reflexive pronoun (24:3), which is being used instead of a personal name.

236 The plural αὐτῶν is read by a, the rest of the Greek tradition reads αὐτοῦ Rahlfs-Hanhart prints αὐτοῦ in the main text.


238 On the theological aspects of this confrontation see George, "Constructing Identity," 397-98. The very act of cursing in this context implies a theological element as Douglas Stuart, "Curse," in ABD 1:218, notes, "in ancient times that curses derived their power from the gods," which in this context implies a divine confrontation.
Though Goliath's cursing is not directly recorded, his invitation for David to come and fight him is: "Come (Δεῦρο) to me and I will give your flesh to the birds of the heavens and the animals of the earth!" To mutilate the corpse of a foe and to prevent its proper burial is a common motif in ancient literature, and communicates very clearly what is intended: grave dishonor.

The Greek phrase τοῖς κτήνεσιν τῆς γῆς ("to the animals of the earth") is translating the Hebrew phrase הלמות השדה ("to the beasts of the field"). This phrase is rare in the Hebrew Bible, found elsewhere only in Joel 1:20. It is more common to include הארצ ("the earth") in a merism with השמים ("the heavens"), as is the case in v. 46. It is likely that either the translator or his Vorlage adjusted this phrase to the more common pattern that matches up with v. 46.

David responds by listing Goliath's assets for the coming confrontation: sword (ῥομφαία), spear (δόρυ) and shield (ἀσπίς). Goliath's sword is here mentioned for the first time after being conspicuously absent in the full description of Goliath's armor (vv. 5-7). The spear is the main offensive weapon mentioned in Goliath's panoply. As we noted above, the comparison to a weaver's beam suggests that this is a particular type of spear for throwing, and thus is likely the main threat to David's strategy for the upcoming fight. The

239 Perhaps "out of decency." So Bodner, 1 Samuel, 186.
240 Héctor Avalos, "ΔΕΥΠΟ/ΔΕΤΕ and the Imperatives of הוהי: New Criteria for the 'Kaige' Recension of Reigns," EstBib 47 (1989): 165-76, suggested that the use of δεῦρο to translate the imperative of הוהי is more characteristic of the kaige portions of 1-4 Reigns. However, it is attested in 1 Reigns (9:5, 9, 10; 14:1, 6; 16:1; 17:44; 20:21; 23:27). It seems that δεῦρο and δεῦτε are used to translate הוהי when they are understood as hortatives and used in conjunction with another verb, as here. See Eynikel and Lust, "δευρο and δευτε," 66-68.
241 Cf. Tsumura, Samuel, 164; McCarter, Samuel, 289; BdA, 306; Heinrich, David und Klio, 156. BHS notes that multiple Hebrew manuscripts read הארץ along with the Vulgate. LXX render the phrase in v. 44 as τοίς θηρίοις τῆς γῆς ("to the wild animals of the earth"), which matches exactly with the OG rendering of v. 46.
242 Cf. Smith, Samuel, 164; McCarter, Samuel, 289; Bda, 306; Heinrich, David und Klio, 156. BHS notes that multiple Hebrew manuscripts read דינה along with the Vulgate. LXX render the phrase in v. 44 as τοίς ἄσπισι ("javelin, scimitar") with ἄσπις ("shield). See 17:6.
243 Note that the translator has consistently translated דינה ("javelin, scimitar") with ἄσπις ("shield). See 17:6.
244 Perhaps David already has his eye on this weapon.
shield is Goliath's primary defensive weapon. The rhetorical point David is making is that these armaments will not prove to be effective: Goliath's shield will not protect him, his spear will never threaten David, and eventually his sword will be used to remove his own head.\textsuperscript{245}

In contrast to Goliath's assets, David lists his own assets, though without reference to his sling.\textsuperscript{246} Instead he lists his divine asset, offering a theological interpretation of the confrontation: "I come to you in the name of the Lord God Sabaoth of the ranks of Israel, which you have reproached today." The MT lists two titles for God: יוהו צבאות ("Yhwh Sabaoth" or "Yhwh of hosts") and אלהי מערכות ישראל ("God of the ranks of Israel"). In LXX\textsuperscript{248}, the placement of θεοῦ before σαβαώθ requires the name to be read as one title: "Lord God Sabaoth of the ranks of Israel" (Κυρίου θεοῦ σαβαώθ παρατάξεως Ἰσραήλ). McCarter reads with the MT and suggests that LXX\textsuperscript{248} reflects a different Vorlage.\textsuperscript{247} Many Greek manuscripts read with MT: Κυρίου σαβαώθ θεοῦ παρατάξεως Ἰσραήλ ("Lord Sabaoth, God of the ranks of Israel").\textsuperscript{248} However, this seems likely to be a correction towards MT.\textsuperscript{249}

By using the title the "Lord God Sabaoth of the ranks of Israel" David has included the Lord in Goliath's reproach. Goliath has reproached the ranks of Israel (17:10), but David has repeatedly identified the ranks of Israel with the God of Israel (17:36, 45). It is clear that for David to reproach the ranks of Israel includes reproaching the God of Israel as well. The theological weight of Goliath's challenge comes to the fore. Israel is honor bound, not just to

\textsuperscript{245} This is obviously slightly different from the MT which lists three offensive weapons, with no mention of the defensive shield.

\textsuperscript{246} Alter, David Story, 108, notes that, "David speaks almost as though he expects to prevail through a miracle of divine intervention . . . but in fact his victory depends on his resourcefulness in exploiting an unconventional weapon." This statement creates an unnecessary dichotomy, as if David's victory was either by the Lord's help or by his own cunning. As far as I can see, the narrative makes no such distinction and in fact is at pains to prevent such a distinction.

\textsuperscript{247} McCarter, 1 Samuel, 289.

\textsuperscript{248} So ANfdilo'pqtz boc'2 Boh Sah. Rahlfs-Hanhart prints this reading in the main text.

\textsuperscript{249} Cf. BdA, 306.
defend their own honor, but to defend the honor of their God. David is claiming now to be fighting on behalf of the God of Israel.  

The Greek includes the word σήμερον ("today") in this phrase, claiming Goliath has reproached the God of Israel today. The MT places the Hebrew בְּיוֹם הָיהוָה ("this day") in the following verse, which LXX also includes, but in a different place in the verse. It seems likely that the translator saw the Hebrew phrase אַשָּׁר הָרַע הָיוֹם הָיָה יְנַצָּר יוֹהוָה ("whom you have reproached today Yhwh will enclose in my hand"), and was not sure in which phrase to place הָיוֹם הָיוָה ("today"). The decision was to include this element in both phrases thus creating a doublet: ἡν ὄνειδισας σήμερον καὶ ἀποκλείσει σε Κύριος σήμερον εἰς τὴν χείρά μου ("whom you have reproached today; and the Lord will enclose you today in my hand"). The narrative effect of this doublet actually works quite well for it emphasizes that the Lord is placing Goliath into David's hand today in response to Goliath's reproach of the Lord today.

The narrative is here reaching its theological climax. Speeches in this chapter have been nationalistic in character (Goliath, vv. 8-10), or perhaps boastful, though with hints of theological themes (David, vv. 34-37). In the present speech the theological import of this confrontation comes to the fore.

David continues his theological exposition of this confrontation. He says καὶ ἀποκλείσει σε Κύριος σήμερον εἰς τὴν χείρά μου ("And the Lord will enclose you today into

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251 So marked by CATSS. Cf. Smith, Samuel, 164; Stoebe, Samuelis, 332-33; and McCarter, 1 Samuel, 289.
253 The Greek καὶ ἀποκλείσει σε possibly reflects יָסָרך in the Vorlage, despite the MT's יָנָנָר. It is possible that the Greek added the καὶ because it placed "this day" with the previous phrase, but it is also possible that the MT mistakenly read "this day" with the present phrase and was forced to emend יָנָנָר. So McCarter, 1 Samuel, 289; Smith, Samuel, 164. It is difficult to say based on the Greek text because both a yiqtol verb prefaced by בְּיוֹם הָיהוָה and a weqatal verb would likely communicate a future sense to the translator.
my hand"). This biblical idiom\textsuperscript{254} communicates military victory. The result of the Lord giving Goliath into David's hand is described by three actions by David: I will kill\textsuperscript{255} . . . I will remove . . . I will give. The reader will recall that these actions have several affinities with David's actions in defense of his sheep (vv. 35-36) and the actions he will accomplish against Goliath (vv. 49, 51).\textsuperscript{256}

That David will "remove" (ἀφαιρέω) Goliath's head is particularly significant. The reader recalls that David has said that he would "remove" the reproach from Israel (v. 36) and he had Saul's armor "removed" from him (v. 39). Now he says that he will "remove" Goliath's head, and the reader familiar with the story knows that he will do it (v. 51). For the reader who is attentive to the flow of the narrative it is tempting to see all of David's acts of "removing" as related.

Goliath invited David to come down to him so that he could give his body to the birds of the heavens and the animals of the earth (v. 44). David now responds in kind. He will give,

\textsuperscript{254} The standard biblical idiom for this context would be καὶ παραδώσει Κύριος ὑμᾶς εἰς χεῖρά μου ("and the Lord will hand you over into my hand"), which is translating the Hebrew הביא אל ידו (e.g., Num. 21:2; Deut 2:24, 30; 21:10; Josh 2:24; 6:2; Judg. 7:9; 1 Sam 14:12). The phrase ביד סגר, which 1 Reigns translates almost exclusively with some form of ἀποκλείω or κλείω plus εἰς χεῖρα, is almost exclusive to 1 Samuel (17:46; 23:11, 12, 20; 24:18; 30:15; cf. also Ps. 31:8; Lam. 2:7). This phrase appears to be used in the same way as the standard biblical phrase with נתן as can be seen by the fact that נתן (παραδίδω in 1 Reigns) is used in v. 47 (Cf. Stoebe, Samuelis, 333).

\textsuperscript{255} The Hebrew reads והכיתך ("and I will strike you"), while the Greek reads καὶ ἀποκτενῶ σε ("and I will kill you"). 1 Reigns has translated הרתח ("to strike," though often by implication "to kill") almost exclusively with πατάσσω ("to strike"), e.g., 1 Rgns. 2:4; 5:9; 6:19; 7:11; 13:3; 14:14, 31, 48; 15:3, 7; 17:9, 35. It seems important for the Greek text here in v. 46 that David specify that he will "kill" Goliath not just "strike" him.

\textsuperscript{256} Cf. Table 6 above, p. 109.
not only Goliath's limbs²⁵⁷ to the birds of the air and the beasts of the earth,²⁵⁸ but the limbs of
the ranks of the Foreigners as well. While the inclusion of the limbs of the ranks of the
Foreigners may be simply a rhetorical escalation of Goliath's boast,²⁵⁹ it may also hint that
David is not going to be playing by the rules of the engagement. He has rejected Goliath's
offer of representative μονομαχία, wherein to the victor of the single combat goes the victory
of the whole military engagement.²⁶⁰

In what is certainly one of theological high points of David's speech, he describes the
result of his great victory over the giant of the Foreigners: "And all the earth will know that
there is a God in Israel" (καὶ γνῶσεται πᾶσα ἡ γῆ ὅτι ἔστιν θεὸς ἐν Ἰσραήλ).²⁶¹ Though the term
land, אֶרֶץ in Hebrew and generally translated as γῆ in the LXX, can refer specifically to "the
Land" as in the promised land of Israel,²⁶² the use of the phrase "all the land" (πᾶσα ἡ γῆ or
cל־הארץ) and the use of the more specific "all this congregation" (πᾶσα ἐκκλησία αὐτῆ) in the

²⁵⁷ The reference to Goliath's limbs (τὰ κῶλά σου) is not present in MT. The OG here likely represents a
Vorlage that read מַלְאֲכַת נְפֶר מָה שֶׁל פלָשָׁטִים ("I will give your body and the body of the ranks of the
Philistines. . ."). The MT has likely lost the initial פָּרָר by haplography. So Smith, Samuel, 164; Hertzberg,
Samuel, 145; McCarter, I Samuel, 289; though Stoebe, Samuelis, 333 and Wellhausen, Samuelis, 108, prefer the MT,
reading מַלְאֲכַת מָרָא as a collective. Wellhausen argues that the term מַלְאֲכַת (body) cannot be meant as a singular
(body) in one instance then be meant as a collective (bodies) in the very next phrase (Barthélemy, Critique, 191,
also prefers MT here). Note also that κῶλον ("limb, member") is not quite an exact translation of מַלְאֲכַת ("corpse").
LEH suggests "corpse" as a meaning for κῶλον but that is based solely on the evidence of LXX which,
especially in the Pentateuch, uses κῶλον to translate מַלְאֲכַת. GELS more accurately lists the meaning as "limb,
member of a body." Cf. BDA, 307.
²⁵⁸ Cf. this instance where בֵּית הָאָרֶץ γֶּטַת translates לָיְלְתּ הַמִּשְׁרֵי with v. 44.
²⁶⁰ Gordon, Samuel, 158.
²⁶¹ MT reads כָּל־הארץ ("for Israel"). One Greek manuscript reads καὶ ἔστιν θεὸς ἐν Ἰσραήλ with v. 44.
²⁶² E.g., Gen. 12:1-10; 28:15; 35:12; Ex. 6:8; 12:25; Josh. 11:23; 14:5; and frequently. Cf. W. Janzen,
"Land," in ABD 4:143-54.
next verse, makes it difficult to avoid reading this phrase as a very theologically loaded claim: "All the world will know that there is a God in Israel."  

Verse 47 continues David's theological exposition of the reason for his upcoming victory. The reference to "all this congregation" (πᾶσα ἐκκλησία αὐτῆ) both parallels the claim that all the world will know that there is a God in Israel and specifies the claim to refer exclusively to Israel. The term ἐκκλησία in the LXX is, along with συναγωγή, a fairly stereotypical rendering of הַּעֲדָה (cf. LEH). Like the Hebrew term הַּעֲדָה it can have a very specific (cultic) setting, and may refer specifically to the armies of Israel here. However, like the Hebrew term הַּעֲדָה, the term ἐκκλησία in the LXX can be used in a very general way referring to gathered armies, and may refer to the entire gathered host, both Israelite and Foreigner. In light of the content of what will be known by the two parties it seems most plausible to read πᾶσα ἡ γῆ in v. 46 as an all inclusive, "all the earth," and πᾶσα ἡ ἐκκλησία αὐτῆ in the more restrictive sense as referring to "this assembly," i.e., the assembly of Israel. It is fairly common in the Old Testament that the acts of the God of Israel would lead toward the whole world or all the nations knowing that there is a God in Israel. The specific knowledge that Κύριος, which here is the translator's gloss for Yhwh, does not save by sword and spear, seems particular to the people of Israel, as we will explore below.

The content of what "all this assembly" will know is given in three parts: two ὅτι clauses followed by a simple καί clause. The first ὅτι clause is substantival, it is the main

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265 So Fokkelman, *Crossing Fates*, 182; Conybeare and Stock, *Septuagint Greek*, 257.


content of what the assembly will know. The second is causal, it is the reason for the first clause. The final καὶ clause is resultative in that it is the end result of the fact in the causal clause. The substantival clause emphasizes how the Lord does not save: ὅτι οὐκ ἐν ῥοµφαίᾳ καὶ δόρατι σώζει Κύριος ("for not by sword and spear does the Lord save"). The placement of "sword and spear" at the front of the sentence puts the focus on these items, which likely are meant to represent the entirety of military might. The focus thus being on how the Lord does not save, suggests that this is meant to be put in comparison with how the Lord does save.

However, rather than an explanation of how the Lord does save, David gives the reason why the Lord does not save by sword and spear with a causal ὅτι clause: ὅτι τοῦ Κυρίου ὁ πόλεµος ("for the battle is the Lord's"). The stated reason that the Lord does not save by "sword and spear" is that the battle belongs to him. The point of this seems to be that the outcome of a military engagement depends not on strength of arms, but on dependence upon the Lord. This is the most explicit statement of a fact that the narrative has been hinting at since the people's demand for a king: the people need to depend on the Lord for salvation, not on the strength of their arms.

In this statement, David is being more than a pious Israelite. In this statement, his voice has blended with an authoritative, narratorial voice so that the words are David's but the

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269 Bar-Efrat, Samuel, 249. This is true of compositional Greek as well, see K.L. Dover, Greek Word Order (London: Cambridge at the University Press, 1960), 32-41; and BDF §472. Though Dover is wary of analyzing word order by means of "emphasis," preferring the category of "logical determinants," I think the category of "focus" is appropriate. Cf. Runge, Discourse Grammar, 269-73.

270 Bar-Efrat, Samuel, 249. On the word pair "sword and spear" see 1 Sam. 13:19.

271 Though the preposition ל is not directly present in the translation, its possessive function (see WHS §270), is communicated by the possessive genitive τοῦ Κυρίου (see Wallace, Greek Grammar, 81-83). This is an example where the translator has rendered his Vorlage not quite on a word-for-word basis, but has correctly interpreted the sense into good Greek.

272 Cf. Fokkelman, Crossing Fates, 182.
message is an authoritative statement about the current state of the Lord's relationship with his people.\textsuperscript{273} The people demanded a king like all the other nations who would go and fight their battles (8:19-20). They are granted their wish, they get a giant, a warrior king, taller than everyone else (9:2; 10:23), someone with whom there is no equal in all of Israel (10:24). He is fitted with sword and spear, which no other Israelite has (13:19-22). For a time this arrangement seems to work, and the king has numerous victories (chs. 11-15), but the attentive reader knows that there is a troubling subplot. Not everything is going quite as smoothly for this warrior king as the people would hope. Now, confronted with a host of Foreigners encroaching on the geographically significant Elah Valley, the champion and his army are struck by fear (17:11). Thus, David tells Goliath the lesson his people need to learn: depend on the Lord for salvation, not on sword and spear.\textsuperscript{274}

David concludes his theological speech with: \textit{καὶ παραδώσει Κύριος ὑμᾶς εἰς χεῖρας ἡµῶν} ("and the Lord will give you into our hands").\textsuperscript{275} The use of the plural pronouns in this final clause is somewhat unexpected. The confrontation has thus far been conceived of exclusively as a \textit{µονοµαχία}, a single combat. David tells Saul that "your servant" will fight this Foreigner (v. 32). He further tells Saul, "As the Lord delivered \textit{me} from the hand of the lion and from the hand of the bear, he will deliver \textit{me} from the hand of this uncircumcised Foreigner" (v. 37). He tells Goliath: "The Lord has enclosed you (sg.) in my hand, and I will kill you, and \textit{I} will remove your (sg.) head" (v. 46). So when David says, "The Lord will give

\textsuperscript{273} This type of discourse, according to Bakhtin, "expresses simultaneously two different intentions: the direct intention of the character who is speaking, and the refracted intention of the author" (\textit{The Dialogical Imagination}, 324). For further clarification on Bakhtin's often complex thought, see Barbara Green, \textit{Mikhail Bakhtin and Biblical Scholarship: An Introduction} (Atlanta, GA: Society of Biblical Literature, 2000), esp. 27-65.

\textsuperscript{274} Fokkelman, \textit{Crossing Fates}, 183-84; and Dietrich and Nauman, \textit{Samuelbücher}, 96, highlight the centrality of this statement.

\textsuperscript{275} The Greek specifically names the subject as \textit{Κύριος}, where the MT implies the subject from the first part of the verse. \textit{Κύριος} is placed after \textit{ὑμᾶς} in a\textsuperscript{2} Arm, and omitted entirely by bo\textsuperscript{2}e Sah. It seems likely that \textit{Κύριος} is an addition in the OG, but it rhetorically emphasizes the Lord by including a direct reference to \textit{Κύριος} in each clause of v. 47.
you (pl.) into our hands" (v. 47), the scope of the confrontation has been raised from an engagement between two champions to include the impact that this confrontation has for both parties. Again David shows that his interest in this contest is not limited to the aspect of single combat, but that his sights are aimed higher, at the socio-political and theological aspects of the confrontation. He also expresses the belief that the Lord will not only deliver him (v. 37) but will deliver all of Israel by putting all of the Foreigners into their hands.²⁷⁶

The battle of words is now over. David has had the last word, and it was a theologically loaded one. He has expressed his confidence that his coming in the name of the Lord is more powerful than Goliath's coming in military might (v. 45). He has claimed that the Lord will give Goliath into David's hands and that the whole world will know that there is a God in Israel as a result (v. 46). Finally, as a result of all of this Israel will know that they are to depend on the Lord for victory not on military strength (v. 47). His words will now be put to the test as the confrontation turns from a battle of words to a battle of arms.

3.2. David vs. Goliath: A Battle of Arms (vv. 48-51a)

The flow of the narrative thus far has been a slow and tension-building process. The build up to the confrontation took twenty verses, the initial meeting and exchange of pleasantries took six, the actual battle will take only three. After this slow pace, the climax of this story is about to happen at a rapid pace.

The MT begins the action with the phrase הֵלֵצֵי יָדֵךְ הַפְּלָשִׁי, where LXX² begins with καὶ ἀνέστη ὁ ἄντροφος ("And the Foreigner arose").²⁷⁷ The translation of this phrase is

²⁷⁷ Despite the tendency of scholars to prefer the LXX reading here (so Smith, Samuel, 164; McCarter, 1 Samuel, 289; Klein, 1 Samuel, 172), it seems more likely that the syntactically difficult MT was simplified by the translator of 1 Reigns, than that the syntactically simple reading of 1 Reigns was complicated by a later editor of MT.
complicated by the fact that the verb והיה (a weqatal form), is most often used to communicate a future tense: "and it will be." However, there does appear to be instances in the Hebrew Bible where והיה is used in a similar way to וייה (a wayyiqtol form), especially in 1 Samuel (see 1 Sam. 1:12; 10:9; 13:22; 25:20). Various attempts at understanding this feature of biblical Hebrew narrative have been proposed. Perhaps the most standard attempt to understand this feature sees it as a feature marking a climax. Throughout 1 Reigns the translator has proved adept at handling these introductory והיה clauses, generally rendering וייה with καὶ ἐγένθη and והיה with καὶ ἔσται.

Other than the present passage, those few places where 1 Samuel uses והיה in a narrative sense similar to how וייה normally functions, the translator of 1 Reigns translates with καὶ ἐγένθη (1:12; 10:9; 13:22; 25:20). However modern scholars try to differentiate the nuance of והיה versus וייה it appears that the translator understood them to be used occasionally as similar statements. The question remains, if this translation option was open to the translator at 17:48, why did he not use it?

Trying to ascertain why a translator did something other than his standard practice is always difficult. We have proposed to discuss what effect the translation has on the narrative in these instances. If והיה functions, or was understood to function, as וייה, as a marker of a

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278 The use of והיה here does make one wonder if something more has been lost from David's speech in vv. 45-47, for והיה would be a natural continuation of his speech. This is, of course, purely conjecture.
281 Wellhausen, Samuelis, 39, suggested emending והיה to וייה (so too Krietzki, "Stilanalyse," 223). Driver, Samuel, 13, though he did not follow Wellhausen in this thought it a plausible option. The solution may lie somewhere in our imperfect understanding of Hebrew tenses. However we solve the problem in Hebrew, Wellhausen's intuition seems to have been anticipated by the translator of 1 Reigns.
new paragraph or narrative section,\(^\text{282}\) then its omission ties the verbal exchange (vv. 42-47) closer with the martial exchange (vv. 48-51).

The next question is why Goliath needs to "arise" (καὶ ἀνέστη)? The use of καὶ ἀνέστη here is translating קם (a qatal form). Though קם can be used in an inchoative or ingressive manner, meaning that it can be used in concert with other verbs to describe the beginning of an action,\(^\text{283}\) in this military context it is likely that its use here is meant to convey the idea that Goliath is "mustering himself" for an attack (cf. Gen. 4:8; Judg. 16:3; 1 Sam. 17:52; 2 Kgs. 3:24).\(^\text{284}\) The Greek use of ἀνίστημι has that same sense, and is used in a military context to mean "to rouse up" as in for battle.\(^\text{285}\) The picture is then of Goliath rousing himself to begin his attack. The translator's use of καί followed by the aorist indicative of ἀνίστημι to render קם is probably in order to keep the action on the main line of narration.

Goliath then goes to meet David: καὶ ἐπορεύθη εἰς συνάντησιν Δαυίδ ("And he went to meet David").\(^\text{286}\) David previously approached (καὶ προσῆλθεν) Goliath, an action which began the battle of words (v. 40). Now Goliath approaches (καὶ ἐπορεύθη) David, an action

\(^{282}\) On this use of היה see GKC, §111f-h; and Heller, Narrative Structure, 433-34.


\(^{284}\) Cf. Fokkelman, Crossing Fates, 184.

\(^{285}\) See LSJ. E.g., II.7.116; 10.176, 179; 15.64; 23.635, 709.

\(^{286}\) The Greek εἰς συνάντησιν, along with εἰς ἀπάντησιν, is a standard equivalent for the Hebrew לִקרָאת (e.g., 1 Rgns. 4:1; 9:14; 13:10; 15:12; 17:48; 18:6; 23:28; 25:20, 32, 34; 30:21).

\(^{287}\) LXX does not reflect the verb ἐκκόμβησα ("and he drew near") from the full Hebrew phrase לִקרָאת ויקרב. Multiple other Greek witnesses including the Antiochene group (boc,|[sub *]|e,-), the two hexaplaric groups (Ax lpz) as well as some miscellaneous MSS (em[|sub * λ]|w) read καὶ ἐγκομίσας reflecting the Hebrew יָכַב. It is difficult to discern how this reading was lost or added into the tradition. Many scholars read with LXX with κρίμα, ἕκανε, however, this interpretation is superfluous and unnecessary to convey the sense. On the other hand, the additional verb of action for Goliath does slow down the action and give the impression that he is moving slower next to David who "hastens" and "runs" (so Bar-Efrat, Samuel, 249; Krinetzki, "Stilanalyse," 223), though this response of David is missing in LXX. It is also possible that ἕκανε has dropped out due to homoiarcton since LXX also begins with κρίμα, and a scribe or translator may have expected to find one finite verb followed by the infinitive.
which will begin the battle of arms. The action that follows is told in almost slow motion. It takes five verbs to describe the action of David slinging his stone at Goliath.

As Goliath advances, David reaches out for his weapon, καὶ ἐξέτεινεν Δαυεὶδ τὴν χεῖρα αὐτοῦ εἰς τὸ κάδιον ("And David stretched out his hand to his pouch").288 And he takes from there "a single stone" (λίθον ἕνα).289 The use of the number ἕνα ("one") is unnecessary, since simply writing λίθον ("a stone") would communicate the same thing. The presence of ἕνα has the effect of emphasizing the fact that David will only need one single stone to take down the giant, perhaps emphasizing the divine assistance in David's feat, but perhaps also reminding the reader that David will likely only get one chance at this before the giant reaches him.

David's actual action against the giant is given in one verb: καὶ ἐσφενδόνησεν ("and he slung it"). Though David's action is described with only one verb, the effect of the action will require some detailed description.

The result of David's slinging is given in three verbal actions: καὶ ἐπάταξεν . . . καὶ διέδυ . . . καὶ ἔπεσεν ("and it struck . . . and it slipped through . . . and he fell"). The first result of David slinging the stone is that "it struck (ἐπάταξεν) the Foreigner in the forehead."290 The reader recalls that in response to Saul's concerns that David would not be able to face...
Goliath, David responded that he "struck" (ἐπάταξα) the lion or bear that would take his sheep (v. 35a), and that if it turned on him he "struck" (ἐπάταξα) it (v. 35b), and that he would "strike" (πατάξω) the Foreigner (v. 36). David is now making good on his word and has "struck" (ἐπάταξεν) the Foreigner.

The next verbal action describing the result of David's slinging is that "the stone slipped through the helmet into his forehead" (καὶ διέδυ ὁ λίθος διὰ τῆς περικεφαλαίας εἰς τὸ μέτωπον αὐτοῦ). Two issues stand out in this translation: 1) the LXX plus of διὰ τῆς περικεφαλαίας and 2) what does it mean that the stone διέδυ (slipped? sunk? penetrated?) through the helmet? First, where the MT reads במצחו הָאָבֶן וַתּוּבָא ("and the stone sunk into his forehead"), OG states that the stone went "through the helmet" (διὰ τῆς περικεφαλαίας). Scholars generally note the secondary character of this plus. The reason for this insertion is usually explained as attempting to explain how it is that Goliath was struck on the forehead when he was wearing a helmet.291

The second issue is what the phrase καὶ διέδυ ὁ λίθος διὰ τῆς περικεφαλαίας is communicating in the Greek. The apparent contradiction that Goliath was wearing a helmet and yet was struck in the forehead appears to have required further comment on the part of the translators.292 The translations and explanations by scholars suggest that they most frequently understand this phrase to communicate that the stone "pierced" through the helmet.293 However, it is not certain that this is what the Greek is communicating.

291 Cf. De Boer, "1 Samuel XVII," 100; Similarly Stoebe, Samuelis, 333; Hertzberg, Samuel, 145; and McCarter, 1 Samuel, 289. Firth, Samuel, 193, suggests that this reading was to avoid the ambiguity that might be in reference to Goliath's greave.

292 Deem, "... And the Stone Sank," 349, noted that most of the various types of helmets that one could conceive Goliath as wearing all appear to cover the forehead.

293 NETS translates this phrase as "and the stone penetrated through the helmet." LXX D translates as "und der Stein drang durch den Helm." The use of the verb dringen would seem to suggest penetration. BdA translates as "et la pierre s'enfonça à travers le casque." The verb enfonce suggests forceable penetration. Smith, Samuel, 164, though recognizing that this is problematic still reads the Greek this way. Esler, "Ancient Mediterranean Monomachia," 27, suggests that the fact that the stone penetrated through the helmet is evidence
The verb διαδύνω is used only here in the LXX. Its basic meaning is "to slip through" or "slip away" as in through a hole or a gap (LSJ). For example Thucydides uses this word to describe some of the men of Brasidas "slipping into" (διαδύντες) the city of Toronë undetected (Thuc. 4.110). It does not, as far as I can tell, imply forceable penetration in its natural Greek context, but rather the idea of slipping between two entities. It seems, then, that in its natural Greek usage the phrase καὶ διέδυ ὁ λίθος διὰ τῆς περικεφαλαίας may suggest that the stone slipped through the helmet, or perhaps between two different parts of the helmet (through the eyehole?).

The verb διαδύνω is being used in this instance to translate the Hebrew יבש, which has as its basic meaning "to sink" (HALOT). It is used frequently in poetic literature to depict the imagery of "sinking" in the mire, which explains the LXX translation of ἐµπήγνυµι ("to stick in, plant in") in each of these instances (Ps. 9:16; 68:3 [69:3 MT], 15; Lam. 2:9). There is no other usage of יבש that quite parallels the usage here. However, the imagery of the stone "sinking" or "sticking" in Goliath's forehead is understandable. It is only when the problem of the helmet is noted that one might need another concept. This seems to be the reasoning behind the translator's usage of διαδύνω here. If the perceived problem of the translator was that Goliath was wearing a helmet that is not mentioned when the stone hits him, then the
mention of the helmet with a verb that can mean "slip through" rather than "pierce" makes for a plausible solution.

The next result of David's slinging is that Goliath "fell upon his face (καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ) upon the ground." This has resonances with the description of the fallen Foreigner god Dagon in 5:3, 4: "behold, Dagon had fallen upon his face (πεπτωκὼς ἐπὶ πρόσωπον αὐτοῦ) before the ark." Just as the apparent victory of the Foreigners in chapter 5 ended in their defeat with their god face first before the ark, the seemingly certain victory of the Foreigners in chapter 17 ends in their defeat with their champion face first before the ranks of Israel.

Having performed no direct action since his "slinging" in v. 49a, David now rushes to action once again. He runs toward the giant and stands over him (καὶ ἐπέστη ἐπ᾽ αὐτόν). The image of David standing over Goliath is not only an image of the victor standing over his defeated enemy, but is an act which is repeated nearly verbatim in 2 Rgns. 1:10 where Saul's servant stands over him and kills him: καὶ ἐπέστην ἐπ᾽ αὐτὸν καὶ ἐθανάτωσα αὐτὸν ("and I stood over him and I killed him"). Thus, the wording of David's defeat of Goliath foreshadows Saul's ultimate demise at the hands of his own servant.

Goliath's sword, which was conspicuously absent in the giant's initial description (17:5-7) but keenly noticed by David (17:45, 47), becomes vitally important because it is the weapon with which David will dispatch the Foreigners' champion. David takes his sword
and kills him and cuts off his head. The action of finally dispatching Goliath is dramatically depicted by three indicative verbs: "and he took . . . and he killed . . . and he removed." The theme of killing one's enemy with his own weapon would be well understood as an act of great heroism. In the context of David's battle with Goliath, and in connection with Saul's pseudo-suicide in 2 Sam. 1:10, the reader may get the impression that the giant's defiance of the God of Israel has led him to a pseudo-form of suicide as he is slain by his own sword. The implication may be then that defiance of Israel's covenant God is equivalent to suicide.

David, however, does more than kill the giant with his own sword, he beheads him (καὶ ἀφεῖλεν τὴν κεφαλὴν αὐτοῦ). It is difficult to tell whether the killing and the beheading are to be viewed as two different actions or two descriptions of the same action, though this is somewhat immaterial to the narrative. What is narratively important is that David does both kill the giant and behead him. In his verbal battle with the giant David declared that he would kill (ἀποκτείνω) him so that the whole world would know that there is a God in Israel (v. 46). Thus, the whole world knowing of the presence of God in Israel is predicated on David killing Goliath. It is also symbolically important that David "remove" (ἀφαιρέω) the head of Goliath. We previously noted that David promised that he would "remove" this reproach from Israel (v. 36), that Saul's armor "was removed" from upon him and that he "must be an authentic detail from an underlying story" (36).
would "remove" Goliath's head (v. 46). All of these uses of the verb ἀφαιρέω ("remove") converge to make this word symbolically significant. In removing Goliath's head, David has removed the reproach from Israel, and he has begun the process that will remove Saul from kingship. Again, we note the resonances between Goliath's death and Saul's death:306

Table 8: Goliath's Death and Saul's Death

<table>
<thead>
<tr>
<th>1 Rgns. 17:51</th>
<th>2 Rgns. 1:10</th>
</tr>
</thead>
<tbody>
<tr>
<td>David stood over Goliath  καὶ ἐπέστη ἐπ᾿ αὐτόν</td>
<td>Saul's servant stood over him  καὶ ἐπέστην ἐπ᾿ αὐτόν</td>
</tr>
<tr>
<td>David killed Goliath  καὶ ἐθανάτωσεν αὐτόν</td>
<td>Saul's servant killed him  καὶ ἐθανάτωσα αὐτόν</td>
</tr>
<tr>
<td>David removed Goliath's head  καὶ ἀφεῖλεν τὴν κεφαλὴν αὐτοῦ</td>
<td>Saul's servant took the crown308 that was upon his head  καὶ ἔλαβον τὸ βασίλειον τὸ ἐπὶ τὴν κεφαλὴν αὐτοῦ</td>
</tr>
</tbody>
</table>

David is now the victor, Goliath is now dead. The reproach of Israel has been removed, Saul's demise has been prefigured. David has now done what he said would show all the world that there is a God in Israel. All that remains is to see the aftermath of this μονομαχία.

4. Aftermath (17:51b-54)

4.1. Geography of a Victory (vv. 51b-52)

The vantage point of the narrative now changes. Since the end of verse 40 the action has centered on the two men between the two armies, David and the Foreigners' giant. Now we

306 For a different set of resonances between Goliath and Saul's death see Klein, David versus Saul, 99.
307 This comparison works slightly better in the Greek than the Hebrew because the Greek reads he stood "over him" (ἐπ’ αὐτόν) in both cases where the Hebrew reads stood "to the Philistine" (אל-הפלשתי) in 17:51 and stood "over him" (עליו) in 2 Sam. 1:10.
308 Note that the Greek word here is βασίλειον which can mean crown, and does in this context, but can also mean "kingdom" or "royal authority" and so this act, like the removal of Goliath's head is fraught with symbolism.
see the response of the rest of the Foreigners when they see David standing over their champion with his head in his hand: "And the Foreigners saw that their mighty man had died, and they fled."

Other than David's inclusion of them in his taunt to Goliath (v. 46), we have not seen the rest of the Foreigners since the prologue to this narrative (vv. 1-3). Now here in the conclusion they appear and "see" Goliath's defeat at the hands of David. We noted that the concept of "seeing" was significant in chapter 16. In that chapter everyone was "seeing" David. In chapter 17, Goliath "sees" David and he disdains him and the Foreigners now "see" (ὀράω) Goliath's death at the hands of David and have a very different reaction.

According to the narrator the Foreigners see that "their mighty man had died" (ὅτι οἱ δυνατοὶ αὐτῶν). The use of the title ὁ δυνατὸς for the giant recalls the use of this title in v. 4 ἀνὴρ δυνατὸς ἐκ τῆς παρατάξεως τῶν ἀλλοφύλων ("a mighty man from the ranks of the Foreigners"). The two times that this kind of title is used of Goliath, is in reference to the rest of the Foreigners. We see him coming from the ranks as the representative champion of the Foreigners and now, we see him fallen and decapitated from their point of view. The Foreigners had pinned their hopes on their champion, but now know that sword and spear do not save, only the Lord saves (see v. 47).

The result of the Foreigners' seeing their champion dead is given quite simply: "and they fled" (καὶ ἔφυγον). The only other occasion of the Foreigners fleeing thus far in the narrative came at the hands of Saul, after the initial gambit of Jonathan (14:22). Now, David, the young chosen one is the cause of the flight of the Foreigners. If one of the key roles of

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309 This connection is closer in the Greek than the Hebrew. The Hebrew refers to Goliath in v. 4 as אֲשֶׁר הָעָבָדִים ("a man of the in-between"), and in v. 51b as גֵּרוֹ ("mighty man"). Reigns translates both of these as δυνάτος.
being king is to fight the people's battles (8:20), then David has now fulfilled that function and sent the enemy fleeing.

The vantage point of the narrative now changes again, and the new subjects are the men of Israel and Judah. The men of Israel and Judah drew themselves up (ἀνίστημι) as Goliath did in v. 48 and gave a loud shout (ἀλαλάζω), presumably of victory. And they pursue the Foreigners (καὶ κατεδίωξαν ὁπίσω αὐτῶν310). This pursuit of the Foreigners leads to a massacre that extends from the battle field back to the enemy strongholds: to Gath and Ekron.

Just as the narrative set the scene for this confrontation with a dense set of geographical references, the story finishes with a dense set of geographical references. The first geographical reference is that the men of Israel and Judah pursued the Foreigners "unto the entrance of Gath" (ἕως εἰσόδου Γὲθ). This is different from the MT which reads "(as far as Gai)."311 Though this could be read as a proper place name, it is an otherwise unattested location and could be plausibly reconstructed to "(the valley") in reference to the Elah Valley mentioned in v. 2.313 However, most commentators prefer to read this verse with the presumed Vorlage of the OG, which would have read "Gath".314 Given that the two locations and are used as the points of destination in the second part of v. 52 in

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310 It is possible that the Vorlage of the OG read ירדת אישים, which is what would be expected from the prepositional phrase ὁπίσω αὐτῶν. The MT reads, explicitly mentioning "the Philistines," where the Greek text simply reads "them" (αὐτῶν). Cf. the similar phenomenon in v. 51.

311 The Hebrew phrase is a biblical idiom meaning "as far as" (BDB, s.v. "בוא"). The LXX renders this differently, sometimes following the grammar more literally and rendering it τοῦ εἴσοδος (Judg. 6:4 Rahlfs) but it does elsewhere render this phrase as εἴσοδος (e.g., 1 Sam. 16:4).


313 This appears to be preferred by KJV, NASB, and Tsumura, Samuel, 466; A.F. Rainey, "The Identification of Philistine Gath: A Problem in Source Analysis for Historical Geography," EI 12 (1975): 69-70; and Stoebel, Samuelis, 33-34.

314 Driver, Samuel, 147; Smith, Samuel, 165; McCarter, 1 Samuel, 286; Klein, 1 Samuel, 172; C.S. Erlich, "Gai," in ABD 2:869; and Heinrich, David und Klio, 163.
seeming parallel with the first half of the verse it seems likely the OG retains the original reading with Γεθ.\textsuperscript{315}

In the Greek text the Foreigners are pursued unto the entrance of Gath and "unto the gates of Ashkelon" (ἐως τῆς πύλης Ἀσκάλωνος). This is again different from the MT, which reads "and unto the gates of Ekron". The variant reading of Ashkelon for Ekron happens repeatedly in 1 Reigns (5:10; 7:14; 17:52) and most commentators prefer Ekron as the original reading.\textsuperscript{316} Geographically, Ekron makes more sense since this would imply that the fleeing Philistines split into two groups one fleeing north to Ekron and one continuing west to Gath. Furthermore, the second half of the verse gives the two destinations as Gath and Ekron in both the MT and OG. So, text-critically the reading of Ekron should probably be preferred. Nevertheless, in the version of the story told in the OG, the destination in this instance is Ashkelon. In this version the first two destinations Gath and Ashkelon could be read as detailing the extent of the Foreigners' defeat, since Ashkelon is even further removed from the location of the battle. Thus we could read "and they pursued after them unto the entrance of Gath even unto the gates of Ashkelon!" The mention of Gath and Ekron, then, would describe not the extent of the pursuit but the fact that they pursued Foreigners in two different directions.

The narrative also details that they pursued the Foreigners "on the way of the gates" (ἐν τῇ ὁδῷ τῶν πυλῶν). This reference to "the gates" is a literal translation of the Hebrew שָׁעָרֵים, which could mean "gates" but is usually understood to be the proper name "Shaaraim," or "place of the two gates." This reference to Shaaraim has received much attention since the attempt to identify this city with the recently excavated Khirbet Qeiyafa.

\textsuperscript{315} Caquot and de Robert, \textit{Samuel}, 211, suggest that the LXX reading could be an alignment with v. 53. Cf. also Barthélemy, \textit{Critique}, 192.

In the scholarly discussions that have followed, no clear consensus has emerged. The location of Shaaraim remains somewhat uncertain.

The geography in the Greek and Hebrew traditions is somewhat fluid. The point of the reference to Shaaraim or "the way of the gates" is that it details the road upon which the Israelites pursued and slaughtered the Foreigners. Perhaps the most important fact is, as Beck noted, that "both Gath and Ekron [and in light of the LXX we may add Ashkelon] lie outside of the Elah Valley." In other words, the Israelite victory is total. They have driven the Foreigners completely out of their territory.

4.2. To the Victor Goes the Spoils (vv. 53-54)

The last two verses of this narrative detail what is done with the enemy's possessions after the victory. Verse 53 details the actions of the men of Israel in regard to the spoils of the Foreigners and verse 54 details the actions of David with the spoils of Goliath.

The "men of Israel" (אֲנָדָרֶשׁ יִשְׂרָאֵל) return from "turning aside after the Foreigners" (ἐκκλίνοντες ὀπίσω τῶν ἀλλοφύλων). The verb ἐκκλίνω, normally conveys the sense of turning away from something or turning aside, not generally pursuing something (see LEH, LSJ, GELS), as the context clearly implies here. It is furthermore an odd translation of the Hebrew משלי, which has a basic sense "to burn" but in this usage means something like "hotly pursuing" (see HALOT). Patrick Skehan has made the plausible suggestion that the original reading was ἐκχαίλω, which means "to burn" or in this context, like the Hebrew משלי, to hotly

317 Yosef Garfinkel and Saar Ganor, "Khirbet Qeiyafa: Sha'arayim," JHebS 8/22 (2008): 1-10, identified Khirbet Qeiyafa as Shaaraim. This has been disputed and other proposals have been offered such as Gob (Nadav Na'am, "In Search of the Ancient Name of Khirbet Qeiyafa," JHebS 8/21 [2008]: 1-8; and idem, "Shaaraim—The Gateway to the Kingdom of Judah," JHebS 8/24 [2008]:1-5) and Adithayim referenced in Josh. 15:36 (Dagan, "Khirbet Qeiyafa," 68-81).

318 Beck, "Story of Place," 329, italics original.

319 Only here and 1 Rgns. 11:8 is יִשְׂרָאֵל translated as אֲנָדָרֶשׁ יִשְׂרָאֵל, though in 1 Rgns. 11:8 it could be to match the יהודִּים which follows.
pursue (see LEH, GELS). Since this is the only usage of "דָּלִיק" in 1 Reigns, and since ἐκκλίνω is used elsewhere in 1 Reigns to translate the more obvious equivalents, "to stretch out" (8:3; 14:7; 25:14), and ἑτορ, "to turn aside" (12:20; 15:6), the corruption from ἐκκαίοντες to ἐκκλίνοντες, is a plausible explanation for an otherwise puzzling translation choice.

In either reading, whether the men of Israel are "turning aside after" or "burning after" the Foreigners, the context demands that we see them as pursuing them as the previous verse stated to the gates of Gath and Ekron (and perhaps even Ashkelon). Upon their return to the site of the battle they trample the camps of the Foreigners. The translator's use of καταπατέω ("to trample upon," or "destroy") here is not an obvious equivalent for the Hebrew שׁסס (a variant form of the verb שׁסה—"to plunder," see HALOT). Tov and Polak in the CATSS database suggest that the Vorlage of the Greek may have read ישתפ, from שׁוף which could mean "to trample" (cf. Gen. 3:15; Ps. 131:11; Job 9:17). While the graphic similarity betweenريיסית and ישתפ make the explanation offered by Tov and Polak seem valid, the fact that every usage of the verbs שׁסס or שׁסה in 1 Samuel is translated in 1 Reigns as καταπατέω (14:48; 17:53; 23:1) makes it seems likely that καταπατέω was the original reading. For some reason the OG translator saw καταπατέω as an appropriate equivalent for שׁסס/שׁסה. Why this translational equivalent may have been chosen is unclear, but it appears to have been

320 Patrick William Skehan, "Turning or Burning: 1 Sam 17:53 LXX," CBQ 38/2 (1976): 193-95. Cf. also Bda, 308. Though no Greek manuscript contains this reading, Skehan points to a marginal reading from Old Latin in the Léon Gothic codex: comburentes ("burning up"), as the only manuscript evidence for the original reading.

321 Auld, Samuel, 207

322 Though admittedly, 23:1 contains a doublet. Where the MT reads שׁסס ("plundering") the Greek reads διαρπάζουσιν, καταπατοῦσιν ("plundering, trampling"), an obvious example of a doublet where two variant readings are included.
preferred by the translator of 1 Reigns. Thus, in the Greek the Israelites put an exclamation mark on their victory by destroying the camp of the Foreigners.

Verse 54 details David's actions with his victory trophies. David first takes the giant's head to Jerusalem. Scholars have frequently pointed out that the reference to David taking the giant's head to Jerusalem is problematic because 1) in the MT he is holding the head again in his hand (17:57), and 2) the city of Jerusalem is in the possession of the Jebusites until David conquers the city (2 Sam. 5:6-9). This is not simply an anachronism, as some claim,323 because the text of 1-2 Samuel itself is aware of this contradiction, both because the final text of 1-2 Samuel (or Reigns for that matter) include 1 Sam. 17:54 and 2 Sam. 5:6-9, and because the internal consistency of 17:54 is odd if it is meant to be read in a straightforward chronological statement because wherever David's tent is it is likely not in Jerusalem.324 Therefore, the reader must come up with another explanation for how to understand this.

Most strategies for understanding this odd reference to Jerusalem have been to view it as some sort of literary device foreshadowing events to come.325 Thus, some have argued that this reference to Jerusalem implies a tradition which held that Goliath's head was eventually brought to Jerusalem, perhaps as some kind of relic.326 Others suggest that this is foreshadowing David's ultimate destination.327 That this reference to Jerusalem involves some sort of literary foreshadowing seems the most plausible explanation. However, while scholars often note the literary foreshadowing in v. 54a, they often view it in isolation from v. 54b.

323 E.g., Klein, 1 Samuel, 181.
324 Despite Tsumura's valiant attempt to defend a straightforward reading of this verse by arguing that 'Jerusalem' could refer to a suburb of Jerusalem where David took Goliath's head (Samuel, 468-69).
325 Though cf. James K. Hoffmeier, "David's Triumph Over Goliath: 1 Samuel 17:54 and Ancient Near Eastern Analogues," in Egypt, Canaan and Israel: History, Imperialism, Ideology and Literature (ed. S. Bar; D. Kahn, and J.J. Shirley; Leiden: Brill, 2011), 87-114, who argues that it is an understandable ancient Near Eastern strategy for David to announce his victory over the Philistines while also putting the Jebusites on notice that "Jerusalem's demise was only a matter of time" (p. 108). Cf. Robert D. Bergen, 1, 2 Samuel (NAC; Nashville, TN; B&H Publishing Group, 1996), 197-98.
326 So Hertzberg, Samuel, 153; Willis, "Redactional Joints," 302-06; McCarter, 1 Samuel, 294; Gordon, Samuel, 158; Polzin, Samuel, 162-62; and Caquot and de Robert, Samuel, 211.
327 Campbell, "Structure Analysis," 89-90; and Gilmour, Representing the Past, 257.
Therefore, we will hold off our interpretation of the reference to Jerusalem until we have also considered the reference to David's tent.

Following the description of the destination of Goliath's head, the narrative continues and gives the destination of his armor: "and his armor he placed in his tent." Scholars sometimes note that in the longer MT version of the story, a simple reference to David's tent would not make sense, since David is depicted as a first time visitor to the camp. In the shorter OG version it is perfectly plausible that David, as a member of Saul's court, would have had his own tent. It may be that the reference to David bringing the armor of Goliath back to his tent is nothing more than a typical action done by the hero of a μονομαχία. However, the obviously difficult reference to Jerusalem and the parallelism between the two parts of v. 54 suggest that there may also be something further going on here.

If we view the two halves of verse 54 together how should we understand the reference to Jerusalem and David's tent? It is revealed later in the narrative that Goliath's sword, at least, will end up in Nob and will play a crucial part in the story (1 Samuel 21), so David's tent is not the final resting place for the armor. The parallel between David's tent and Jerusalem may suggest the way to understand these two geographical references. It is no surprise to current readers of this story, nor would it have been to the original readers of this story, that David's destiny leads to Jerusalem. The city of Jerusalem will become identified with David in a special way, and will be referenced as the "city of David" (2 Sam. 5:7, 9; 6:10; 1 Kgs. 3:8; 8:1; etc.). If the reference to Jerusalem and David's tent are to be understood together then I propose that they be understood as a narrative technique to draw an association between David's dwelling place (tent) and Jerusalem. Even though the text says

328 E.g., Firth, Samuel, 201-02.
329 One thinks of Achilles bringing the body of Hector back to his tent (Il. 22-24).
330 The phrase "tent of David" as a metaphorical reference to the Davidic dynasty is used in Isa. 16:5: MT עם דוד; LXX σκηνῇ Δαυείδ.
that David brings Goliath's head to Jerusalem and his armor to his tent, the reader gets the impression that it is Goliath's head that begins to bring David to Jerusalem, where he will make his dwelling place.

In the Greek text, this part of the story ends here, with a reference to the victory of Israel in expelling the invading Foreigners and a mention of David's tent in parallel to Jerusalem. From here David's career will advance steadily toward the throne, and the final destination is already in the reader's mind.

5. Concluding Reflections

We have now come to the end of the story of David and Goliath. The iconic confrontation is over. We are now in a place to offer some final reflections about the story.

5.1. Themes of 1 Reigns 17

The first significant feature of the narrative that the reader encounters is the extensive use of geography. Beck is certainly correct when he writes that the "story of David and Goliath is clearly a story of place." The various geographical locations at the beginning of the story and the end of the story set the socio-political scope of the conflict. The encroachment of the Foreigners upon the significant valley between Socoth and Azekah (Elah Valley) is a serious national threat to Israel. The geographical references at the end of the story explain the extent of Israel's victory.

The geography of 1 Reigns 17 also plays a more literary role as well. The detailed description of the setting at the beginning of the story paints a picture of an already iconic

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331 The MT, of course, includes the additional scene of Saul and Abner watching David go out in 17:55-58.
confrontation: an army on one mountain, an army on the other mountain and a valley in
between. This scenic use of geography brings all focus to the valley, where the two
combatants will face each other. The scene is set for an epic confrontation. But the final
geographical reference may be even more significant. The reference to Jerusalem points the
direction where this story is going. A journey has begun which will end in Jerusalem.

If the geography of the confrontation highlights the political significance of the
conflict, Goliath's challenge further highlights the other significant elements of the conflict:
the honor of Israel and more importantly the honor of the Lord. The champion of the
Foreigners offers the Israelites a challenge of single-combat, a μονομαχία, which carries with
it a high level of honor and shame. The challenge is somewhat typical of this kind of combat
and brings with it grave dishonor on the individual and the group if the challenge is not
met.\textsuperscript{333} The confrontation is thus significant on a political and military level, but even more so
on the cultural-identity level of honor-shame. However, this national conflict is also a conflict
of deities and a conflict of loyalties. Whose deity will prevail and, in the end, whom will
Israel serve? Thus, the conflict is presented as a military challenge, a social-honor challenge,
and a theological challenge.\textsuperscript{334} It is a challenge of the utmost importance, and the reader
anticipates the hero who will meet that challenge.

This challenge must be met. However, the first obstacle to meeting this challenge is
the fear of Saul and the people (v. 32). As the champion of Israel, the one with whom there is
no comparison (10:24), who is head and shoulders taller than anyone (9:2; 10:23), and the
only one technologically equipped to face the giant (13:22), this is Saul's moment. That he is
afraid with the people is a serious critique of him and his leadership. Instead, David, the court
musician steps up and offers to function as the representative of the people in battle,

\textsuperscript{334} George, "Constructing Identity," 397.
something that was considered by the people to be the role of the king (8:20). The second obstacle to this challenge being met is Saul's refusal to let David face the giant. David must convince Saul that he is able. To do so, he lists his qualifications and his feats and in narrating his feats he brings out the theological implications of his success and his strategy for defeating the giant: the help of the Lord.

The slow pace of the narrative and the various obstacles to the challenge of the Foreigners being met, heightens the drama of this story. The reader is anxiously anticipating the great confrontation.

The confrontation itself begins with a battle of words. In this first battle the honor-shame aspect of the conflict is reiterated as the combatants trade insults. However, the theological aspect of the conflict is emphasized and the narrative reaches its key theological moment as David outlines his confidence in his victory and the reason for his victory: David comes not with sword and spear but in the name of the Lord (v. 46) and he will be victorious so that the whole world will know that there is a God in Israel (v. 46b). Then Israel will learn that their God is the one to whom the battle belongs, and it is in him that they should depend for their victories (v. 47). 335

The theme that Israel must rely on the Lord for victory and not on conventional arms like the nations could be read as a direct response to Israel's desire for a king like the other nations. Saul is certainly portrayed as the kind of king a nation would want, but David is the kind of king that the Lord wants.

A final key theme that is evident in this narrative is the emergence of David. The reader was introduced to David in chapter 16, and from chapter 18 onward the story of David will be the story of Saul against David. However, in subtle ways that story starts in chapter

17. David emerges as the one who fights Israel's battles instead of Saul. When Saul is afraid, David is confident that the Lord who delivered him from the lion and bear will deliver him from the giant. David removes the reproach from Israel by removing the giant's head. However, before he can do that Saul's armor must be removed from him. Saul appears to think that victory will be achieved by conventional military methods and tries to outfit David. David, however, understands that victory will be achieved by dependence upon the God of Israel. In David's first narrative act, we see him rising up above Saul. This is the trajectory that he will be on for the rest of the book. It is likely also significant that Goliath's death is told in similar fashion to Saul's death. In this way, David's defeat of Goliath foreshadows Saul's death.

5.2. Special Emphases of the Greek Text

If we ignore the issue of the long MT pluses in chapter 17, 1 Reigns 17 is only moderately different from the version of the story in MT. However, it must be noted that the adjustment that is present, moderate though it may be, is literarily significant. The following are some of the more literarily significant adjustments between the Hebrew and Greek version of this chapter.

The first and most obvious element of adjustment is the translation of the Hebrew פלשתי with the Greek ἀλλόφυλος. The label of this particular group as "the Foreigners" makes them into the quintessential "other," the archetypal enemy of Israel. Already the translators have marked the story with a certain ideological interpretation. Related to this ideological translation of פלשתי as ἀλλόφυλος, is David's speech to Saul where he twice refers to Goliath as "this uncircumcised one" (v. 36b: ὁ ἀπεριτμητός σῶτος; v. 37: τοῦ ἀπερίτμητου τούτου),

where the Hebrew has no equivalent. This additional labeling of the champion as uncircumcised, mentioned only once in the Hebrew version (v. 36a), further emphasizes to the giant as the prototypical non-Israelite.

Another element that adds extra emphasis in the Greek version is David's appeal to Saul: "let not my lord's heart fall upon him" (v. 32), where the MT reads "let no one's heart fall on account of him." The key difference between "my lord's" and "one's" is textually difficult, but narratively significant. Though the Greek reading quite possibly reflects a different Vorlage, the difference it makes to the current narrative must be noted. In a key moment the key theme of the heart is identified with specific reference to Saul. This reading strengthens one of the key narrative themes we noted above: the critique of Saul as the representative leader.

Other adjustments in the Greek text include a literary sensitivity in the translation. These adjustments include everything from small translational shifts to the introduction of additional elements. Examples of literary sensitivity in small translational adjustments include the elements which suggest the translators were reading this story with the Greek tradition of μονομαχία in mind. Thus, the Hebrew דוד is rendered as ἄσπις commensurate with what the Homeric hero would have "between his shoulders" (v. 6). Also, Goliath's challenge that Israel send a hero so that they may "fight together" (יחד ונלחמה) is contextually rendered in the Greek as καὶ μονομαχῆσομεν ἄμφοτεροι, "and we will both fight in single combat" (v. 10), using the explicit term for single combat, when the Hebrew used the simple verb meaning to fight.

Another example of literary sensitivity in a moderate adjustment is the use of verbal tense in David's boast to Saul.337 We noted that the Greek verbal structure did not follow the

337 We saw a similar phenomenon in the use of the historic present tense in the introduction (vv. 1-2) and the conclusion (v. 52). Cf. Appendix I.
Hebrew *Vorlage* but used a verbal structure that highlighted David's past actions with the lion and bear, which foreshadowed his future actions with the Giant.

There are also examples of adjustment that appear to attempt to remove difficulties. One example is that the translator has appeared to leave the phrase "and he clothed him with mail" (v. 38) untranslated because it appeared to make Saul put mail on David after putting on his helmet, making the chronology of the action nonsense. Another example is the description in v. 49, "and the stone *slipped through his helmet* into his forehead" (καὶ διέδυ ὁ λίθος διὰ τῆς περικεφαλαίας εἰς τὸ µέτωπον αὐτοῦ). The translator appeared to be aware of the problem that Goliath was wearing a helmet and sought to explain it by altering the translation of the verb with διαδύνω ("slipped through") and inserting the phrase διὰ τῆς περικεφαλαίας ("through the helmet"), hinting at how Goliath could have been hit in the forehead even though he was wearing a helmet.\(^{338}\)

A final example of adjustment due to literary sensitivity could be categorized as significant adjustment. This is the fact that David is afforded two extra speeches in the Greek text. The first is an extra part of his boast to Saul. Where the Hebrew simply reads: "And this uncircumcised Philistine will be like one of them for he reproached the battle lines of the living God" (v. 36), the Greek expands this to read: "and the uncircumcised Foreigner will be as one of them; *will I not go and strike him and remove the reproach from Israel today? For who is this uncircumcised Foreigner who reproached the battle lines of the living God.*" We suggested that the OG plus was included in order to draw greater continuity between David's boast and the reality of his victory. The second speech is a response to Goliath's taunt. In response to Goliath's question of whether he is a dog that Israel would send someone against him bearing sticks and stones, David is afforded a response to the dog remark and he quips:  

\[^{338}\text{The inclusion of } καὶ λίθοις ("and stones") in v. 43 could be understood similarly, i.e., the translator was aware that David had his staff and his stones, and thus included the stones in Goliath's observation.\]**
"No, but worse than a dog" (Οὐχὶ, ἀλλ᾽ ἢ χείρω κυνός). The effect on the narrative is that David's character is filled out a little. Perhaps this plus helps him to match the description of him in 16:18, as one who is "wise in word" (σοφὸς λόγῳ).

The adjustments in the translation of chapter 17 do not dramatically change the story. However, they are significant enough and prevalent enough to suggest that the translator approached his project with his own literary sensitivity. This does not mean that he was not faithful to his Vorlage, since the Greek still reads after all like a translation, filled with its Hebraic sounding turns of phrase. But it must be said that it appears that the translator was willing to assert his own literary sensitivity in cases which 1) did not require a major shift of his Vorlage, 2) were inconsistent with other parts of the narrative, or 3) could be successfully adjusted by small additions or omissions.

The story will now turn away from David and Goliath and toward David and Saul. While the following narrative is often not treated as substantially different between the MT and LXX, the differences that exist, small though they are, are difficult and make for a subtly different story in the two versions.
CHAPTER 4
THE LOVE OF DAVID: 1 SAMUEL 18 IN GREEK

1. Introduction

We come now to the final portion of the narrative under consideration. The previous chapter dealt with 1 Reigns 17, the most iconic part of our text. It is also the chapter that is most well known for having two different versions in the Greek and Hebrew tradition. In our analysis of chapter 17 we attempted to read the Greek version as its own version of the story without recourse to the major MT pluses. The same will be our intention here. However, the text of 1 Reigns 18 is in some ways more complicated than the text of 1 Reigns 17. Our intention is to study the large MT pluses in the next chapter and so leave discussion of those portions out of the present chapter, but chapter 18, with its numerous half-verse or even one clause minuses, resists such easy distinction between small adjustments and the large versional difference between MT and OG. Thus, we will attempt to contain our discussion to the smaller adjustments, but it is difficult to understand what the translator is doing in some portions of the text without reference to minuses that are often assigned to the large MT plus/OG minus.
2. The Love of the Women (18:6-9)

The previous scene ended with the men of Israel and Judah pursuing the fleeing Foreigners (17:52) and then returning and trampling their camp (17:53). Then, a summary statement was given about what David did with his spoils of war containing geographical references, which likely pointed the reader toward the direction that David’s career was moving. Now in 18:6, some time later, a group of dancers (αἱ χορεύουσαι) from all the cities of Israel come out to greet David with song and music. The following table shows the major differences between the Greek and Hebrew (brackets mark equivalents found elsewhere in the verse):

<table>
<thead>
<tr>
<th>Table 9: 18:6</th>
</tr>
</thead>
<tbody>
<tr>
<td>תצאנה הנשׁים מכל־ערי ישׂראל</td>
</tr>
<tr>
<td>השלישה</td>
</tr>
<tr>
<td>[αἱ χορεύουσαι] [εἰς συνάντησιν] [Δαυεὶδ]</td>
</tr>
</tbody>
</table>

First, the subject of this clause in the Greek text is αἱ χορεύουσαι, evidently a group of female dancers. In the MT the subject is simply הנשׁים ("the women"). The translator has either read וה祕לא as a noun ("and the dancers") or as ה تصنيית, a polel participle from חלול with ל, המחללת ("to dance"). Either way it is likely that the translator was led by the odd use of the article to

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1 The MT plus in 17:55-18:6a, details two other scenes (17:55-58 and 18:1-5) as well as an opening transitional statement in 18:6a that logically connects the present scene with the David and Goliath narrative: "And it happened when David was returning from slaying the Philistine. . ."). Numerous Greek manuscripts add και εγενηθη εν τω εισπορευεσθαι αυτου εν τω επιστρεφειν διδακτο του παταξαι τον α_οφυλον (Ax tz fnw gvh Arm; boc-e; ghi read an Imp εγενετο instead of the Aor εγενηθη). This section of text in 18:6a is frequently included as part of the long MT plus/OG minus and so we will refrain from commenting on it until the following chapter.

2 Following the Qere; Kethib reads ל.

3 Wellhausen, Samuelsis, 110; Driver, Samuel, 151; Smith, Samuel, 170. Cf. Judg. 21:23 where a similar translation occurs. Wellhausen further suggests that המחללת could be a corruption from המחללת which would...
equate this group with the women of the first half of the verse and thus transposed this subject to the first half of the verse and dropped the general reference to women.

Second, the purpose clause "in order to greet [Personal Name]" occurs in different places in the sentence in the Greek and Hebrew. The Greek reads "And the dancers came to greet [PN] from all the cities of Israel;" whereas the Hebrew reads "And the women came out from all the cities of Israel . . . and the dancers to greet [PN]." Numerous scholars prefer the syntactically simpler OG here. However, Driver is right to note that if the Greek reading is to be preferred, the phrase "from all the cities of Israel" should logically and syntactically precede "to greet [PN]." It seems then, that it is possible to view the OG as a secondary attempt to make sense of the Hebrew. The Hebrew can be read as a parallel structure:

\[
\text{המְלֹכָה} \quad \text{וּתָצָאֵנה} \quad \text{הָנְשֵׁי} \quad \text{מֵכָל־עֵרֵי} \quad \text{יִשְׂרָאֵל} \quad \text{וַתֵּצֶא} \quad \text{לִקְרָאת} \quad \text{שָׁאוֹל}.
\]

The main verb (וּתָצָאֵנה) is written only in the first clause and the two subjects (המְלֹכָה // וּתָצָאֵנה) and two infinitives (לִקְרָאת // לֵשׁי) are in parallel. The translator of 1 Reigns, while recognizing the parallelism between "the women" and "the dancers" likely did not see the full structure of the verse and hence simplified the syntax by having only a single subject (αἱ χορεύουσαι) and a single infinitive idea (εἰς συνάντησιν). This view seems to explain the variants in this verse (with the exception of the personal name, which we will explain in the footnote).  

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4 E.g., McCarter, 1 Samuel, 310-11; Klein, 1 Samuel, 185.
5 Driver, Samuel, 151.
7 The Greek preposition εἰς followed by the noun συνάντησις ("meeting") is, with a verbal form of καλέω, the standard equivalent of the Hebrew plus an infinitive form of הָרָא. E.g., 1 Rgns. 17:48; 18:6; 23:28; 25:20; and frequently throughout the whole of the LXX.
address shortly) better than if the OG is assumed to be prior and the MT introduces a
doublet.  

The next major difficulty is just who these "dancers" are going out to meet. In the
Hebrew they are going out to meet "Saul the king." In the Greek they are going out to meet
David. It may be that the original text read יהושע המחללות לארח דוד ממל תארח, שָאול, since David is not yet king. Or, perhaps more
likely, it could be that the original text simply had a pronoun and each tradition has chosen a
different person to whom the pronoun refers. If the latter is the case, then it is an interesting
narrative intuition by the tradition found in OG that the women are going out first and
foremost to meet David. This may be a hint by the narrator (or translator) that David is
becoming the focal point of this narrative, and begins to detail his growing esteem in the eyes
of all the people.

Next, in verse 7 we are given more information about the manner in which these
women come out to meet David. The two verb forms in the first part of v. 7 are Greek
imperfects (ἐξῆρχον, ἔλεγον) and they are used to render Hebrew wayyiqtol forms (ותענינה,
ותאמרן). Though the grammar of the Hebrew verbs does not call for it, the context suggests
that these actions are continuous in nature ("they were beginning, they were saying") and
likely suggested the imperfect form to the translator.  

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8 Contra McCarter, 1 Samuel, 310-11.  
9 Fokkelman, Crossing Fates, 212, notes the rarity of the word order שָאול ממל.  
10 Presumably McCarter's view, 1 Samuel, 310-11.  
11 Klein, 1 Samuel, 185. Cf. Hertzberg, Samuel, 156.  
12 Though it might also be possible to view the verbal structure here as another example verbal variation to
structure the narrative in terms of foreground and background.
What the women "begin to sing" and "say" is the well known poetic line: "Saul has struck his thousands and David his ten thousands." Though it would be easy to interpret this poem as intending to exalt David at the expense of Saul, and some do, scholars are quick to note that this pattern is a standard poetic set (e.g., Deut. 32:30; Mic. 6:7; Ps. 91:7; 144:13) and does not necessarily mean to communicate that David is being elevated over Saul. The poetic pattern of the two numbers may well be a standard couplet, but the change in subject from Saul to David, with David at the climax of the poetic line at least gives license to Saul's negative interpretation of the poem. At the very least we can say that the song is open to interpretation. Perhaps even more important than the reader's interpretation of the motivation for this song is Saul's interpretation of the motive for this song, which comes in the next verse.

In response to this song, the narrator informs us in v. 8a that "the word appeared evil in the eyes of Saul concerning this saying." The relationship between OG and MT in v. 8 is anything but straightforward. The following table shows the differences between the two in v. 8a:

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13 The verb ἔκχαρω ("to begin") is used exclusively in the LXX to translate the Heb. יָנָה IV, "to sing" (Ex. 15:21; 32:18[3x]; Num. 21:7; 1 Rgns. 18:7; 21:12; 29:5; Isa. 27:2; Psa. 147:7[146:7 MT]). LEH suggests the meaning "to lead in songs" or "to begin to sing" (similarly GELS). While this is not its natural Greek usage (see LSJ), its use in parallel with λέγω, introducing a poetic line, and its exclusive use in contexts involving singing, means that a reader of the Septuagint could infer a meaning similar to what LEH and GELS suggest. Le Boulluec and Sandevoir, L’Exode, 324, however suggest that this use of ἔκχαρω is attested in Homer.

14 Wolfgang, M.W. Roth, "The Numerical Sequence x/x + 1 in the Old Testament," VT 12 (1962), 303-04; and Alter, The David Story, 113. Gordon, Samuel, 160; and Firth, Samuel, 209, suggest this as a possibility. Firth, points to the category of intensifying parallelism in biblical poetry (see Robert Alter, The Art of Biblical Poetry [New York: Basic Books, 1985], 19). It is interesting that in Roth's study, of the thirty-eight examples of this pattern this is the only usage of this pattern that he identifies as antithetical parallelism.


The first phrase (ויחר לשׁאול מָזָאד) in the Hebrew is a minus in the OG. Scholars frequently note that this phrase is superfluous and may be part of the MT's attempt to raise the tension between Saul and David. But this may not necessarily be the case. In v. 6 we saw that the Hebrew was written in a poetic parallel structure that the translator did not fully grasp. A case can be made that a similar structure is being utilized here:

<table>
<thead>
<tr>
<th>ויהיה</th>
<th>שם</th>
<th>מָזָאד</th>
<th>בְּעֵינִי</th>
<th>הרֵע</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Σαοῦל]</td>
<td>--</td>
<td>קַיְּ בּוּנוֹרְכֹּנְא אָפָנַה</td>
<td>ἐν ὑφάλμοις Σαοῦל</td>
<td>πεπί τοῦ λόγου τούτου [τοῦ ῥῆμα]</td>
</tr>
</tbody>
</table>

Each of these lines are standard phrases in Biblical Hebrew denoting anger. Each Hebrew line is introduced by a wayyiqtol verb followed by a prepositional phrase referencing Saul. The subject of both lines (הדבר הזה) is given only in the second line. This explains the placement of הבְּעֵינִי, which we would have expected before לוּשׁאַו. Thus, the case can be made that the initial phrase is not superfluous but parallel. The Greek text, not recognizing this parallelism has, like many modern scholars, omitted this phrase as superfluous and

17 See Wellhausen, Samuelis, 111; Klein, 1 Samuel, 185
18 On לוּשׁאַו see Gen. 4:5; 31:36; Num. 16:15; 1 Sam. 15:11; 18:8; 2 Sam. 3:8, etc. On לוּשׁאַו see Gen. 21:11; 38:10; 48:17; 1 Sam. 8:6; 18:8; Isa. 59:15; 1 Chr. 21:7.
19 In Hebrew idiom, the phrase לוּשׁאַו is technically passive and never given an explicit subject, i.e., should be understood to mean "and it angered x" (on the use of ל to mark the subject of a passive verb see WHS §273c). It is frequently translated as if it were active, i.e. "and x was angry." It is, however, always immediately preceded by the cause of the anger, or the understood subject of the verb הרֵע. Thus, in the parallel structure I am advocating the subject מָזָאד of the second line is the subject of הרֵע even though in this idiom הרֵע is never used with an explicit subject. The reason this works is that the two lines are technically grammatically parallel, and the subject explicitly mentioned in line 2 (הדבר הזה) is the understood subject (what came before) from the idiom in the first line. This also explains why the Hebrew text includes the demonstrative הזה when הרֵע would have been adequate.
20 When "the thing" (הדבר) that is displeasing in the eyes of the person is explicitly mentioned as the subject of the verb הרֵע, and not in a relative clause or prepositional phrase, it is always placed before בְּעֵינִי (Gen. 21:11; 1 Sam. 8:6; 2 Sam. 11:27). See G.I. Davies, "The Uses of R” Qal and the Meaning of Jonah IV 1," VT 27/1 (1977): 106-7.
awkward. The rest of the differences between the Greek and Hebrew can be explained in this way.

The first phrase in the Greek, καὶ πονηρὸν ἐφάνη, translates the single Hebrew word וירע ("and it was evil"). The translator of 1 Reigns appears to have used the verb κακοποιέω ("to do evil"), when רע is used to describe "doing evil" (12:25; 25:34; 26:21) and the adjective πονηρός when something is evil (8:6; 18:8). The subject is placed before the prepositional phrase in the Greek but after it in the Hebrew. McCarter suggests that the Vorlage of the Greek read בְּעֵינֵי הָדָר בִּעַט, which would be the standard phraseology.21 However, the Greek contains a doublet with τὸ ῥῆμα preceding the prepositional phrase and the equivalent περὶ τοῦ λόγου τοῦτου following it. This must be explained. The phrase τοῦ λόγου τοῦτου, more obviously translates the MT's הדבר הזה. The existence and placement of τὸ ῥῆμα can be explained by noting two factors. First, in the standard phrase "the thing was evil in the eyes of x" the "the word/thing" precedes the prepositional phrase "in the eyes of x." Second in 8:6 the identical Hebrew phrase, וירע הדבר בִּעַט, is translated with καὶ ἦν πονηρὸν τὸ ῥῆμα ἐν ὀφθαλμοῖς.22 Thus, the normal usage of this phrase in general and the exact use of this phrase in 8:6, has attracted τὸ ῥῆμα to the first half of the clause. The translator then, still trying to represent הדבר הזה where it is in the Hebrew text has turned it into a prepositional phrase (περὶ τοῦ λόγου τοῦτου).

The final difference is the inclusion of the proper name Σαουλ in the prepositional phrase (ἐν ὀφθαλμοῖς . . .). Since the Greek text has lost the initial phrase, which mentioned

21 McCarter, 1 Samuel, 311.
22 This is the reading in Rahlfs-Hanhart it is supported by numerous manuscripts and versions (Ac Nainv qt sw c.e, Sah Eth Cyr). LXX (and y) instead reads καὶ πονηρὸν ("and it was evil"). If Rahlfs-Hanhart is correct that καὶ ἦν πονηρὸν ("and it was evil") is the original reading in 8:6, then the parallel rendering between 18:8 and 8:6 is very close.
Saul explicitly, the change in subject needed to be marked from v. 7 to v. 8 and so it was necessary to introduce the name Saul in the Greek text where the MT has only a pronoun.

Saul's response to the song is one of displeasure. He says: "To David they gave ten thousands but to me they gave thousands." Two things are striking about this second half of the verse. First, Saul has reversed the order of the song. Where the women in v. 7 sang of Saul then David, Saul references David and then Saul. It seems likely that this reversal word order reflects what stood out most to Saul: the fact that more was attributed to David than to him. Second, the translators have done their work of interpretation in adjusting the word order of Saul's song. The Hebrew is partially chiastic:

\[
\begin{align*}
\text{נתנו} & \quad \text{לדוד} & \quad \text{וננו} \\
\text{היל} & \quad \text{וננו} & \quad \text{נתנו}
\end{align*}
\]

The Greek places τῷ Δαυεיד in the first position in the first clause. The effect is that the parallelism is ABC::A'B'C' as it was in v. 7, and the name Δαυεיד is now the first element in Saul's repetition of the song, emphasizing all the more how the song has aggrandized David in Saul's mind. In these beginning stages of Israel's monarchy where military success is a major part of the expectation of kingship (8:20-21; cf. 2 Sam. 12:28), the rising military success of another could rightly be seen as a significant challenge to Saul's kingship.

The question of whether Saul is a good interpreter of this song or he is engaging with this song as a reader-response critic and creatively investing it with his own meaning may not be entirely answerable. On balance it appears that a reasonable case can be made that in using

\[23\] The chiasm is imperfect and follows the pattern ABC::B′A′C′, with the C element (the number) occurring last in each line. However, the verb and indirect objects are arranged chiastically.

\[24\] That making perfect parallelism was important to the translator in this verse can be seen in the fact that the translator articulated both μυριάδες ("ten thousands") and χιλιάδες ("thousands"), where the Hebrew articulates אלפים ("thousands"), but leaves רבעים ("ten thousands") unarticulated. In the Hebrew of v. 7 both numbers were introduced with the preposition ב (though the qere suggests to read the preposition as articulated, ב), and the translator translated them both as ἐν.
a fixed numerical idiom the song is presented as innocent, if naive, in intention. However, the change in subject in the song from Saul to David suggests that the kind of reading Saul employs is acceptable and the song itself may be inviting the reader to make that very comparison. Hertzberg suggests that Saul's response seems exaggerated, "but is nevertheless—within the context of all the Saul–David material—regarded as justified." This seems to be the best reading of what is going on here. On the one hand, a generous reading of the women's song would suggest that Saul is succumbing to paranoia in his interpretation. On the other hand, the song at the very least leaves open the possibility for reading an intentionally damaging comparison of Saul to David and in the context of the story of Saul and David the reader knows that the rise of David over Saul is inevitable.

In the MT, Saul adds one more phrase in his analysis of this poem, "What more is there to him except the kingdom?" (§םצקונד חל שאר). Though numerous Greek manuscripts include an equivalent of this phrase: καὶ τί αὐτῷ πλὴν ἡ βασιλεία, its absence in Ba Eth and N, suggests that OG did not have this reading. This phrase appears to be, as Wellhausen noted, an editorial comment making explicit what was already implicit. However, this additional note, brings a key theme to the foreground, that may be otherwise missed.

Verse 9 is the final verse in this section and is a narratorial comment explaining Saul's attitude towards David as a result of this song: "And Saul was eyeing (καὶ ἦν Σαοὺλ ὑποβλεπόµενος) David from that day and onward." The verbal formulation καὶ ἦν plus ὑποβλεπόµενος is functioning periphrastically, which suggests, along with the temporal

26 See Alter, David Story, 112; Gordon, Samuel, 160; Edelman, King Saul, 138.
28 This reading is included in the primary Hexaplaric group: Acx Arm, the secondary Hexaplaric group dlpqtz, the Antiochene group: boc:e2, and the miscellaneous group: ghj.
29 Wellhausen, Samuelis, 111.
30 The Hebrew phrase וביהי is frequently used as a paragraph marker and the standard LXX equivalent for this
reference to "that day and beyond," that this is a continuous state for Saul. The verb ὑποβλέπω is used elsewhere in the LXX only in Sir. 37:10. There, as here, it appears to have a negative connotation of "eyeing suspiciously," which is consistent with its usage elsewhere in Greek literature (see LSJ).\(^{31}\) The Hebrew term underlying this Greek word, עון, is the only instance of this word in verbal form in the Hebrew Bible, though it is attested in later Hebrew, Aramaic, Syriac and Ugaritic (see HALOT). The obvious etymology and later familiarity in Aramaic\(^ {32}\) likely made the sense of "seeing" obvious to the translator, while the negative connotation in the context led him to the use of ὑποβλέπω.\(^ {33}\)

Following Saul's restatement of the women's song, we are left to infer as to the nature of Saul's suspicion. David's popularity, especially regarding his military exploits, must be worrying to Saul because of the nature of kingship at this point. After all, Saul was made king by request of the people. Who is to say that at the request of the people another person may not be made king? Furthermore, Samuel's words to Saul may now be lingering at the back of his mind and it may be, as Robert Gordon suggests, that "Saul has discovered who his 'neighbour' (15:28) is."\(^ {34}\)

With the introduction to the concept of "seeing" or "looking suspiciously" in this portion of the narrative we are introduced to a theme that will carry through the three sections of this chapter—the theme of perspective. In the next sections David will be referred to as being "before the face of..." different parties, and each will respond differently to David.

From Saul's perspective David is someone of whom to be suspicious. This is not the opinion is ָת plus a form of יֵשָׁע. In 1 Reigns it appears that the translator frequently used a form of ָת plus אֵלִי when he understood this Hebrew construction to be used with the normal semantic value of the verb הָיָה (e.g., 1 Rgns. 1:2; 2:17; 3:19; 6:1; 7:10, 14; 18:9, 14, 21; 19:7; 22:2; 23:26). For a detailed study of the use of periphrastic tense in the Septuagint see Evans, Verbal Syntax, 220-57.

\(^{31}\) BdA, 312, is not certain of the exact nuance of ὑποβλέπω.

\(^{32}\) See Jastrow, 1055.

\(^{33}\) On the possible negative connotation of the verb in Hebrew see McCarter, 1 Samuel, 312-13; Bodner, 1 Samuel, 195.

\(^{34}\) Gordon, Samuel, 160.
of the women who sing his praises and will not be the opinion for all interested parties in the episodes to follow.

3. The Love of All Israel and Judah (18:12-16)

The next section of this chapter begins in v. 12, and gives further information about Saul's perception of David. In fact, this verse could be read as a conclusion of the previous episode in vv. 6-9 just as easily as it could be read as an opening to the present episode in vv. 12-16. However, the summative nature of v. 9 and the fact that the statement in v. 12 leads to the action of v. 13 encourages us to read v. 12 as an introduction to the following scene. The point to note is that v. 12 suggests that the scene in vv. 6-9 is tied closely with the scene in vv. 12-16.

This narrative begins with the statement that "Saul was afraid from before David" (καὶ ἐφοβήθη Σαοὺλ ἀπὸ προσώπου Δαυείδ). We have nothing to go on in the narrative as to why Saul went from "eyeing David suspiciously" in v. 9 to "fearing" him in v. 12, except the note in v. 9 that Saul's eyeing of David occurred "from that day onward," which suggests some passage of time. Thus, in the course of time Saul's disposition toward David goes from suspicion to outright fear. This fear leads Saul to his next course of action.

35 The MT includes the episode of vv. 10-11, which details the account of the "evil spirit from God" (רוח רעה אלהים) tormenting Saul and Saul's attempts to pin David to the wall. We will address this episode and the lack of it in the OG in the following chapter.

36 Wellhausen, Samuelis, 111-12, sees the three fearing verbs: ἐφοβήθη in v. 12, εὐλαβεῖτο in v. 15 and εὐλαβεῖσθαι in v. 29 as key structuring elements marking each of the three sections of this narrative. There is certainly something to this structure, but it is more clearly the case in vv. 15-16 and vv. 28-29, where in each case, the people's love is in parallel with Saul's fear. The threefold structure I am proposing allows each section to have an inciting incident, followed by Saul's reaction.

37 The Hebrew מָלַפני ("from before") is regularly represented in the LXX with ἀπὸ προσώπου ("from the face," meaning "from before"). This is an example where the desire of the LXX to closely represent all the morphemes of a Hebrew word leads to understandable but non-idiomatic Greek (cf. BDF §217).

38 The MT includes the explanatory gloss, "for Yhwh was with him but from with Saul he had turned aside" (לדרד היה עםموו ונפשם שעול מ). Again we encounter a place in the narrative where a text which makes explicit that which is already implicit is present in the MT but absent in the OG. For the preference of the Greek reading see McCarter, I Samuel, 311; Smith, Samuel, 170. It must be noted that if this clause is an insertion it is
Verse 13 notes Saul's first strategic action toward David: "And he turned him aside from him, and set him for himself as a commander of a thousand." The first clause, that Saul set David aside (ἀφίστημι) from himself, likely refers to Saul removing David from his presence, or perhaps from direct involvement in his court.

The verb ἀφίστημι has been used significantly before. In the narrative of David's coming to court in 16:14-23 the verb was used to frame the narrative and depict the movement of the spirits. In 16:14 the spirit of the Lord turned aside (ἀπέστη) from Saul and in 16:24 whenever David would play his lyre "the evil spirit would depart (ἀφίστατο) from him." The similarities between ch. 16, and 18:13, suggest that we should probe this parallel.

The spirit of the Lord comes upon David (16:13) and turns aside (ἀπέστη) from Saul in 16:14. This sets in motion a series of events that will bring David into Saul's presence. We presume that the spirit of the Lord accompanies David to Saul's court and Saul appears to enjoy the benefits of the spirit-filled David when the evil spirit comes upon the king (16:23).

In 18:13, however, Saul turns aside (ἀπέστησεν) the very person who was mediating the positive aspect of the spirit of the Lord to him.

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39 The MT mentions Saul explicitly here as the subject of the main verb. In the Greek this is unnecessary because Saul was the subject of the previous clause. The Hebrew of v. 12, however, included the explanatory statement about Yhwh being with David and so needed to reintroduce Saul here as subject.

40 It is interesting to note that these two instances of ἀφίστημι in 16:14 and 23 both translate the Hebrew word סיר ("to turn aside"). In chapter 17 the Hebrew word סיר is also used significantly but the translator of 1 Reigns consistently uses αφαίρεω ("to remove") to render it (17:39, 46). This suggests 1) that the translator was willing to vary his lexical equivalence of a word for narrative purposes and 2) it appears that the usage of this concept in ch. 18 is more closely tied, in the translator's mind at least, to the usage of "turning away" from ch. 16, than in the idea of "removing" from ch. 17.

41 Though it is interesting that the translator uses the second aorist form of ἀφίστημι in 16:14 (ἀπέστη) and the first aorist form in 18:13 (ἀπέστησεν). William D. Mounce, The Morphology of Biblical Greek (Grand Rapids, MI: Zondervan, 1994), 101, notes that ἰστημι is the only μι verb that occurs in both a first and second aorist.

42 Cf. Tsumura, Samuel, 480.
In turning David aside in v. 13 Saul appoints him as a commander over a thousand. While this sounds like a lofty role, commentators frequently suggest that this was in fact a demotion. He is removed from the royal court to be a battlefield commander, a position which comes with inherent risks. It is of course not without narrative irony that Saul's move to stifle David's career has just the opposite effect.

There are two other ironic notes sounded in this phrase. The first is that Saul sets David up as a "commander of a thousand." The number "a thousand" was the number attributed to Saul by the song of the dancers in v. 7. Saul complained that David was attributed tens of thousands, while he was attributed only thousands. By "attributing" to David a group of a thousand Saul may be putting him in his place. The irony is that placing David over a "mere" thousand men will do nothing but increase David's military record such that even the enemy will know that "David has slain his ten thousands" (21:11[12MT]). Every step that Saul takes to hinder David's rise only succeeds in aiding it.

The second irony is that Saul "set him for himself (ἑαυτῷ) as leader of a thousand." The Greek use of the dative form of ἑαυτός is translating the Hebrew ל ("to/for him"). Most major English translation translates the Hebrew שׂר־אלף ל וֹיָשְׂרָהו (sheva'ali) as "and he set him as a commander of a thousand" or something similar. Very few translations reflect both of the pronouns following שׂים. Understandably, the phrase "set for himself captains over thousands" may be something like a biblical idiom (cf. 1 Sam. 8:11-12). However, the point

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43 E.g., Gordon, Samuel, 160; Firth, Samuel, 210.
44 Smith, Samuel, 169; Hertzberg, Samuel, 158; Edelman, King Saul, 139.
45 The Greek χιλιαρχὸν is a one word rendering for the Hebrew phrase שָׂר אָלֶף (ruler of a thousand). The Greek term is a technical title for a captain of a unit of a thousand troops (see LSI, e.g., Xen. Cyr. 8.1.14) and is a standard rendering in the LXX.
46 Cf. Auld, Samuel, 216.
48 The Greek frequently uses the dative case to translate the Hebrew pronoun ל.
49 Two exceptions are the NASB and NKJV.
is likely that the captains are representatives of the king's authority, and derive their authority from the king who appointed them. The translator of 1 Reigns, with his tendency to represent every Hebrew word in his translation, has captured something most modern translations miss.\(^{50}\) That is, while Saul placed David in this military position \textit{for} himself, in reality he places David in this military position \textit{instead of} himself, as we shall see presently.\(^ {51}\)

The result of David's appointment is given in the second half of v. 13: "he was going out and coming in before the people" (καὶ ἐξεπορεύετο καὶ εἰσεπορεύετο ἐμπροσθεν τοῦ λαοῦ). The description of David coming in and going out is meant to convey military leadership (cf. 1 Sam. 29:6; 2 Sam. 3:25; Num. 27:17; Josh. 14:11).\(^ {52}\) However, it is significant that it is part of the description of the people's understanding of what a king will do for them (1 Rgns. 8:20). Thus, when Saul places David over a military unit and David begins to go out and come in before the people in war, he is taking up one of the key functions of a king, which the people will later recognize (2 Rgns. 5:2).\(^ {53}\)

In describing this action the translator uses two imperfect verbs (ἐξεπορεύετο and εἰσεπορεύετο) to translate the two Hebrew \textit{wayyiqtol} forms (ויצא and ויבא), though the use of the aorist is probably the "default" for these kinds of forms.\(^ {54}\) We have had cause to comment on the translator's use of Greek imperfects to translate Hebrew \textit{wayyiqtol} verbs elsewhere.\(^ {55}\) The reason for the use of the imperfect in this case could well be the overwhelming

\(^{50}\) It is interesting that many translations give an equivalent of the Hebrew יִלָּךְ ("for himself") in 1 Sam. 8:11-12, but leave it untranslated in 18:13 (e.g., NRSV, NJPS, ESV, NET).

\(^{51}\) I am not making an argument for the correct translation of the Hebrew preposition ב, nor the use of the Greek dative case here. Rather, I am pointing out that a play on the preposition "for" in Hebrew or a play on the use of the dative case in Greek allows for a further ironic reading of the interplay between David and Saul.


\(^{55}\) See especially Appendix I.
preference for the imperfect form of the verbs ἐκπορεύομαι and εἰσπορεύομαι in the LXX. The lexical constraints of these verbs likely suggested the imperfect form to the translator it must be noted that an imperfect verb fits the context much better than an aorist. The context suggests repeated action on the part of David. He would habitually go out and come in before the people. Thus the imperfect is the contextually logical choice here as well.

Following immediately on the statement about David going out and coming in before Israel, v. 14a reads like the result of that activity. It states that "And David was wise in all his ways." The Greek periphrastic construction καὶ ἦν . . . συνίων is a grammatically faithful rendering of the Hebrew periphrastic construction שלל . . . מナル. The Hebrew verb שלל most frequently conveys something like "be wise" or "have understanding." In a number of contexts the verb appears to convey idiomatically something like "be successful." The rationale behind this is presumably the idea that wisdom and understanding lead to success (cf. Prov. 16:20). The Greek word most frequently used to render שלל in all of its contexts is συνίημι ("to understand, be wise or prudent;" see LEH; cf. GELS).

The verb ἐκπορεύομαι is used only once in the LXX in an aorist form and that is in the kaige text of Reigns (2 Rgns. 19:8), as opposed to the 33 uses in the imperfect. The verb εἰσπορεύομαι is used twice in the aorist (Deut. 1:8; Josh. 10:9) and 27 times in the imperfect. The verb πορεύομαι, without any compounded preposition, though most common in the aorist, is not uncommon in the imperfect, being used 84 times. The Greek phrase ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ ("in all his ways") seems more natural than the Hebrew phrase לכל־דרכו ("for all his ways"). The preposition ל seems odd in this context and many scholars take their lead from the LXX and emend it to ב (e.g., Klein, 1 Samuel, 185). The preposition ל can mean "with respect to" (see WHS, §273a; Driver, Samuel, 152, notes this meaning of ל, but prefers to emend to ב). The Greek either had a Vorlage which read ב, or, like so many modern commentators, understood the text to mean ב even though ל was written.

HALOT lists Deut. 29:8; Josh. 1:7, 8; 1 Sam 18:5; 14, 15; 1 Kgs. 2:3; 2 Kgs. 18:7; Isa. 52:13; Jer. 10:21; 20:11; 23:5; Prov. 17:8; as examples of this usage. This predominantly occurs in the hiphil, but 1 Sam. 18:30 appears to be one exception where this meaning is conveyed by a qal form of the verb.

HALOT lists Deut. 29:8; Josh. 1:7, 8; 1 Sam 18:5; 14, 15; 1 Kgs. 2:3; 2 Kgs. 18:7; Isa. 52:13; Jer. 10:21; 20:11; 23:5; Prov. 17:8; as examples of this usage. This predominantly occurs in the hiphil, but 1 Sam. 18:30 appears to be one exception where this meaning is conveyed by a qal form of the verb.

Stoebe, Samuelis, 343; Bar-Efrat, Samuel, 253.

This meaning of συνίημι is itself an idiom or metaphor. It means most naturally "to bring with," but even by the time of the Homeric writings had come to have a metaphorical meaning of "perceive" or "understand" (e.g., Od. 4.76) and eventually "be wise" or "intelligent" (e.g., Thgn.Eleg. 904; and frequently in LXX and NT). See MM for examples of this meaning in early papyri.
semantically equivalent to most of the uses of שׂכל it does not have the same idiomatic meaning of "have success" unless it is argued that it takes on this meaning as a special septuagintal nuance. In a military context a reference to David being "wise" or "prudent" is understandable, but contextually awkward. It would be surprising that the translator of 1 Reigns would not know this particular nuance of שׂכל given the prevalence of this usage, but it may be that the desire to consistently render שׂכל with συνίημι has led to this contextually awkward phraseology in the Greek.

A Greek reader, especially a Greek reader aware of Jewish wisdom tradition could easily extrapolate that to refer to someone as "wise in all his ways" would imply, especially in this military context, that they were successful. However, it is also possible that the translator's use of συνίημι here recalls the description of David as an ἀνὴρ συνετός ("man of wisdom") in 16:18.

Following immediately upon the statement of David's "wisdom" is the statement καὶ Κύριος ἐτ᾽ αὐτοῦ ("and the Lord was with him"). Is the Lord's presence with David the cause of his wisdom and success in all his ways? Or is this just a reminder of this fact? The flow of the narrative may seem to suggest that David's wisdom and success is linked to the fact of the Lord's presence with him, but the ambiguous paratactical style of the narrative leaves the reader to infer exactly how the Lord's presence with David impacts the narrative.

Following Saul's appointment of David over a unit of a thousand men, we saw the result was David's wise dealings and, we may extrapolate, his success. Now, in v. 15, we see Saul's perspective on this turn of events: "And Saul saw how he was very wise" (καὶ εἶδεν

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62 So H.S. Gehman, "Peregrinations in Septuagint Lexicography," in A Light unto My Path: Old Testament Studies in Honor of Jacob M. Myers (ed. H.N. Bream, R.D., Heim and C.A. Moore; Philadelphia, PA: Temple University Press, 1974), 233-34. It is interesting that LEH, which in other places is willing to offer definitions that are unique to the Septuagint, does not list "have success" as a meaning of συνίημι.
The Hebrew phrase includes the rare use of an אָשֶׁר complement clause: "וַיְרָא שָאוֹל אֶת בֵּיתוֹ וַיַּצֶּר כְּפָדְרָא ("and Saul saw that he was very successful"). The use of אָשֶׁר in a context where כּוֹ would be much more normal is grammatically possible in Hebrew but rare, occurring only three times in 1 Samuel (15:20; 18:15; 24:19). The translator of Reigns most often renders אָשֶׁר with a Greek relative pronoun. However, in 18:15 the translator of Reigns, recognizing the oddity of אָשֶׁר in this context, has translated it with the conjunction ως. In the few instances where the translator of Reigns does use ως to render אָשֶׁר, the decision to do so appears always to be context dependent (e.g., 8:7; 15:2; 16:7; 18:15; 20:42). The word ως could be understood in one of two ways in this context. It could be used comparatively, thus NETS translates this phrase as "Saoul saw how he [David] acted very prudently." Alternatively, ως could be understood to be an equivalent to ὅτι and so may be communicating that "Saul saw that he was very wise."

In this verse we see once again Saul's perspective on David. The narrator has informed the reader that "David was wise in all his ways" (v. 14). Now, in v. 15 we are given Saul's perspective on this reality: "and Saul saw how he was very (σφόδρα) wise." That David is wise is the opinion of the narrator. That David is very wise is the opinion of Saul. Once again Saul has a particular interpretation of the situation, from which we may infer he is afraid that David's wisdom and success is exceeding his own.

63 See Robert D. Holmstedt, "Headlessness and Extraposition: Another Look at the Syntax of אָשֶׁר," JNSL 27/1 (2001): 5. See also Driver, Samuel, 153; McCarter, 1 Samuel, 313, and the grammars, WHS, §464; Waltke–O'Connor, §27.3b; Joüon–Muraoka, §§157a, c-ca, 158l-m, and GKC, §157c.


Having seen Saul's perspective on David's wisdom, we now see Saul's response: καὶ εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ. How one should understand the use of the verb εὐλαβέομαι in this context is difficult. In its natural Greek context the word means something like "to be discreet, cautious, beware" (LSJ). In this context it is being used to translate the Hebrew word ר CORPORATE, which in this context means "fear" and may denote an even stronger fear than that depicted by יָרָא. Both NETS and BdA have translated this phrase with a connotation of fear: NETS: "and he was afraid from before him," BdA: "et il le redoutait," while the German phrase in LXX.D, "und nahm sich in Acht vor ihm," conveys the idea of "take care" or "be careful" or perhaps "watch out for."

As we noted, the Greek word εὐλαβέομαι means something like "to be cautious" or "beware." It is used in such contexts as Hannibal being careful and strategic about his next engagement lest his soldiers become disheartened (Plb. 3.111.1) or even of soldiers being cautious or timid before battle (Plb. 18.23.5). However, in the immediate context of 1 Reigns 18:15, the idea of fear is not far removed. Verse 15 states that Saul εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ but a few verses prior in v. 12 it was stated that ἐφοβήθη Σαουλ ἀπὸ προσώπου Δαυίδ. The parallel nature of these two statements, just a few verses apart, may suggest that εὐλαβεῖσθαι may imply caution or wariness to the point of fear. However, if it is correct to see the Hebrew word ר as an intensification of the fear of Saul expressed in v. 12, then the Greek's choice of εὐλαβέομαι does not reflect that.67

66 Driver, Samuel, 153; Tsumura, Samuel, 480. Though this is the minority usage of this root, most frequently it means "to sojourn," HALOT lists a number of passages that use ר in this way (e.g., Num. 22:3; Deut. 1:17; 18:22; 32:27; 1 Sam. 18:15; Job 19:29).

So what can we say about the translator's choice of εὐλαβέομαι to render רע and how do we interpret it in this context? First, the verb רע is rare, especially when it means "fear," and is used nowhere else in 1 Samuel, so the translator of 1 Reigns may not have known its exact meaning. Second, the context of v. 15 in parallel with v. 12 may have suggested some context of fear, but v. 9 also speaks of Saul "eyeing David suspiciously," so that concept was also available. On balance, I am inclined to interpret the translator's choice of εὐλαβέομαι to suggest that Saul was "wary" of David (with LXX.D), with the understanding that Saul's fear of David is also present in the narrative (v. 12).

What this means for the narrative is that the Greek translation has moved away from a chronological intensification of Saul's fear from v. 12 to v. 15 as reflected in the Hebrew, and shifted our understanding of Saul's opinions of David towards the idea of caution or, perhaps, cautious plotting and strategizing. This is a fitting shift given the narrative of Saul's plotting against David that will follow.

In v. 15 we saw Saul's perception of David, now in v. 16 we see the perception of all Israel and all Judah: "And all Israel and Judah loved David." Though modern translations understand the reference to love in this context in an indicative sense, the Hebrew uses a qal participle (אֹהֵב) to convey the idea of loving. The translator has used an imperfect indicative form of ἀγαπάω to translate this verb, which likely suggests that the people's "love" for David was a continuous state just as his leading the people was a continuous action.

As we had cause to point out in our study of chapter 16, the idea of "love" can suggest much more than just an emotion or feeling. It is frequently noted that the idea of "love" can have a political meaning, whereby to "love" someone is to declare loyalty to that person, so

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68 Cf. the use of εὐλαβέομαι in Deut. 2:4 to translate שׁמר in warning the Israelites to "watch out" for the Edomites.
69 E.g., Evans, *Verbal Syntax*, 284, counts 38 instances of this match pattern in LXX-Genesis.
that a vassal may be said to "love" their lord, which means they are declaring their loyalty to him. However, in the context of ch. 16 we suggested that perhaps the concept of loyalty may be a helpful way to think about love in this context. Thus, we suggest that the people's love of David likely comes from their opinions of and regard for David, but that love has political implications.

The reason that all the people love David is given in a causal clause: "for he was coming in and going out before the people." The MT reads בֵּא יָאוֹצָא ("he was going out and coming in"). LXX, however, reads εἰσεπορεύετο καὶ ἐξεπορεύετο ("he was coming in and going out"), reversing the order. Why the change in word order? This could be a simple case of metathesis, and the translator (or a scribe) simply reversed the word order. However, reversing the word order creates a chiastic bookend to this narrative that details the results of David's appointment: A) ἐξεπορεύετο, B) εἰσεπορεύετο :: B') εἰσεπορεύετο, A') ἐξεπορεύετο. Thus vv. 14-16a, which tells of David's wisdom, the Lord's presence with him, Saul's wariness concerning David and the people's love for him is chiastically framed by David's going out and coming in and his coming in and going out. David's military success and

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70 See Moran, "Ancient Near Eastern Background," 77-87; Thompson, "The Significance of the Verb Love," 334-38; and McCarter, 1 Samuel, 313.
71 Here the study of Kim, Identity and Loyalty, and his exploration of ḥesed-relationships is helpful (see esp. pp. 31-60, though he also mentions the love of David on p. 12).
72 A very interesting parallel to this is Jesus' statement in Matt. 6:24 and Luke 16:13, which states that "No one can serve (δουλέω) two masters; for a slave will either hate (μισέω) the one and love (ἀγαπάω) the other, or be devoted to the one and despise the other. You cannot serve God and wealth." In the context of money, it seems that "love" here is being used both in the sense of "desire" and in the sense of "serve."
73 On the distinctive use of ὅτι in causal constructions see Aejmelaeus, "OTI Causale," 11-29.
74 The MT reads πρὸς προσώπου τοῦ λαοῦ ("before them"), where the OG reads πρὸ προσώπου τοῦ λαοῦ ("before the people"). It seems quite possible that the Hebrew originally read לפני העם ("before the people"). Cf. CATSS; McCarter, 1 Samuel, 311.
75 MSS py and the versions Sah and Eth follow the order in LXX, MSS Alqtv Na3js c2e; Arm and Chrysostom follow the order of the MT and Rahlfs-Hanhart prints it in their text. Since the tendency of the Hexaplaric witnesses and the Antiochene witnesses is to correct back toward the MT, it seems likely that the reading of ἐξεπορεύετο καὶ εἰσεπορεύετο can be explained in this way.
perhaps his fulfilling the function of king (cf. 8:20) is emphasized as the reason for Saul's concern about David and the people's love of him.  

Saul's fear of David (v. 12) led him to appoint him as a military leader (v. 13). Ironically, this led to David's rise in popularity and to his, in some sense at least, fulfilling the function of king. From this point on Saul will become all the more wary (v. 15) of David as we will see in the next episode.

4. The Love of Michal (18:20-29)

We come now to the final episode in this chapter. It began with the response of the dancing women to David's victory (v. 6), which led to Saul "eyeing David suspiciously" (v. 9). Saul's fear of David led him to appoint him as a military leader, which led to the people loving him for leading them in battle (v. 16). Now we are told of another person who has a very high opinion of David, Saul's daughter Michal.

This episode begins in v. 20 with the statement that "Michal the daughter of Saul loved David." The first oddity of this statement is simply Michal's name, מיכל. The Hebrew names her מיכל. It is an oddity and perhaps reflects dittography on the part of the translator (מלך), but it is consistent in the Septuagint. The fact that is most notable is that Michal loved ἠγάπησεν David. The narrative has taken us from the whole nation's love of David (v. 16) to a single, albeit significant, person's love of David.

77 The MT includes the material in vv. 17-19 of Saul's offer of his eldest daughter Merab to David. We will address this material in the following chapter.
78 See 1 Rgns. 14:49; 18:20, 27; 19:11-13, 17; 25:44; 2 Rgns. 3:13-14; 6:16, 20-21, 23; 1 Chrn. 15:29. The only exception comes from the *kaige* portion of 2 Reigns, and spells Michal μελχ. (2 Rgns. 21:8). I use the familiar English form of her name, Michal, in contradistinction from NETS which chooses to transliterate the Greek forms of names and spells her name Melchol.

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There are a number of narratively significant factors about Michal's love of David. First, it is unique. Michal is the only woman in the narrative portions of either the Hebrew Bible or the Septuagint to be said to love a man.\textsuperscript{79} Second, as we have noted, the love of David has become a significant theme. Saul loved David (16:21), all Israel and Judah loves him (18:16) and now Michal loves him (18:20).\textsuperscript{80} Finally, and perhaps most significantly, we are never told whether Michal's love for David was reciprocated. The character of David in 1 Samuel (either the Greek or Hebrew text) is consistently left open to the reader as a matter of interpretation. Though we are frequently given the thoughts of other characters (especially Saul), David's thoughts and feelings are left hidden from us. The reader is left to infer David's character by his actions and speech.\textsuperscript{81}

The fact of Michal's love for David now stated, the narrative relates how this reality was disclosed to Saul: "And Saul was told" (καὶ ἀπήελη Σαούλ). This translation is a good rendering of the Hebrew, though it is not precisely grammatically accurate. The Hebrew reads לֹא שָאול וְיָגֵדוּ ("and they told Saul"). The verb יָגֵדוּ is a hiphil wayyiqtol, which has an active voice. However, in Hebrew a third person verb with no stated subject can be used to convey a passive voice.\textsuperscript{82} It appears that the translators read the Hebrew in this way, perhaps suggested by the ל before Saul and translated the verb as an aorist passive. Having translated the verb as a passive, Saul was then made the subject of the verb rather than the object as in the Hebrew.\textsuperscript{83}


\textsuperscript{80} Completing this theme even more is the narrative found in the MT plus at 18:1-6, where Saul's son Jonathan is said to love David.

\textsuperscript{81} The recognition of this strategy for presenting David in this narrative was convincingly set forth in Alter, \textit{Biblical Narrative}, 143-58, but numerous literary scholars of this material have picked up on it since.

\textsuperscript{82} See \textit{WHS}, §160; \textit{GKC}, §144b-i.

\textsuperscript{83} Though numerous MSS correct this syntax toward the Hebrew adding τῷ before Σαούλ, marking it to be read as a dative (c z Nahjnvb; ems bc;ε).
This reference to Saul being told the news about Michal, with no reference to the agents doing the telling introduces a key feature in the following narrative: the feature of indirect discourse. The following narrative will be characterized by indirect discourse, either grammatically speaking, or narratively speaking as characters give messages through other characters.

The second part of v. 20 tells Saul's reaction to this news: "and it was straight in his eyes" (καὶ ηὐθύνθη ἐν ὀφθαλμοῖς αὐτοῦ). The Hebrew idiom of something being "straight in their eyes" (רואים בעיניים) means that the thing is pleasing to the person in question, i.e., it seems good to them. The translator of Reigns has rendered this phrase faithfully both in terms of grammar and semantics. However, in Greek, to say something is "straight in one's eyes" does not carry the same idiomatic sense as in the Hebrew. The translator has thus chosen to render the Hebrew idiom in terms of grammar and semantics instead of sense. It is not a stretch to infer "rightness" from "straightness" in the Greek, since the term even in Classical Greek (without the influence of the Septuagint) could mean something like "govern" (e.g., Soph.Ant. 178) or "examine the conduct of" (e.g., Plat.Stat. 299a). However, this particular turn of phrase would not have been familiar to a Greek reader (though perhaps to a Jewish Greek reader) and would have to be inferred from context. This is a different practice than that of the translators of the Pentateuch who generally translated this idiom with the adjective ἀρέστος ("pleasing"), thus translating according to the sense of the phrase rather than the grammar and lexical semantics (e.g., Ex. 15:26; Num. 23:27; Deut. 6:18).

84 The Greek does not include an equivalent for the Hebrew דבר ("the matter"). This is entirely logical since Greek terms typically used to translate ἔργον, λόγος and ῥῆμα, do not have the meaning of "the thing" or "the matter" as does the Hebrew דבר. Thus, in this instance, when "the matter" is clear, it makes sense for the Greek not to include an explicit reference to "the matter." Though most occasions of this Hebrew idiom can be understood if it is translated "word," there are occasions where this would not make sense (e.g., 1 Sam. 12:16), and the translator of Reigns is occasionally content to translate these instances with ῥῆμα.


86 The logic of this extrapolation is likely what led to NETS rendering this phrase as "it was right in his eyes."
This phrase also sounds another key theme—the theme of perspective. In the previous two episodes we saw that a key aspect of the narrative was the disparate perspectives on David between Saul and the dancing women (vv. 6-9), and between Saul and the rest of Israel and Judah (vv. 12-16). Now the drama centers around Michal's perspective on David, i.e., her love for him. The narrative will turn on the different perspectives on this love. Both Saul and David will view this as "right in their eyes," but for different reasons.

In v. 20 we were told that Michal's love for David was acceptable to him, in v. 21 we are given an internal monologue of Saul and told why: "And Saul said [to himself], 'I will give (Δώσω) her to him, and she will be (ἔσται) a snare to him.'" The first verb (Δώσω) translates a Hebrew yiqtol form (אתננה) and is correctly recognized as having a future sense. The second verb (ἔσται) translates a Hebrew verb that consonantally could be a wayyiqtol, but is pointed as a waw + yiqtol jussive form in the MT (וּתְהִי). The translator has inferred from context that this is not a wayyiqtol form, and recognized it as having a future sense, "she will be a snare" to him.87

This is the first time that we have seen explicit antagonism between Saul and David.89 The narrative has been hinting that things are moving in that direction and it is possible to view Saul's placement of David to military leadership as one which would be dangerous, but we are not told explicitly that this was his intention. However, now in v. 21 we are given a window into Saul's thoughts which shows that his intentions are to ensnare David somehow.

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87 Though both מ kısı and σκάνδαλον are often used in the Old Testament in a metaphorical sense to suggest moral entrapment, they both convey the basic idea of some sort of "trap" or "snare." On מ kısı see HALOT. On σκάνδαλον see LEH and GELS.
88 The Hebrew is a jussive form and one may expect a Greek optative or subjunctive. However, a future indicative is not an uncommon form used by the translators to translate a Hebrew jussive (e.g., 1 Rgns. 7:3; 10:8; 18:21; 20:13; 28:22). Cf. Evans, Verbal Syntax, 121-22.
89 Though this is not the case in the MT, which has already told of Saul attempting to spear David (18:10-12).
The irony of Saul's intentions for Michal is that she will prove to be more of a snare for Saul than she will be for David (ch. 19). 90

In v. 21b, the narrative leaves Saul's thought world and gives the narratorial comment that "the hand of the Foreigners was against Saul." The previous use of the Hebrew והתי, was understood by the translator of Reigns as a waw + yiqtol form and rendered as a Greek future. Here, however, the same consonantal form is understood as a wayyiqtol and rendered as a Greek imperfect (ἦν). Consonantly, the Hebrew is ambiguous. The phrase could be read as "and the hand of the Philistines was against him," in which case the antecedent of the pronoun would be Saul, or it could be read as "and let the hand of the Philistines be against him," in which case we are still in the thought world of Saul and the antecedent of the pronoun would be David. The masoretes have pointed the text to be read as the former, and the translator of Reigns has understood the text to mean the latter. 91

Commentators frequently assume that the line of thought as presented in the MT from Michal's love to Philistine antagonism toward David is logical, and that Saul plans to offer Michal to David in order that the hand of the Philistines will be against him. 92 This is only possible in the longer MT version of the story, where the reader knows about the first offer of Merab to David, and Saul's request that he should "be for me a mighty son and fight the battles of Yhwh." The reason that Saul tells David to fight the battles of Yhwh is so that Saul will not have to harm David himself, but that the "hand of the Philistines will be against him" (והרי יד פלשתים). This is the exact same phrase found in v. 21, and helps the reader

90 Cf. Bodner, 1 Samuel, 199.
91 McCarter, 1 Samuel, 316, notes the ambiguity of the Hebrew. Wellhausen, Samuelis, 111, describes this as a clear example of the translator making explicit what was ambiguous.
92 E.g., Klein, 1 Samuel, 189; Firth, Samuel, 211.
understand how Saul can make the connection between Michal’s love for David and the Philistine antagonism toward David.\(^{93}\)

However, since this portion of the story is absent from the OG version, the explicit connection between Michal’s love and the antagonism of the Foreigners is lacking. This is possibly what led the translator of Reigns to interpret the grammatically ambiguous Hebrew phrase as נָ֖הֳרֵי יִדְּמָלֶ֖טֶס in this way the phrase reads as a narrative aside. This is logical as well, because this extra piece of narrative information gives a reason for why Saul would ask for one hundred foreskins as a bride-price in v. 25. The translator is then offering a sensible reading of the text given the context of the short version of the story.\(^{94}\)

Having decided on a course of action, Saul initiates that action in v. 22\(^{95}\) by ordering his servants: "And Saul commanded his servants" (καὶ ἐντέλατο Σαοὺλ τοῖς παισίν αὐτοῦ).\(^{96}\) The content of what Saul commanded his servants is introduced by the participle λέγων, which has no underlying לאמר in the MT.\(^{97}\) It may be that the OG's Vorlage had לאמר here, but it could also be that the translator, recognizing that the direct speech of the servants (as

\(^{93}\) Cf. Bar-Efrat, Samuel, 259.

\(^{94}\) BdA, 314, suggests that the presence of the narratorial comment in v. 25b allowed for the transformation of v. 21b by the translator. It seems more likely that the translator is struggling to make sense of the narrative logic of v. 21, without the preceding narrative in v. 17. Rather than being an example of, "the narrator said it there so he must have said it here," it is an example of the translator making good sense of the narrative he is translating.

\(^{95}\) 1 Samuel 18:21b contains the statement that "Saul said to David a second time become my son-in-law today." This is clearly part of the large MT plus, because it is dependent upon the content of the large MT plus in 18:17-19.

\(^{96}\) While the verb ἐντέλω ("to command") does occasionally occur in the active form in Classical Greek, it occurs most often in the middle form and is treated as a deponent (LSJ). It occurs exclusively in the middle form in the LXX and is the standard equivalent of לאמר (cf. LEH). With very few exceptions (e.g., Gen. 45:19) it takes the dative as its object. For the particular use of ἐντέλω in the Greek Pentateuch see A. Pelletier, "L'autorité divine d'après le Pentateque grec," VT 32/2 (1982): 236-42.

\(^{97}\) On this typical Hebrew phrasing introducing direct speech see C.L. Miller, “Introducing Direct Discourse in Biblical Hebrew Narrative,” in Biblical Hebrew and Discourse Linguistics (ed. R.D. Bergen; Winona Lake, IN: Eisenbrauns, 1994), 199-241. Though this use of the participle in Greek appears to depend heavily on the frequency of this kind of phrase in the Septuagint, similar occurrences do occur in Classical Greek, for example, Herodotus (e.g., Hdt. 1.11.4; 1.88.2; 2.172.5; cf. BDF §420).
represented within Saul's direct speech) is introduced with לאמר, thought the introduction to Saul's direct speech needed the same introduction and so introduced λέγων at this point.

Saul tells his servants what he wants them to do: "You speak secretly to David." The presence of the second person pronoun ήμεῖς is not necessary following the imperative verb and has no equivalent in the Hebrew. If we assume an average line count as suggested by 4QSam and that either the translator's Vorlage contained or the translator read his Vorlage as "and you" in place of the MT's ועתה ("and now") in v. 22b, then it is likely that ועתה or ואתה would have been the immediately following word in the next line down, and could easily have crept into its current location, especially since the previous word ended with a waw (דבר). Saul tells his servants to speak to David secretly (λάθρᾳ). Robert Alter suggests that this does not mean that Saul's servants are to speak to David "in secret" but that they are to speak to him in such a way that they hide their master's true intentions. While possible, it seems unlikely that the narrative means to imply that the servants know Saul's intentions. It seems more likely that the servants are to speak to David without David learning that the servants are acting on Saul's behalf.

What the servants are to speak is given in direct speech, signaled by λέγοντες:

98 The different word order between the MT: בלט אל-דוד דברו and the OG: Λαλήσατε υµείς λάθρᾳ τῷ Δαυειδ is puzzling. Perhaps the translator, in rendering the Hebrew prepositional phrase (בלט) with an adverb (לאת), thought the adverb should occur closer to the verb. However, this is not the only example of seemingly arbitrary alteration in word order in this passage.
99 On the line counts in 4QSam see DJD 17, 16-17.
100 The adverb λάθρᾳ ("secretly") is used twice in 1 Reigns. Each time it translates the Hebrew prepositional phrase בלט ("in secret," 1 Rgns. 18:22; 26:5) Cf. 1 Rgns. 24:5 which translates בלט with λαθραίως. This is different than the rest of the LXX which uses λάθρᾳ to translate סתר ("secret"). The Hebrew word בלט is used only two other places in the Hebrew Bible to mean "secretly" (Judg. 4:21; Ruth 3:7) and in each of those cases LXX uses κρυφῇ ("secretly") to translate it.
101 Alter, David Story, 116.
102 So Bar-Efrat, Samuel, 259.
103 Unlike the previous occurrence of a participial form of λέγω, there is an underlying לאמר in the MT.
"Behold the king desires you" (Ἰδοὺ ὁ βασιλεὺς θέλει ἐν σοί).

There are only two certain instances in the OG portions of 1-4 Reigns where this Hebrew phrase is translated. In both of these the translator uses a form of θέλω + ἐν (1 Rgns. 18:22; 3Rgns. 10:9).

The decision to render חפץ as θέλω and to include the standard equivalent for the preposition ב (ἐν) has led to an odd Greek formulation θέλει ἐν σοί ("desires in you"). We may have expected a more natural Greek expression such as ἥδομαι + dative (e.g., Rom. 7:22; Xen.Eq. 10.4), but this seems not to have been the preference of the OG translators of 1-4 Reigns, perhaps because the Hebrew word חפץ does overlap with θέλω in its sense of "desire" but also to "to will" or "feel inclined to" (HALOT).

In this message to David, Saul's desire for David is given in parallel with the love of Saul's servants for David: "and all his servants love you" (καὶ πάντες οἱ παῖδες αὐτοῦ ἀγαπῶσίν σε). It is difficult to know whether this statement is part of the intended subterfuge or if David really did enjoy some level of popularity among Saul's court. If these servants are high-ranking officials of Saul or perhaps his "inner-circle" then this could be part...
of the subterfuge to give David the impression he has more friends at court than he really does. However, in light of the rest of the narrative it seems most likely that David really does enjoy a large amount of popularity, even in Saul's court.

That Saul's servants love David allows for yet another instance of someone "loving" David. This has become something of a Leitmotiv in David's life. Whether true or not, David's popularity is such that it is at least conceivable that even Saul's servants love him.

In the context of Saul's speech to David through his servants, David's extreme popularity is meant to suggest that the next logical step would be to marry Saul's daughter: "and as for you, become son-in-law to the king" (καὶ σὺ ἐπιγάμβρευσον τῷ βασιλεί). The MT reads "and now become son-in-law to the king" (ועתה החתן למלך). As noted above, it appears that the translator of Reigns has read עתה ("and now"), either by a different Vorlage or accident, as ואתה ("and you"). The phonetic similarity between these two readings, together with the fact that the phrase עתה seems more natural in the flow of the argument makes this likely an accidental transformation by a scribe or translator.

The use of the Hebrew prepositional phrase במלך after חתן, though seemingly odd, appears to be a standard way of referring to someone being son-in-law to someone else, perhaps because of its meaning of "make a marriage contract with" (see Deut. 7:3; Josh.

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109 So McCarter, *1 Samuel*, 317. Firth, *Samuel*, 211, points out that the servants dutiful compliance with Saul's subterfuge, suggests that "they at least did not love David."


111 The Greek verb ἐπιγάμβρευω ("become son-in-law to") appears to be a septuagintal neologism of ἐπί plus a verbalization of γαμβρὸς ("son-in-law" or "connection by marriage"). See LEH. It is used almost exclusively to translate the Hebrew verb חתן.


113 On this kind of variant in the LXX see Tov, *The Text-Critical Use of the Septuagint*, 137.
The Greek use of the dative case captures the sense of the Hebrew prepositional phrase without the use of a preposition.\textsuperscript{115}

Verse 23 continues the pattern of indirect discourse in this narrative and states only that "the servants of Saul spoke these words into the ears of David." This will be the practice for the remainder of this narrative. Saul and David will engage in an indirect dialogue through intermediaries and rather than giving voice to the intermediaries' actual discussions with Saul or David, the narrative will simply say that they spoke "these words" (τὰ ρήματα ταῦτα, vvs. 23, 24, 26). The effect of this narrative strategy is that only the voices of Saul and David are heard by the reader, but only the voices of the servants are heard by David and Saul. Saul and David never speak directly to each other, but they are the only ones that speak directly. Thus, the two main players of this narrative are simultaneously linked and distanced at the same time.\textsuperscript{116}

David's response is reported to us in direct speech. He says, "Is it light in your eyes to become son-in-law to the king?" (Κοῦφον ἐν ὀφθαλμοῖς ὑμῶν ἐπιγαμβρεύσαι βασιλεῖ;).\textsuperscript{117}

Though it doesn't appear to fit his categories exactly, this statement, with the statement that follows appears to be a fairly typical use of what Coats calls "self-abasement" formulas found throughout the Old Testament,\textsuperscript{118} though the use of this formula may be a way of expressing humble thanks.\textsuperscript{119}

\textsuperscript{114} Smith, Samuel, 174, suggests that the prepositional phrase shows the real force of this statement to be "ally yourself by marriage with the king."
\textsuperscript{116} See further the analysis of Green, How Are the Mighty Fallen, 304-11.
\textsuperscript{117} Bth z boc₂; Ol and Chrys read ἐὰν κεῦφον ἐν ἄφαλμοις, and Rahlfs-Hanhart prints this in their main text.
\textsuperscript{118} George W. Coats, "Self-Abasement and Insult Formulas," JBL 89/1 (1970): 14-26, esp. 18. Though Coats does not deal with our passage he does deal with the parallel of this passage in 18:18. See also Stansell, "Honor and Shame," 57-59; and Green, How Are the Mighty Fallen, 306-07.
The verb קָלָל was used in the piel in 17:43 to describe Goliath's cursing of David. There the translator of Reigns rendered it with a good cursing word, καταράομαι ("to bring down curses"). In 18:23, however, the verb קָלָל is used in the nifal form which carries with it the sense of "to be insignificant or trivial" (see HALOT). The translator of Reigns, apparently understood the nuances of this verb, or at least understood its use in context and translated it with κοῦφος, meaning "light, nimble, swift," which in this case is clearly overlapping with קָלָל in the sense of "light" or "lightly esteemed."

With the use of the phrase "in your eyes," David is essentially asking for the servants' perspective on this issue. On the one hand, this leads the reader to wonder about the perspective of Saul's servants. They function as go-betweens in this narrative, but we do not know where they stand. On the other hand, this reference, in the self-abasement formula that it occurs in, implies that to become son-in-law to the king is not something lightly esteemed in David's eyes. Thus, in an indirect way the reader is given some insight into David's perspective on the issue.\textsuperscript{121}

David continues his self-deprecating speech with the belittling phrase: "And I, a humble man and not honored." David describes himself as a "humble man" (ἀνὴρ ταπεινός), by which he means a lowly person. This is a slightly different meaning from סַר, which signifies economic poverty (see HALOT). The LXX generally translates this Hebrew word with πενής or πτωχός, both of which signify economic poverty (see LEH, GELS, s.v., "πτωχός").\textsuperscript{122} In the MT, the main issue is David's economic status, which means he cannot afford to marry Saul's daughter because he cannot come up with a worthy bride-price. In the

\textsuperscript{120} GELS offers the translation "of little consequence" for this usage. Cf. LEH.

\textsuperscript{121} Bodner, 1 Samuel, 199-200, suggests that David may be posturing before Saul's servants, but in the narrative thus far (at least in the Greek version) we have no reason to suspect such motives from David.

\textsuperscript{122} Cf. BdA, 315. There is no other certain place where ταπεινός or ταπεινόω are used to translate סַר, though note the textually uncertain renderings in Prov. 10:4; 13:7; and Isa. 58:4.
OG, the main issue is David's social status which means he cannot marry Saul's daughter because he is not of the proper social standing. We may perhaps surmise that a scribe was uncomfortable with the idea that David is economically poor, and translated with a term that on the one hand can mean lowly, but on the other hand can also mean humble as a positive quality in contrast with the proud or arrogant (see Prov. 3:34; 11:2; 16:2). Thus, this may be an intentional shift by the translator to mitigate a possible negative view of David and portray him in a more positive light.

David also describes himself as someone who is "not honored" (οὐχὶ ἐνδοξὸς). With this description we have a clear case where the translator has transformed his text in order to refrain from saying something unseemly about David. In the MT David refers to himself as "dishonored" (ונקל). Though this term (קל) can simply mean the opposite of "honored" (כבד), and appears to have this meaning here, it is a by-form of the word קלל which frequently has the much stronger meaning "to curse" (see HALOT). The translator of Reigns appears to have been bothered by the possibility that a reader would see David as "cursed" and so opted to translate קלל in this instance as "not honored," (οὐχὶ ἐνδοξὸς). While this strategy mitigates the problem of referring to David as לולא, it does miss out on the wordplay that is present in the Hebrew. In the Hebrew David rhetorically asks the servants, "Is it light (ונקל) in your eyes to become son-in-law to the king?" and then goes on to describe himself as "of no repute" (ונקל). Thus, his argument is that it is no insignificant

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123 Cf. Ragnar Leivestad, "Ταπεινός - Ταπεινόφρων," NovT 8/1 (1966): 42-43. Though Leivestad notes that it is likely that the Hebrew meaning is coming to the fore in these texts from Proverbs rather than the inherent Greek meaning. However, in the context of these parallels, one need not know the underlying Hebrew to know that to be "lowly" in contrast to "proud" or "arrogant" is a positive quality.


125 So Driver, Samuel, 154; and Smith, Samuel, 174.
thing to become the king's son-in-law and he cannot do it because he is an insignificant
person. In the Greek, though the basic meaning is retained, the wordplay is lost.\textsuperscript{126}

In verse 24 the servants of Saul report back to him about David's response to Saul's
proposal. The conversation between Saul and David continues to be indirect dialogue through
the medium of the servants. Again, the narrative presents the servants' words indirectly rather
than allowing the reader to hear their actual repetition of David's speech. The Hebrew gives
the servants direct speech but portrays their repetition of David's speech indirectly, thus, "the
servants of Saul declared to him, saying, 'according to these words David spoke.'" The OG,
on the other hand, gives the servants only indirect speech, thus, "the servants of Saul declared
to him according to these words which David spoke."\textsuperscript{127} The Hebrew direct speech marker
לאמר is not represented in the OG. Fokkelman notes that it is interesting that the narrator
gives the servants direct speech,\textsuperscript{128} and it appears the translator of Reigns found this odd as
well and opted to portray the speech of the servants indirectly. This is actually in keeping
with the way the narrative has portrayed the speech of the servants throughout this narrative.

Saul's response to this new development is given in verse 25 with another direct
speech of Saul directed at David through his servants: "And Saul said, thus you shall say to
David." The indirect dialogue between David and Saul continues.

The content of what the servants are to say to David is given in two parallel phrases.

First, Saul says, "the king does not desire in a gift."\textsuperscript{129} The previous reference to Saul's desire

\textsuperscript{126} If GELS is correct in offering a translation for κοῦφος as "of little consequence," then that would have
been an excellent choice in the present phrase to maintain the wordplay and still retain the sense of the passage.

\textsuperscript{127} Note that the Greek has also added the relative pronoun ἅ ("which David spoke"). This seems motivated
by the shift in the Greek to indirect speech.

\textsuperscript{128} Fokkelman, Crossing Fates, 239.

\textsuperscript{129} In the MT the king is the indirect object of "desire". אֲרֵיד הָבָאת ("there is no desire to the king"). In the
Greek, the king is the subject: Οὐ βούλεται ὁ βασιλεὺς ("the king does not desire"). This is likely owing to the
fact that there is no perfect Greek equivalent for the Hebrew negative particle גַם. The translator of 1 Reigns
most frequently uses οὐ followed by a form of εἰμι to render this Hebrew particle (e.g., 1 Rgns. 1:2; 2:2; 3:1;
9:2, 4, 7; 10:14, and frequently). Here, however, it has led the translator to make "the king" the subject of the
verb, which makes good sense in the context.
(Heb. רבח) was in his indirect speech to David, and was translated by θέλω. Here, however, the word βούλοµαι is used. Perhaps the different verbs reflects a desire to differentiate between the untrue desire (for David) and the true desire (for David to attempt to claim one hundred foreskins), but such suggestions must be made with due caution.  

What Saul does not desire is a gift (δώµα). This generic term for gift is used to translate the rare Hebrew word סחָר, often understood as meaning something like "bride-money" (HALOT).  

This is a rare word in the Hebrew Bible, and the exact social function of this "bride-price" is not precisely understood. For our purposes it will suffice that it functioned as some sort of expected dowry that a would-be husband paid to the father of his prospective bride. The translator may not have known the precise meaning of סחָר, and thus used a more generic and less precise word for gift that would likely be easily understood by the reader in this context.  

The phrase expressing what Saul does not desire is followed by a contrastive phrase expressing what he does desire. This phrase begins with the contrastive ἀλλά, which generally has the sense of "but rather" or often "except" when it is preceded by a negative. It is most frequently used in the LXX to translate רכ. Indeed, many commentators suggest this as the translator's Vorlage and the likely original reading. However, it is sometimes

130 J.A.L. Lee, A Lexical Study of the Septuagint Version of the Pentateuch (SBLSCS 14; Chico, CA: Scholars Press, 1983), 144, notes that the word βούλοµαι is the standard word for desire in the Pentateuch but slowly gives way to θέλω so that by the time of the NT it is the usual word.  
131 Auld, Samuel, 222, notes that the Antiochene tradition uses the appropriate technical term for bride-price, ἐδίνον.  
132 It is used nominally with this meaning in Gen. 34:12; Exod. 22:16; 1 Sam. 18:25, and verbally in Exod. 22:15 and perhaps Ps. 16:4 (see HALOT).  
134 Cf. BDA, 315.  
135 Conybeare and Stock, Septuagint Greek, §108. Cf. BDF §448(8).  
136 E.g., McCarter, 1 Samuel, 316; Klein, 1 Samuel, 185. Numerous Hebrew MSS have this reading.
used to translate a simple ב (e.g., Gen. 45:8; Exod. 16:8; Deut. 4:26; and frequently in 1 Sam. 8:7; 10:19; 12:12; 17:45; 18:25; etc.). In Aejmelaeus' classification of the uses of ב, the category of "introducing a positive alternative after a negative statement ('but rather')" would be well captured by the Greek ἀλλ᾽ ἢ.137

The content of this contrastive statement is in parallel with what it is contrasting. It is an elliptical phrase and requires the main verb of the previous clause to complete the thought. Thus Saul does not desire a gift, but rather he desires "in one hundred foreskins of Foreigners." Though modern readers may not see the humor in this grotesque request, readers familiar with the Old Testament are used to this sort of crass humor at the expense of enemy nations. One thinks of Ehud's humiliating assassination of Eglon (Judg. 3:12-30), or of the disastrous effect the ark of the covenant has upon the conquering Philistines (1 Rgns. 5:1-6:18). While the main point of this desire is to collect war trophies, akin to collecting scalps,138 the element of humor should not be lost. Saul in one sense is asking David to bring one hundred Foreigners into the covenant community, though of course this action is predicated on the deaths of these one hundred Foreigners, but therein lies the dark humor.139

Another element of the negative rhetoric against the Foreigners is the very word used to translate "foreskins" (ערלות). The word the translators use is ἀκροβυστία. This appears to be a septuagintal neologism, consisting of a play on the normal Greek word for foreskin, ἀκροποσθία (see LSJ) and the Hebrew word for "shame," יבשׁת (thus ἀκρο + יבשׁת = ἀκροβυστία).140

138 E.g., Alter, David Story, 116-17. Cyrus H. Gordon and Gary A. Rendsburg, The Bible and the Ancient Near East (New York: W.W. Norton & Co., 1997), 187, n. 6, note the parallel that "the circumcised Egyptians counted their slain foes by heads or hands, except in the case of the uncircumcised Libyans, whose phalli were often amputated for counting."
139 Bar-Efrat, Samuel, 260, notes that this incident shows the contempt of the Israelisites for the Philistines.
140 See LEH and Marguerite Harl, La Genèse (BdA 1; Paris: Éditions du Cerf, 1994), 170. This strategy is consistent throughout the whole of the LXX. This kind of phenomenon where one must know the word play

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The reason that Saul desires one hundred foreskins is "in order to avenge on the enemies of the king" (ἐκδικῆσαι εἰς ἑχθροὺς τοῦ βασιλέως). The infinitive ἐκδικῆσαι appears to have a causal sense here.\(^{141}\) The use of the preposition εἰς in this instance seems to be odd. The expected rendering of the Hebrew phrase בַּלַּעפָה would be ἐκδικῆσαι ἐπί—.\(^{142}\) The preposition εἰς can be used to express "the object or destination of a thing" and so the idea that vengeance "unto" his enemies may be meant.\(^{143}\) Furthermore, using εἰς in this clause makes the phrase "unto his enemies" grammatically parallel to "into the hands of the Foreigners."

In the Hebrew version of this story the reason for Saul's desire for vengeance upon the Foreigners/Philistines must be read from the regular antagonism between Saul and the Foreigners/Philistines (e.g., chs. 13-14; 17). In the Greek version there has been a specific narrative aside drawing attention to the fact that the hand of the Foreigners was against Saul (v. 21). The reader has had extra preparation for this request from Saul in the Greek.

That Saul desires one hundred foreskins of the Foreigners "in order to avenge on the enemies of the king" can be ironically interpreted. On the one hand, the basic meaning of this statement is that Saul desires vengeance upon his enemies, the Foreigners, because their hand is continually against him (v. 21). On the other hand, the reader knows that the "enemy of the king" is really David. This reading is clarified by the next statement.

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\(^{141}\) It is not atypical for the translator of Reigns to render a Hebrew ל + Infinitive Construct with a simple infinitive.

\(^{142}\) See Helbing, *Die Kasussyntax der Verba*, 37-38. The verb ἐκδίκεω most frequently takes a prepositional phrase with ἐπί as its object or a simple accusative. Though Sir. 39:30 includes similar wording to the present usage: καὶ ἔριομαι ἐκδικοῦσαι αἰς ἀσεβεῖς ἀσεβεῖς ("and a sword taking vengeance on ungodly ones for destruction").

\(^{143}\) Cf. Conybeare and Stock, *Septuagint Greek*, §90f. This is the case in both classical usage and the Septuagint, though its prevalence in the Septuagint is owing to the use of εἰς to translate ל.
In the final part of v. 25 the narrator gives us insight into Saul's thoughts and motivations: "and Saul thought to cast him into the hands of the Foreigners."144 Once again, Saul's thoughts and intentions are made clear.145 By suggesting that David pay his "bride-price" by military victories Saul is attempting to get David killed without having to do it himself. Readers familiar with the whole narrative of the David story will see in this act an interesting foreshadowing of the David and Uriah episode, as David will employ the same strategy to rid himself of a problematic member of his court. David, however, will have more success with his plot than does Saul, though with tragic results.146

In v. 26, having received this message from Saul, his servants turn and speak these words to David. Again, the actual dialogue of the servants is reported indirectly so that the only speakers continue to be Saul and David: "and the servants of Saul spoke these words to David."147 The previous two verbs depicting the servants' speeches to Saul and David have been in the aorist tense (vv. 23, 24). Now, the Hebrew wayyiqtol (וַיִּקְנֶהוּ) is translated with the present tense verb, ἀπαγγέλουσιν. In the present narrative it is probable that this should be understood as an historic present. There is no obvious reason from the source text why the translator would have chosen to use a present tense here. In all of the exchanges between Saul and David via the servants the speaking words have been aorist verbs (v. 22: ἐντείλατο; v. 23: ἐλάλησαν, εἶπεν; v. 24: ἀπήγγειλαν; v. 25: ἔπειν). Now, the final instance of indirect speaking is given with an historic present. It seems likely that this switch in verb forms is meant to signal the end of this indirect dialogue.148

144 The MT explicitly names David and puts his name after the infinitive, where the Greek uses the pronoun αὐτῷ and places it between the indicative verb and the infinitive (ἐλογίσατο αὐτὸν ἐµβαλεῖν).
145 Alter, David Story, 117. Alter, Biblical Narrative, 148, suggests that this transparency "might even be intended to imply a transparency in Saul's efforts as a Machiavellian schemer: he is a simple character, inclined to clumsy lunges rather than deft thrusts, and perhaps for that reason not political enough to retain the throne."
146 Cf. Firth, Samuel, 207.
147 The MT simply uses a pronoun to refer to Saul, where the OG names Saul explicitly.
148 This is commensurate with the use of the historic present in Classical and Koine Greek as well as other septuagintal usage. See Sicking and Stork, "So-Called Historical Present," 131-68; Anssi Voitila, Present et

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The narrator tells us David's response to this news: "and the word was right in David's eyes to become son-in-law to the king." This is the second time that something has been said to be "right in [someone's] eyes." In 18:20, Michal's love for David was right in Saul's eyes. Now, Saul's proposal for David to fulfill the bride-price with the foreskins of the king's enemies is said to be right in David's eyes. This is the first narratorial insight into David's thoughts and motivations. David is often seen as an opportunistic character here because, 1) the link between Saul's perception of Michal's love for David is linked with David's perception of Saul's proposal, creating a negative association and 2) the phrase that follows notes that David approved of the plan to "become son-in-law to the king" not of the plan "to marry Michal," emphasizing what David saw as the important aspect of this transaction.

This reference to David's estimation of Saul's plan does allow for the interpreter to infer at least some level of political aspiration in David's thoughts, though the narrative would insist that these aspirations are divinely inspired (16:13). However, the problem in the narrative was never whether or not it was a good thing to marry Michal. The problem was whether or not David was worthy to marry someone of Michal's social standing. The solution Saul offered was a way for David to become worthy of marrying someone of Michal's social standing by setting a bride-price that was achievable by the young and successful warrior. Thus, what is "right in David's eyes" is the becoming son-in-law to the king is now achievable. So, while the text may allow us to see in David some sort of political aspirations, too much should not be read into this, for David's reaction is merely following the logic of the narrative. That David's perception of the situation is important can be seen by

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150 See Edelman, King Saul, 142; Bodner, Samuel, 200.
151 Cf. Tsumura, Samuel, 487.
the fact that this is the third reference in this episode to someone's viewpoint by use of the phrase "in the eyes of x" (ἐν ὧψισιν του x; 18:20, 23, 26).

In the OG, the narrative then goes on to tell of David arising and acquiring his bloody bride-pice. In the MT, however, there is a short plus that gives an extra piece of narrative detail: ולא מלאו הימים ("and the days were not filled"). This will be discussed further below.

The reader now knows that Saul's proposal is acceptable to David. Verse 27 then details David's actions in light of this proposal. David is portrayed as a man of action, who, after approving the proposal, is now the subject of five successive verbs: καὶ ἀνέστη . . . καὶ ἐπορεύθη . . . καὶ ἐπάταξεν . . . καὶ ἀνήνεγκεν . . . καὶ ἐπιγαβρεύεται. In Hebrew this is a chain of wayyiqtol verbs. In Greek it is a series of aorist indicative verbs ended by an historic present. This is likely another instance of the translator's narrative sensitivity. The motivation for the use of the historic present here could be as a structural device to highlight that becoming the king's son-in-law is the most important and culminating aspect of this series of actions and the last act of which David is the subject.

This series of actions begins with David arising and going out, "he and his men" (αὐτὸς καὶ οἱ ἄνδρες αὐτοῦ). The parenthetical comment that it was David and his men that went out is a subtle narrative reminder that David is now a leader of a thousand men, a position that Saul put him in (v. 13). It is Saul's action, then, that has put David in a place to carry out the king's request.

152 CATSS marks this as a short minus in LXX, and thus not part of the larger LXX minus in this chapter. Ehrlich, Randglossen, 233, however, has argued that לא מלאו הימים ("and the days were not fulfilled") should be read as לא מלאו היום ("and the day was not fulfilled"). The rationale for this is that there is no expectation of a time period for this request in the text except for the possibility of reading the MT plus in v. 21 as a time frame set for the request: "and Saul said to David a second time 'you shall become my son-in-law today (היום)." Thus, with Ehrlich's proposed emendation in v. 26 to לא מלאו היום there is a consistent expectation that these events happen on the same day. If Ehrlich is correct, then the short MT plus in v. 26 is actually related to the larger MT plus in ch. 18. Though Ehrlich's reading is logically consistent, it seems more likely that the MT plus in v. 26 is related to the MT plus in v. 27 rather than the MT plus in v. 21, as we will argue below.
Thus, David and his men went out "and struck among the Foreigners one hundred men." In the MT David and his men go out and strike two hundred men, doubling the request of Saul. If the reading "two hundred" (מאתים) was original, it is possible that a scribe or translator accidentally read "one hundred" (מאה), because that is what was expected from v. 25. If the variation is intentional it is difficult to say which version did the altering because each version has a logic to its numbers.

In the Greek there is a consistent reference of the number of foreskins expected and attained. There is a clear request–fulfillment structure. Saul requests one hundred foreskins (18:25) and receives one hundred foreskins (18:27). When this fact is referred to later in the narrative the number is again one hundred (2 Rgns. 3:14). This tradition is consistent. In the MT David delivers twice the number of foreskins requested. Saul requests one hundred foreskins (18:25) but receives two hundred foreskins (18:27)! This reading makes David an overachiever going above and beyond the requested bride price and fits with the MT plus in v. 26 which includes the comment that David fulfilled the request in less than the required time (לא מלאו ימים).

It is possible that a scribe increased the number from one hundred to two hundred in order to exaggerate David's feat. However, it is also possible that the OG has harmonized this text so that it remains consistent. The text-critical decision here is difficult, but the narrative effect of each reading, as noted above, suggests that each can be meaningfully read in their context.

153 Wellhausen, Samuelis, 111; Driver, Samuel, 154; Smith, Samuel, 174; McCarter, 1 Samuel, 316; and Klein, 1 Samuel, 190. Wellhausen further notes that the reading of 100 better fits the following phrase (which he reads with LXX, Aq and Vulg as וימלאם), א לך מלך דוד.

154 So Tsumura, Samuel, 487; Brueggemann, "Narrative Coherence," 235-36; and Hertzberg, Samuel, 161-62. On the discrepancy between the number two hundred here and one hundred in 2 Sam. 3:14, Tsumura remarks that the "point there [2 Sam. 3:14], though, may be that he had fulfilled Saul's conditions, and so Michal was legally married to him, and the fact that he had paid more was beside the point."
Having gone out and slain one hundred Foreigners, David then brings the foreskins to Saul. The narration of this part of the action exists in some textual complexity as can be seen in the following table (adjustments marked by underlining).

Table 11: 18:27

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The use of the proper name, David, is not necessary because he is the understood subject of all of the verbs in this sequence of action. It is likely that the name was introduced here in order to signal that it was David who brought the foreskins to Saul, not David and his men.

The next major difference between the MT and OG is the concept of fulfillment, which is present in the MT (ימלאום) but absent in the OG.155 The relationship between these two witnesses is textually complex. The OG is a fairly straightforward and simple sentence, "and he brought their foreskins to the king, and he became son-in-law to the king." The MT is much more complicated, "and David brought their foreskins, and they fulfilled to the king to become son-in-law to the king." The MT includes the plural verb ימלאום ("and they fulfilled"), which either must be emended to ימלאם ("and he fulfilled"),156 or have David and his men as the understood subject.157 However, as Wellhausen noted, it would be quite odd for David and his men to the subject of the fulfilling while only David is the subject of the infinitive, "becoming the son-in-law" (לחתתא).158

155 This MT plus is attested by the Antiochene tradition (bo[e]c₂[sub ※]e₂) and multiple manuscripts of the hexaplaric family (Acx lpqtz Arm).
156 So Driver, Samuel, 154; Smith, Samuel, 174.
157 So Hertzberg, Samuel, 159; Stoebe, Samuelis, 346; Bar-Efrat, Samuel, 260.
This is the second MT plus involving the word מָלַא in as many verses. Though numerous scholars treat these two variants separately, viewing the MT plus in v. 26 as an interpolation and the MT plus in v. 27 as original,\textsuperscript{159} for several reasons it seems more likely that these two variants are related. First, both of these variants involve the verb מָלַא in plural form. Second, both of the plus readings fit somewhat awkwardly in their context. The plus in v. 26 has no antecedent and thus no reason for it to be in the text.\textsuperscript{160} The plus in v. 27 is grammatically odd in its plural form, is not necessary in its context (the sentence reads smoothly without it), and as McCarter noted, there is no real parallel for the use of מָלַא in such a phrase as this.\textsuperscript{161} Third, the most logical way to read these two uses of מָלַא is as a wordplay on each other. Thus, the point of these two verses would be, "though the days were not fulfilled . . . . David fulfilled to the king."

It seems most plausible that these two variant readings may have originated as a marginal note.\textsuperscript{162} A scribe then has worked the note into the text in both v. 26 and v. 27 in such a way that they play off of each other. While they work very well together, they both fit awkwardly in their immediate contexts, suggesting they were not original.

If our view of the origin of the two MT pluses in vv. 26-27 is correct then it is likely that the OG's use of ἐπιγαβρέεται reflects a Vorlage that read ויתחתן (cf. 1 Kgs. 3:1).\textsuperscript{163} As we noted above, the use of the present tense here suggests that this is the most important element in the story and finishes the series of actions of David.

\textsuperscript{158} Wellhausen, Samuelis, 111. Though this would be grammatically odd, the context would surely make it understandable.
\textsuperscript{159} So Wellhausen, Samuelis, 111; Driver, Samuel, 154; Smith, Samuel, 174; Stoebe, Samuelis, 346. Though Tsumura, Samuel, 487, argues for the originality of both MT pluses.
\textsuperscript{160} Cf. Gordon, Samuel, 347.
\textsuperscript{161} McCarter, 1 Samuel, 316.
\textsuperscript{162} Cf. McCarter, 1 Samuel, 316. BdA, 315-16, attributes the plus in the MT and LXX\textsuperscript{44} to an allusion to the Jacob and Laban story.
\textsuperscript{163} So McCarter, 1 Samuel, 316.
The result of this series of action is given in the final clause of v. 27, "And he gave Michal his daughter to him, [to be] for him unto a wife." The MT explicitly lists Saul as the subject of the verb, which is not absolutely necessary given the reference to "his daughter Michal," but aids the reading of this sentence.\(^{164}\) The translator's use of a present tense verb to render the Hebrew wayyiqtol form (יָתַן) is likely to connect this verbal action to the final action in the previous clause: "and he became son-in-law . . . and he gave Michal to him." The additional preposition (αὐτῷ), not represented in the MT, is likely due to the fact that the translator understood there to be an implied verb in the last clause, thus something like [εἶναι] αὐτῷ εἰς γυναῖκα.\(^{165}\)

With Saul giving Michal to David the transaction is now complete. Saul's plot has been foiled by David's success. This episode has been about the tension and indirect dialogue between Saul and David, but the instigation for this episode was Michal's love for David, which now reaches its conclusion with their marriage.

From the beginning of this chapter the story has been about perspective, specifically about various characters' perspectives about David. The story ends with Saul's perspective. Verse 28 begins the conclusion of this narrative with Saul's view: "And Saul saw that the Lord was with David." The MT describes this perception with two verbs: יָרָא וַיִּדְעָה ("and he saw . . . and he knew"). The OG describes this perception with one verb: καὶ εἶδεν ("and he saw"). The connection between "seeing" and "knowing" is one that is brought out in many places in the Hebrew Bible (cf. Isa. 6:9; 41:20; 44:9). In this instance, the use of both

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164 Cf. McCarter, 1 Samuel, 316-17.

165 The Hebrew preposition ל is used here not in a locative sense but in a purpose sense Saul is giving David his daughter "for a wife" (cf. WHS, §277). The Greek would have been more natural if the translator had simply put γυνή in the dative case, but since it had added αὐτῷ it presumably needed to distinguish the function of the pronoun in the sentence. The preposition εἰς can carry something similar to the connotation of the usage of ל in this context, i.e., Saul is giving his daughter 'for' or 'with reference to' a wife (cf. BDAG).
concepts in the MT allows the narrative to emphasize that Saul has not just "observed" that the Lord is with David, he has "perceived" and "understood" that the Lord is with David.

The Greek text has only a verb of seeing and not a verb of knowing, though in this context knowing is certainly implied. Many scholars prefer the OG reading and see the MT's two verbs as superfluous.\(^{166}\) Syntactically, it may be said that the OG reading is smoother, with only one verb and one object clause (introduced by ὅτι). However, this actually seems to suggest that the reading of the MT is likely original and the reading of Reigns is a later syntactical simplification. It seems likely that the translator may have been syntactically offended by using ὅραω without an object and so simplified the sentence for syntactical purposes. While the meaning is retained the Greek text has lost a little bit of the emphasis of the Hebrew's use of both "seeing" and "knowing."\(^{167}\)

The significance of this first part of v. 28 is in Saul's acknowledgment, to himself at least, that the Lord is with David. The reader has seen this in the spirit of the Lord rushing upon him (16:13); in David's claim to Goliath that he comes in the name of the Lord (17:45); and in that the very phrase, "the Lord was with him," is used by the suspiciously knowledgeable servant of Saul (16:18), and by the narrator himself (18:14).\(^{168}\) Now in 18:28, the reader sees that Saul knows this to be true. This is the tragic irony of Saul. All of his subsequent acts against David can now be read in light of his full realization that the Lord is with David.\(^{169}\)

The fact that the Lord is with David is not all that Saul sees. He sees that "all Israel loved him."\(^{170}\) This statement is different from the MT which reads "and Michal the daughter

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\(^{166}\) Smith, Samuel, 175; McCarter, 1 Samuel, 320; Hertzberg, Samuel, 159.

\(^{167}\) Cf. Stoebe, Samuelis, 346.

\(^{168}\) In the MT there is also the additional use of this phrase in 18:12.


\(^{170}\) It is possible to read this as a separate clause and not connected to what Saul saw. However, the fact that this clause begins with the subject πᾶς Ἰσραὴλ and is connected to the previous clause with καὶ it is most likely
of Saul loved him." It is possible that the MT's יִתְנַהֵל בְּתֵי שָׁאול reflects a corruption of יִתְנַהֵל בְּתֵי יִשְׁרָאֵל. However, the fact that each reading seems a very logical and intentional conclusion, albeit with different emphases, to the narrative suggests that this may be the result of intentional scribal adjustment.

On the one hand, the MT's note that Michal loves David makes an inclusio for the final episode of this chapter vv. 20-29. Saul now realizes that David has people who love him within his own family. On the other hand, the reading of the OG that "all Israel loved David" connects this episode with the previous half of ch. 18 and makes v. 28 the conclusion of the whole chapter. Thus, both readings illuminate the narrative in a different way, and it is extremely difficult to offer any argument for the priority of one reading over the other.

So we will refrain from speaking of originality in this instance and instead note that the Greek text ties together the whole of this chapter under a theme of the love of David and gives license to the title of the present chapter of this study.

The final concluding comment in this narrative is Saul's reaction to his realization that the Lord is with David and that all Israel loves him. The narrator notes, "And he continued to be suspicious from David still" (καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ Δανεὶδ ἄτι). We have

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171. Wellhausen, Samuëls, 111; Driver, Samuel, 155; Smith, Samuel, 175. Auld, Samuel, 222, notes the similarity between these two readings.
172. Barthélemy, Critique, 193, argues that each reading is intentional and each independent literary tradition should be respected in this instance.
173. Bodner, 1 Samuel, 201. Gordon, Samuel, 162; Fokkelman, Crossing Fates, 243; and Firth, Samuel, 206, also appear to prefer this reading.
175. The use of an indicative form of προσέθηκεν plus an infinitive is a standard way for the LXX translators to render the Hebrew idiom denoting repetition with יָסַף (e.g., Gen. 4:12; 18:29; 1 Rgns. 3:8; 9:8; and frequently). See H.S. Gehmen, "Hebraisms of the Old Greek Version of Genesis," VT 3/1 (1953): 144-45; Harl, Genèse, 78.
previously encountered the word εὐλαβέομαι in v. 15. There it was used to translate the Hebrew מָר ("be afraid"). We suggested that the translator may not have known the term but understood from context that Saul was becoming suspicious of David and perhaps beginning to plot against him. Here the word εὐλαβέομαι is used to translate the more common word for fear, יָרָא, which was translated with φοβέομαι in v. 12.178 Thus, there appears to be a consistent intuition on the part of the translator that where the Hebrew narrative sees Saul's fear of David, the Greek narrative sees his "watching out" for or "being suspicious" of David.179 This is consistent with the narrative that follows, for as much as Saul is depicted as fearing David, he will much more be depicted as being suspicious of David and plotting against him (cf. 19:1, 11).

The use of εὐλαβέομαι in this instance also helps bring the whole of the narrative of ch. 18 together. We have noted that there are three separate episodes in this chapter: 1) David as viewed by the dancing women (vv. 6-9); 2) David as viewed by all Israel and Judah (vv. 12-16); and 3) David as viewed by Michal (vv. 20-29). However, we noted that v. 12 functions as both the conclusion to the section in vv. 6-9 as well as the introduction to the section of vv. 12-16, thus tying the two episodes closely together. There is a sense then, in which vv. 15-16 could be seen as concluding the whole of the first half of ch. 18.180 With the use of εὐλαβέομαι in v. 29 the translator has further tied together the conclusion in vv. 15-16 with the conclusion in vv. 28-29 chiastically:181

178 It is possible that the odd infinitive form יָרָא confused the translator (perhaps seeing it as a form of רָאָת?). The only occurrences of εὐλαβέομαι in 1 Reigns are in 18:16 and 18:29. Thus, whether the translator was confused at the form of יָרָא or not, he has understood the context of the story he is telling and made a good contextual rendering. On the odd form of יָרָא see Driver, Samuel, 155; McCarter, 1 Samuel, 321; and GKC §69n.

179 Heinrich, David und Klio, 233-34, sees the progression from v. 12 (καὶ ἐφοβήθη) to v. 15 (καὶ εὐλαβεῖτο) to v. 29 (καὶ προσέθησα εὐλαβεῖσθαι) as the impetus for this translation decision.

180 Cf. Wellhausen, Samuelis, 111-12.

181 In the Hebrew this structure is not quite as clear since it uses מָר in v. 15 and יָרָא in v. 29. If the use of εὐλαβέομαι in v. 29 is an intentional translational decision with this structure in mind then it is seems likely that
The two conclusions are thus tied together by Saul's suspicions of David and all Israel's love for him.\textsuperscript{182}

5. Conclusion

We have now come to the end of the text under investigation. With the conclusion in ch. 18, the story is now set for the rest of the antagonism between Saul and David and David's inevitable rise to the throne in the rest of 1 Reigns. For our purposes, all that remains is to survey the key themes of ch. 18 and the special emphases of the Greek version before turning to read the shorter Greek version against the longer Hebrew version in the next chapter.

5.1. Themes of 1 Reigns 18

Walter Brueggemann suggests that the narrative of 1 Samuel 18 offers three judgments about David: 1) David is loved, 2) David is successful, and 3) the Lord is with David.\textsuperscript{183} Each of these themes work their way through the three episodes of this chapter and are a good starting point for our discussion of the key themes of ch. 18.

David is loved. That David is loved can be seen in the popularity that is displayed by the song of the dancing women in v. 7. In the rest of the chapter he is loved by all Israel and

\textsuperscript{182} The MT includes a final statement that "Saul was an enemy of David all his days" and a further note about David's success (vv. 29b-30). This is frequently understood to be a long minus (e.g. \textit{CATSS}). However, this is not the only place we have encountered a plus in the MT that makes explicit what was implicit in the OG version of the narrative. We will address this minus in the next chapter.

\textsuperscript{183} Brueggemann, "Narrative Coherence," 240.
Judah as a result of his leading them in battle (v. 16) and by Saul's daughter Michal (v. 20), and the chapter concludes with the reminder that all Israel loved David (v. 28).

David is successful. The first episode contains the praise of David for his success in battle (18:6-9). The second episode details Saul's demotion of David to a military leader which only leads to him having more success in battle leading Israel's armies (18:12-16). In the final episode Saul tries to get David killed by enticing him to attempt to hunt down one hundred Foreigners (18:20-29). David, however, is successful yet again and fulfills the bloody request.

The Lord is with David. This theme carries over from the previous chapters. In the present narrative David's success (or success resulting from wisdom - see below) is linked to the fact that the Lord is with him (v. 14). Whether his success is a result of the Lord's presence with him or not, the two factors are narrated together and we are likely meant to consider them together. The final conclusion of the narrative portrays Saul coming to the conclusion that the Lord is with David (v. 28). This realization strikes an ominous note for Saul.

There is another theme related to David that comes out in this narrative—David is unknown. Numerous scholars have noted that the narrative in ch. 18 is unusually open about character's internal perspectives, especially in regards to Saul and Michal. By contrast, David's character is revealed solely through his words and actions, with the single exception of the comment that Saul's plan for David to marry Michal was "right in his eyes" (v. 26). This revelation aside, David's character remains largely veiled.

We have mentioned the theme of the love of David, but there is the corollary of that theme, which is Saul's perspective on David. Saul's perspective is characterized by paranoia,

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plotting and fear. The chapter opens with the song of the women, which Saul interprets negatively when a positive interpretation was open to him. We then see Saul "eyeing David suspiciously" (v. 9) and this perspective on David will continue throughout the narrative as Saul "fears" David (v. 12) and "watches him suspiciously" (v. 16), only to continue to "watch him suspiciously still" (v. 29). Saul's perspective on David is one of suspicion, but also plotting. In v. 13 Saul demotes David, likely in order to curb his potential influence at court, but possibly also to put him in harm's way. The narrative is silent on Saul's motives at this point, but is explicit as to his motives in his next scheme. He sets a bride-price of one hundred Foreigners' foreskins in order to cast him into the hands of the Foreigners (v. 25). But Saul's plotting turns to naught, as each new plot leads not to David's demise but to his rise.

A final thematic element of this chapter is the way in which the narrative is told. This is by way of narratorial insight into characters' thoughts and indirect discourse between the characters. In this short chapter the reader is given nine different insights into Saul's thought (vv. 8, 9, 12, 15, 20, 21, 25, 28, and 29), one insight into Michal's thought (v. 20) and one insight into David's thought (v. 26). The reader is thus given unprecedented insight into the thoughts and motivations of the characters, especially Saul. By contrast, none of the main characters in this chapter speak to each other and they are thus kept in the dark about each other's thoughts and motivations. While the reader is given insight into the various characters' perspectives, each character is kept at arms length from understanding the other characters by way of indirect dialogue. This technique allows the narrative to powerfully portray a scene of plots and intrigue which will characterize the rest of the David–Saul story.
5.2. Special Emphases of the Greek Text

There are numerous differences between the MT and OG, most of them small adjustments, that are likely unrelated to the major versional difference between the MT and OG that still give the OG version a different nuance.

The first subtle but significant variation in the Greek text is the reference to the foreskins (ערלת) David is to collect as ἀκροβυστίαι, a word that is a play on the normal Greek word for foreskin (ἀκροποσθία) and the Hebrew word for shame, בֵּשׁ. Like the reference to the Philistines as the Foreigners (ἀλλοφύλοι), depicting them as the quintessential others, the use of the word ἀκροβυστία shows the same kind of denigration of the Philistines, but now attaches the negative connotation of shame to a part of their identity (i.e., their uncircumcised status).

The Greek text appears to emphasize David's wisdom. In 16:18, we noted that the translators rendered the title חיל אישׁ ("man of might") with ἀνὴρ συνετός ("man of wisdom"). In the present chapter we noted that David's "success" (שׂכל) is translated as "prudence" or "wisdom" (συνίηµι). On the one hand, this is attributable to the use of συνίηµι to translate שׂכל because of its semantic overlap as a term for "wisdom." On the other hand, this use of שׂכל meaning "success" is not conveyed with συνίηµι and so the use of this word matches the reference to David as an ἀνὴρ συνετός, and emphasizes his wisdom.

Another slight shift in the portrayal of David is his self-deferential comments in v. 23. In the MT David says that he is "a poor man and dishonored" (ונקלה אישׁ־רשׁ). In the OG, instead of being economically poor, David is "humble" (ταπεινός), which can refer to low social standing or to humility as a positive quality in contrast to pride. Instead of being
dishonored, with a word that can even mean cursed, he is "not honored" (οὐχὶ ἐνδόξος). The Greek has thus softened David's self-deprecating comments.

Just as there is a slight shift in the portrayal of David in this chapter, so there is a slight shift in the portrayal of Saul. In the MT Saul "eyes" David (עין: v. 9), perhaps suspiciously and he "fears" him (ירא: v. 12; גור: v. 15) and continues to "fear" him (ירא: v. 29). In the OG Saul "looks suspiciously" at David (ὑποβλέπω: v. 9), he "fears" him (φοβέοµαι: v. 12) and he "watches out" for him (εὐλαβέοµαι: v. 15), and continues to "watch out" for him (εὐλαβέοµαι: v. 29). The first two references to Saul's view of David are fairly similar in the MT and Greek (עין // ὑποβλέπω; ירא // φοβέοµαι), but the second two are different. The idea of Saul's fear of David is translated to Saul's watching out for David. Both concepts are present in both texts, but the translator's use of εὐλαβέοµαι gives further emphasis to the attitude of Saul toward David that will characterize the rest of their relationship, one of suspicion and plotting.

There are also a number of differences between the OG and MT which can be loosely labelled "subtle narrative minuses." By this I mean that there are a number of instances where the MT contains an additional reading that either makes explicit something that was already implicit in the narrative or adds an extra bit of information that slightly nuances the narrative. It is very difficult to discern whether these are related to the large MT plus or whether they are independent. First, in v. 8, after lamenting about the song of the women and its exaltation of David, Saul laments "what more is there to him except the kingdom?" This idea is implied by the narrative, but the additional comment in MT makes it explicit. Second, there is the comment in v. 12 that "the Lord was with him, but had turned aside from with Saul." This comment merely reinforces what the reader already knows. Third, there are the two
comments regarding David "not filling" the days and "filling" the requirement to Saul (vv. 26, 27). These additions add extra information, one of which further nuances the story, the other is simply making explicit what the reader knows—that David's handing over the foreskins to Saul fulfills his requirement to become his son-in-law. Fourth, the final comment in v. 29 is that "Saul was an enemy to David all his days." This comment acts as a conclusion to this narrative and also summarizes what the reader will learn in the rest of the David-Saul story. All of these MT pluses nuance the story and make some of its themes a little more explicit. Without them, the OG version is a slightly more subtle story forcing the reader to work out some of these implications on their own.

A final area of emphasis in the Greek text is related to its narrative sensitivity. For example, we frequently noted that the translator varied his use of verbal tense not because of the forms of the verbs from his source text, but because of his own narrative sensitivity to the story he was telling. In v. 7 the translator used two imperfect verbs to describe the women beginning to sing their song of praise. The use of the imperfect to translate the Hebrew wayyiqtol verbs likely implied the continuous nature of these actions. In v. 13 the translator used two imperfect verbs to depict David "coming in" and "going out" before the people, again conveying continuous or habitual action, even though the verbs in Hebrew were simple wayyiqtol forms. In v. 26 the translator used an historic present to render a Hebrew wayyiqtol in his translation of the indirect dialogue between Saul and David after previously using aorist verbs to translate Hebrew wayyiqtol forms. This variation signaled the end of the dialogue. Finally, in v. 27 David is the subject of a series of actions depicted with aorist verbs only to end with an historic present verb depicting him becoming son-in-law to Saul, signaling the end or result of a series of actions as well as drawing emphasis to it.\textsuperscript{186} It

\textsuperscript{186} The next verbal action was Saul giving his daughter to David, which the translator depicted with an historic present, likely in order to connect this action with the previous action depicted by an historic present,
appears that the variation of verbal tense was a tool that the translator readily used in order to
tell his story.

In a number of places we noted the translator varying his text for reasons of narrative
structuring. First, in vv. 7-8 we saw that in Saul's repetition of the women's song, the
translator reversed the word order in the first clause so that the pattern of parallelism in Saul's
version of the song, matched the pattern of parallelism in the women's version:

ABC::A'B'C'.

Second, in v. 16 when it is stated that all Israel and Judah loved David because he
went in and went out before them, the word order is reversed from the Hebrew. In reversing
this word order the Greek text created an inclusio which framed the story of David's
appointment over the thousand men and highlighted his success in that role.

V. 14  A) ἐξεπορεύετο
       B) εἰσεπορεύετο

V. 16  B') εἰσεπορεύετο
       A') ἐξεπορεύετο.

Finally, in vv. 28-29 where the MT speaks of Michal loving David and Saul fearing
him, the Greek text speaks of all Israel loving David and Saul watching out for him. These
two transformations make the conclusion of the second half of the chapter chiastically
parallel with the conclusion to the first half of the chapter.

A. v. 15 καὶ εὐλαβεῖτο ἀπὸ προσώπου αὐτοῦ
    B. v. 16 καὶ πᾶς Ἰσραηλ καὶ Ιουδας ηγάπα τὸν Δαυιδ
B'. v. 28 καὶ πᾶς Ἰσραηλ ηγάπα αὐτόν
    A'. v. 29 καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ Δαυιδ ἔτι

Thus the translator appears to have been willing to adjust his text in order to create these
meaningful narrative structures.

David's "becoming in son-in-law" to Saul.

187 The Greek also added an article to ῶυριάδας so that the parallelism was more complete.
These small adjustments between the MT and OG of this chapter and all the previous chapters subtly nuance the story in various and often significant ways. However, the major difference between the MT and the OG lies in the major MT pluses that are scattered throughout chs. 16-18. Now that we have offered a close reading of the shorter Greek version of this story we will now turn and examine how the story we have read differs from the story that exists in the MT by examining the short version of the text against the longer MT version.
CHAPTER 5
DAVID AND GOLIATH IN GREEK AND HEBREW:
READING MULTIPLE VERSIONS OF A BIBLICAL STORY

1. Introduction

The present study has thus far offered a close reading of the David and Goliath story in its Greek version, and has followed an approach that would be fitting for any text of the Septuagint. However, the story of David and Goliath is one of the instances of a biblical text existing in two variant literary editions in the MT and LXX. Therefore, in the present chapter we will turn and examine the literary relationship between the shorter Greek version of the David and Goliath story, which has been the subject of this study, and the longer Hebrew version of the story in the MT.

The approach of the present chapter will be to present a summary-style review of the narrative in 1 Samuel 16-18 combined with close readings of each of the large MT pluses (and in the two cases where it has a small minus). The reason for this approach is that it allows us to read the version of the story in the Greek text against the version of the story in the MT rather than the supposed Version 2 of the David and Goliath story that is contained solely in the large MT pluses. Much of the scholarly literature on the two versions of the

1 Although portions of the Septuagint that were either composed in Greek (e.g., 2 Maccabees, Wisdom of Solomon) or do not have an extant Vorlage (e.g., 1 Maccabees), or at least an approximation of a Vorlage, would require a slightly different approach.
David and Goliath story does not deal with the two extant versions of the story but with the two presumed sources behind the MT text: the version contained in the LXX version and the version contained in the MT pluses.\(^2\) Though this kind of analysis can be fruitful and worthwhile it unfortunately neglects the actual texts we possess in order to study conjectural texts that are not certain ever to have existed on their own.

The story of David and Goliath in LXX\(^B\) and MT are two variant literary traditions, each of which existed as definitive editions of the story in their own right and should be treated as such.\(^3\) Furthermore these two variant literary editions of the story likely existed concurrently as competing versions of the story from a very early stage.\(^4\) Therefore, the present chapter will explore the "final form" of the Greek version of the story (LXX\(^B\)) and the "final form"\(^5\) of the Hebrew version (MT), in order to ascertain the literary relationship between the two versions.\(^6\)

### 2. 1 Reigns 16 / 1 Samuel 16

The narrative material in 1 Samuel/Reigns 16 does not exist in variant literary editions. It is clear that the Vorlage of 1 Reigns 16 was very close to the MT of 1 Samuel 16. Even though in our study of this section we noted different nuances between the two, they are substantially the same version of the story. However, briefly reviewing the narrative of 1 Samuel 16 is

\(^2\) See for example, McCarter, *1 Samuel*, esp. 306-09; Tov, "Composition," 350-56; and more recently Hutton, *Transjordanian Palimpsest*, 263-65. One recent attempt to treat both of the extant versions of the story can be found in Gilmour, *Representing the Past*, 272-87.

\(^3\) Lust, "Hebrew and Greek Texts," 126; and idem, "Epilogue," in *BGLT*, 156.

\(^4\) This can be seen by the fact that 4QSam\(^a\) likely contained the long version of the story. See Johnson, "Reconsidering 4QSam\(^a\)."

\(^5\) The label "final form" is put in scare quotes in light of the fact that to speak of a "final form" of a story that exists in two different versions is something of a misnomer.

\(^6\) Thus we will see whether Halpern was right to say that the differences between the MT and LXX\(^B\) versions do not "materially affect the shape of the story" (*David's Secret Demons*, 7).
necessary at this point because the story in 1 Samuel 16 is integral to the two different versions of the David and Goliath story in chapters 17-18.

The first part of the chapter (vv. 1-13), tells of Samuel's response to God's rejection of Saul's kingship and his command to Samuel to go anoint another king amongst the sons of Jesse (vv. 1-2). Samuel goes to Jesse in Bethlehem and after viewing all of his sons is eventually introduced to David whom he anoints (vv. 3-13a). Following David's anointing the spirit of the Lord rushes upon him (v. 13b). One of the key themes of this section is the theme of seeing. Samuel sees the impressive stature of Eliab and assumes he is God's chosen one. The Lord, however, has seen something in David that leads him to choose him (cf. 1 Sam. 13:14; 16:1).

The second part of the chapter (vv. 14-23), tells of David's arrival into Saul's court. The section begins on the heels of the previous one telling of the movement of spirits, for just as the spirit of the Lord came upon David it left Saul and an evil spirit from the Lord took its place (v. 14). Recognizing Saul's spiritual problem, his servants suggest that he employ a musician to soothe him and an overly qualified son of Jesse is nominated (vv. 15-18). Saul sends for David and he arrives at Saul's court (vv. 19-21a). Saul immediately loves David and makes him his armor bearer (v. 21b). David remains at Saul's court as his armor bearer and musician and brings peace to Saul whenever the evil spirit ails him (vv. 22-23). This section of the narrative continues the theme of seeing but in a slightly different way. Instead of the repeated use of a word for "seeing," vv. 14-23 describe David and Saul's reaction to him.
3.1 Reigns 17 / 1 Samuel 17

In chapter 17, the story of David and Goliath proper, we are firmly within two variant literary editions. In the following analysis we will summarize the whole plot of 1 Samuel 17, while offering close readings of each of the MT pluses.

The Common Story . . .

This portion of the narrative begins by a geo-political setting of the scene, highlighting the significance of the coming conflict (vv. 1-3). The story then introduces the main protagonist—the Philistine giant, Goliath. It includes a detailed description of this Philistine giant (vv. 4-7), and his challenge to the ranks of Israel (vv. 8-10). The challenge is met only by the dismay (חתת) and fear (ירא) on the part of Saul and all Israel (vv. 11). In the Greek version of the story, the challenge of Goliath and the fear of Saul and Israel is juxtaposed immediately by David's response "let not the heart of my lord fall" (v. 32). In the version in MT, the giant's challenge is followed by a long narrative about a shepherd boy (vv. 12-31).

3.1. A Shepherd Boy's Challenge (17:12-31)

The narrative in 17:12-31 is the longest additional material in the MT's account of the David and Goliath story. As such, it substantially changes the story in a number of ways. The difference that this additional material makes to the story can be grouped into four categories: 1) narrative pace, 2) narrative genre, 3) narrative foreshadowing, and 4) characterization.
3.1.1. Narrative Pace

The structure of the Greek version of the story at this point has its own rhetorical power. Goliath is introduced as the opponent and he offers his challenge. The reaction of Saul and the Israelites is one of fear and dismay (v. 11). Immediately juxtaposed with the fear of the people and Saul, is the exhortation of David, who is still present at the king's side, not to fear, specifically, that Saul not fear (v. 32). The rhetorical effect of this is clear: David is willing to do what Saul and all Israel are not. The version of the story in the MT is very different at this point. Following the fearful reaction of Saul and all of Israel, the reader does not get David's reaction, but instead a scene change and an introduction to a seemingly new narrative.

Verse 12 appears to be an introduction to a new narrative: וַיֵּרֶד בְּנוֹ אַפְרָתִי מִבֵּית אֵפְרָת -יַשָׁו -יָה ("Now David was the son of this Ephrathite from Bethlehem of Judah, and his name was Jesse"). Scholars have frequently noted the similarity between this introductory sentence and a standard introduction to new narratives in biblical narrative such as Judg. 13:2; 1 Rgns. 1:1; and 1 Sam. 9:1. In fact, one need only change בֵּית to וַיֵּרֶד and remove הָזָה and the sentence would be virtually identical to the set form found elsewhere in the Hebrew Bible. The reconstructed introduction would read: וַיֵּרֶד אֶפְרָת הָזָא מִבֵּית יָהוָא ("And there was an Ephrathite man from Bethlehem of Judah and his name was Jesse"). Many scholars make this connection and conclude that this is evidence that this MT plus is an independent narrative being inserted into the text at this point. Other scholars have argued that the material in vv. 12-31 is dependent upon its surrounding literary context.

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7 See Johan Lust, "Second Thoughts on David and Goliath," in BGLT, 90-91; Driver, Samuel, 108; McCarter, 1 Samuel, 301; Auld and Ho, "Making of David and Goliath," 25; van der Kooij, "David and Goliath," 127; Campbell, 1 Samuel, 170, 178; and Hutton, Transjordanian Palimpsest, 250-51. Cf. Tsumura, Samuel, 446.
9 This is the opinion of all of the scholars listed above in n. 7, except Tsumura and van der Kooij.
10 Barthélemy, "Trois Niveaux d'Analyse," 49-51.
which has led scholars interested in the text as it now stands to suggest that this introductory formula is part of a literary strategy to create suspense.\textsuperscript{11}

Tracing the diachronic history of this text is not our primary interest here. However, recognizing the introductory formula or an appropriation of the introductory formula in 17:12, does help understand the literary function of the following scene in its current form.

First, though from a source-critical perspective v. 12 may appear to mark the beginning of a new narrative, the use of the formulaic introduction "there was a man . . . " may suggest otherwise. Each of the uses of this formulaic phrase, where the father of a main protagonist is introduced,\textsuperscript{12} starts a narrative section that is seemingly unrelated to what preceded, but in reality begins the story of the person who will respond to the problem or "initiating event"\textsuperscript{13} that was introduced in the preceding pericope. The use of this introductory phrase in Judg. 13:2 introduces the character of Samson who will respond to the initiating event of Israel's continuing apostasy in 13:1. The use of the phrase in 1 Sam. 9:1, introduces Saul, who will be the response to the initiating event in 1 Samuel 8 of Israel's request for a king.\textsuperscript{14} The use of this formulaic phrase in 1 Sam. 1:1 does not have an obvious immediately preceding initiating event. However, the book of Judges as a whole, especially the final chapters's repeated use of the phrase "in those days there was no king in Israel and everyone did what was right in their own eyes," can be read as the initiating event for the whole of the narrative of 1 Samuel.\textsuperscript{15} Thus, even though the formulaic expression "there was a [certain]

\textsuperscript{11} Gooding, "Literary and Textual Problems," 64-65; Bar-Efrat, \textit{Narrative Art}, 120-21; Tsumura, \textit{Samuel}, 446; and Bodner, \textit{1 Samuel}, 179-80.

\textsuperscript{12} Leuchter, "'Now There was a [Certain] Man,'" 436-38, persuasively argues that the uses of the formulaic phrase, "there was a man," in Judg. 17:1 and 19:1 are used differently from the uses of the same phrase in Judg. 13:2; 1 Sam. 1:1; and 9:1, and should thus be understood differently.

\textsuperscript{13} William F. Brewer, "The Nature of Narrative Suspense and the Problem of Rereading," in \textit{Suspense: Conceptualisations, Theoretical Analyses, and Empirical Explorations} (ed. Peter Vorderer, Hans J. Wulff, and Mike Friedrichsen; Mahwah, NJ: Lawrence Erlbaum Associates, 1996), 113, defines the "initiating event," as "an event that has the potential to lead to a significant outcome (good or bad) for one of the main characters in the narrative."


man" begins the book of 1 Samuel, it still introduces a narrative that responds to the "initiating event" which preceded it.

Similarly, the use of the formulaic expression in 1 Sam. 17:12, though seemingly independent from what preceded, follows this pattern and introduces the character who will respond to the "initiating event" of 17:1-11. The first eleven verses of ch. 17 set up the problem that needs to be overcome: Goliath's challenge. The material found in vv. 12-31, and initiated by a form of the formulaic expression "there was a [certain] man" begins the response to the problem and uses the dramatic technique of creating suspense by introducing the solution to the problem through a seemingly unrelated narrative.

Second, although the use of this formulaic expression in 17:12 is grammatically similar to the use of this expression elsewhere, and the narrative follows a similar pattern, introducing a man, where he is from, giving his name, etc., the fact remains that this particular instantiation of the formula is adapted to fit its current context. The sentence begins with דוד instead of ויהי, and references Jesse as "this (הזה) Ephrathite" rather than simply "an Ephrathite." These features, however awkward they may seem, help fit this formulaic introductory statement into a context where it is not functioning as an introduction because both David and Jesse are already known to the reader.

Rhetorically, by beginning the sentence with "Now David" (דוד), this section stands in dramatic juxtaposition to the previous statement about the fear and dismay of Israel and Saul. Thus, the sentence as it now stands in MT allows for the creation of suspense by introducing David into the narrative through the indirect means of telling about his father and his father's mission for him, while simultaneously signaling the reader from the first word,

16 See McCarter, 1 Samuel, 301; Lust, "Second Thoughts," 90-91; and Hutton, Transjordanian Palimpsest, 250-51.

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that this story is about David in juxtaposition to Saul and Israel. The inclusion of vv. 12-31, and the introductory sentence in particular, juxtaposes the reactions of Saul and Israel against David, but also creates heightened narrative suspense by means of the long narrative of David as bringer of gifts before a solution to the Goliath problem can be found. Thus, the major shift in terms of narrative pace between the two versions of this story (in this section at least) is that in response to Goliath's challenge, instead of David speaking up immediately, the reader must wait twenty verses for a solution to the initiating event. The pace is slowed, the suspense is heightened, the drama is increased.

3.1.2. Narrative Genre

Scholars who accept that the story in MT is an amalgamation of two versions of the David and Goliath story often note that there appears to be a difference in genre between the two versions. De Vries identified the form of the story roughly equivalent to the MT pluses as a "hero-saga," while he classified the other story, roughly equivalent to the material in LXX \textsuperscript{B}, as a "legend."\textsuperscript{18} Jason analyzed this story using the rubric of folklore and concluded that the MT version was a "historic epic," while the version in LXX \textsuperscript{B} did not fit this generic model.\textsuperscript{19} Rofé has noted that the MT version, especially the material in the MT pluses, shows signs of being a folkloristic fairytale and the short version in LXX \textsuperscript{B} reflects an abridged text that has removed these themes.\textsuperscript{20}

However one generically labels the two versions, the fact is that a story about a king's armor bearer volunteering to face Israel's foe when no one else would is generically different from a story about a young shepherd boy bringing food to his brothers at his father's behest.

\textsuperscript{18} De Vries, "David's Victory," 23-36.
\textsuperscript{19} Jason, "David and Goliath," 36-70.
\textsuperscript{20} Rofé, "Battle," 117-51.
who, being at the right place at the right time and showing great courage and faith, ends up slaying a giant.

The generic difference between the short septuagintal version and the longer MT version allows for a different emphasis in theme between the two accounts. In the Septuagint version David is a young warrior who shows greater bravery and faith than Saul and all of Israel. In the MT version, David's "chance" arrival on the battlefield just as Goliath is offering his challenge is actually evidence of divine direction. Thus, the theme of God's role in the conflict and in David's path to the throne is emphasized in the MT.

Another theme that has a different emphasis between the two versions of the story is brought out with the repeated emphasis on David as the young one. In the version of the story in LXX, the reader is informed that David is "the small one" (ὁ µικρός) of Jesse's sons (16:11). In the MT, however, the issue of David's "youth" or "smallness" is brought out again. In the narrative depicting David's arrival to the battlefield, David is introduced alongside his three brothers. By introducing David in this way, the narrative emphasizes David's status as the "small one." Verse 13 notes that "the three eldest (or "greatest," הגדלים) sons of Jesse went out after Saul for war." Verse 14 then states, "Now David was the youngest (or "smallest," הקטן), and the three eldest (or "greatest," הגדלים) had gone out after Saul." The juxtaposition of the description of the three brothers as the eldest or greatest, with David as the youngest or smallest, allows an emphasis on the theme of David as the younger brother, one who is poorly equipped, by conventional standards, to be the hero of Israel. Though being the youngest brother may make David an unlikely hero according to some standards, in biblical literature the youngest brother is the likeliest to be chosen by God to receive his special

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21 On the role of chance and coincidence in the narratives of 1 Samuel as evidence of divine direction see Deist, "Coincidence as a Motif," 7-18; and Jacobs, "Secondary Characters," 495-509.
22 Cf. Gilmour, Representing the Past, 252.
blessing, and thus, the youngest brother theme allows for another element that emphasizes God's role in the election and success of David. Thus, in bringing the reader's attention to David's status as the youngest or smallest (קָטַן) son, the theme of God's role in Israel's victory and David's rise is emphasized.

One final generic difference between the two versions must be noted. The story of David and Goliath in the popular imagination is one where a young shepherd boy faces and defeats a giant. This is not the picture painted in the Septuagint version. While David never fully escapes his shepherd image (see 1 Rgns. 17:40, 43) and Goliath is still an ominous figure measuring over six and a half feet tall, the story in the Septuagint is more like a story of a young warrior slaying the formidable champion of the enemy.23 The story in the MT, however, is the story that has captured popular imagination throughout the centuries. It is the story of a young shepherd boy, who, armed with his faith and a sling, slays a giant of near-mythical proportions.

3.1.3. Narrative Foreshadowing

The additional material in vv. 12-31 of the MT also allow for at least one element of literary foreshadowing. The issue of royal marriage, especially the bride-price of a royal marriage, will be a significant theme in chapter 18. The material in vv. 12-31 of the MT offers the first sounding of that theme in the words of "the men of Israel" to David: "And it will be that the king will greatly enrich the man who kills him and he will give him his daughter and his father's house will be free in Israel" (17:25).24 This piece of information is an important

23 Esler, "Ancient Mediterranean Monomachia, 19-28, compares the Greek version of the story with other ancient Mediterranean instances of single combat, especially the combat between the account of Titus Manlius and a Gaul (Livy 7.9.6-10.14).

24 What it means for his father's house to be free (חפשׁ) in Israel is not our concern here. Our primary concern is with the offer or perceived offer of a royal marriage. On the issue of the meaning of חפשׁ see Stoebe, "Die Goliathperikope," 403-04; McCarter, 1 Samuel, 304; and Tsumura, Samuel, 454.
narrative element for the story as it unfolds in chapter 18, especially the form of the story found in the MT.

As we will see below, in chapter 18 David will be appointed as a military leader and have great success (18:13-15) and the people will love him because of this (18:16). Immediately following verse 16 in the MT version Saul offers his eldest daughter Merab to David as a wife (18:17). The movement from the people's love of David in v. 16 and Saul's offer of Merab in v. 17 is abrupt.\(^{25}\) However, the logic of the relationship between 18:16 and 18:17 is provided by the material in the MT plus of 17:12-31, specifically, 17:25.\(^{26}\) Whether or not Saul actually spoke these words or they are rather a sort of war-time hyperbole is beside the point.\(^{27}\) The logic of a royal marriage following military victory is present, whether it is an actual offer or something that is perceived by the people as something the king should do.\(^{28}\) Thus, in the MT material in 17:12-31, not only is a major theme of the next chapter foreshadowed, but the narrative logic for subsequent events is provided.

3.1.4. Characterization

This extra material in the MT also adjusts David's characterization. First, as we have already addressed, his youth and his identity as a shepherd are emphasized. Second, his conversation with Eliab and the other men in the camp causes the reader to question the characterization of David in a way different from the version of the story in LXX\(^8\).

We already noted how the portrayal of David as a youth and a shepherd adjusts the genre of the narrative. It also adjusts the characterization of David. By emphasizing David as

\(^{25}\) Brueggemann, "Narrative Coherence," 233, notes that the "strain between vv 16 and 17 is enormous."

\(^{26}\) The connection between 17:25 and 18:17-19 is frequently noted. See e.g., Gordon, Samuel, 156; Alter, David Story, 115; and Cartledge, Samuel, 232.

\(^{27}\) Cf. Bodner, 1 Samuel, 181.

\(^{28}\) This is different from the LXX\(^8\) account which only has only the offer of Michal, the impetus of which appears to be Michal's affection for David and thus does not need the logic of a royal bride as the reward for military victory, though that does come into the story under the guise of a bride-price.

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the young or small one (הקטן), the narrative emphasizes the disproportion between the small David and the giant Goliath. By repeating this small/large motif, the narrative places more emphasis on David's faith that God can deliver him from such a mismatched confrontation.²⁹

The most striking piece of characterization is given in the dialogues between David and Eliab and David and the other men at the camp. After arriving at the camp, David hears Goliath's challenge (v. 23), and the fearful response of the men at the camp (v. 24). The men of Israel then tell of the rewards that will be given to the one who kills the Philistine champion (v. 25). David then speaks his first words in the biblical narrative. In biblical narrative, a character's first words are often "a defining moment of characterization."³⁰ Thus, David's words require attention and bear quoting in full:

What will be done for the man that kills this Philistine and turns aside the reproach from upon Israel? For who is this uncircumcised Philistine who reproaches the ranks of the living God?

David's speech consists of two questions. The first question is an actual question and is in direct and chiastic response to the speech of the men of Israel from v. 25:

What is the relationship between these two elements? Was David aware of what the men of Israel were saying and asking for this statement to be confirmed? Or was he unaware of what

²⁹ Cf. Gilmour, Representing the Past, 252.
the men of Israel were saying? How does answering these questions help us to understand David's first words?

It is clear that the initial statement is not addressed to David. The Hebrew literally reads: "And a man of Israel said, 'Have you (pl.) seen. . . .'' (וַיֹּאמֶר אישׁ ישָׂרֵאל הָרָאִיתָם). Placing the dialogue in the mouth of an unidentified "man of Israel" appears to be a way of communicating something like "the men of Israel were saying." Furthermore, the initial verb, הָרָאִיתָם, in the second person plural clearly indicates that the speech was not primarily directed at David, but rather communicates that this was something that the men of Israel were saying to each other.

David's first speech seems to be in response to the talk of the camp. Rather than an initial query, it appears more like a clarifying question, "What did you say will be done for the man who kills this Philistine?" This may suggest that this opening speech by David is not quite as self-serving as scholars sometimes note. But the important element of David's repeated speech may not be in the similarities between his speech and the speech of the men of Israel but in their differences.

First, the men of Israel speak of "the man" (אישׁ), whereas David refers to him as "this Philistine" (הלז אֲדוֹנַיָּלֶת). Referring to Goliath as "the man" is a simple and neutral way to refer to him. David's label for him, however, may be rhetorically loaded. Scholars frequently note the pejorative disdain that David shows for Goliath in the second rhetorical

31 Cf. NRSV; JPS.
32 Tsumura, Samuel, 453.
33 Fokkelman, Crossing Fates, 160. Tsumura, Samuel, 453, suggests that "David was not informed of what was said in v. 25," but the close relationship between the verses seems to suggest otherwise.
question by labeling him "this uncircumcised Philistine" (הלזה הערל הפליש), but Noegel has argued that David's use of the demonstrative pronoun هل also conveys an insult.

Second, the men of Israel note that Goliath has "reproached" (חרף), but David speaks of the reproach as something that needs to be "removed" (הסיר). This theme of "removing" will be picked up later in the narrative when David will "remove" Saul's armor (17:39) and then later "remove" Goliath's head (17:46). David's response thus suggests that he sees something needs to be done.

David's initial question then is in direct response to what the men of the camp were saying and is characterized by David's attitude toward the situation: his disdain for Goliath, and his instinct that something must be done about the giant's reproach of Israel. On this reading, it does not seem that David's ambition is the primary focus of his initial speech, though it may be there secondarily. Perhaps the most significant aspect of David's initial speech is 1) that he is responding to the words of the men of Israel, and 2) he appears to see the need for action. This can be contrasted with the implied silence of Saul, who is included with the men as reacting to the giant only in fear.

The second part of David's opening speech is a rhetorical question that elaborates on the first part of his speech. In this rhetorical question David shows that he recognizes the theological aspect of Goliath's challenge. In the first part of this rhetorical question, he further shows his disdain for the Philistine, referring to him as "this uncircumcised Philistine"

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35 E.g., Fokkelman, Crossing Fates, 160; George, "Constructing Identity," 402.
37 Cf. Firth, Samuel, 198.
38 Cf. LXX-1 Sam. 17:36, and above ch. 3.
39 See Fokkelman, Crossing Fates, 161, for a similar view of the differences between the parallel speeches of the men of Israel (v. 25) and David (v. 26).
40 Green, How Are the Mighty Fallen, 288.
41 Hertzberg, Samuel, 151; George, "Constructing Identity," 402; Bar-Efrat, Samuel, 243-44; Firth, Samuel, 198.
In the second part, he connects the Philistine's "reproach" against Israel to a "reproach" against the living God: "that he reproaches the ranks of the living God" (עַשֶּה חַיִים אֵלֶּה מִשְׁמַרְתּוֹ). David includes God's identity in the honor-shame scenario of Goliath's challenge. Furthermore, in referring to God as "the living God" (אֱלֹהִים חַיִים), David has emphasized God's identity over against the lifeless identity of the foreign gods of the Philistines.

It is perhaps telling that the response to David's question, "what will be done (עָשָׂה)?" is a firestorm of "words" (דֶבֶר), many of which are given only indirectly. In the short section that follows the root דֶבֶר will be used seven times, most often to signify repeated speech and responses to repeated speech. Polzin has argued that this section shows significant stylized narration in its use of repeated speech and highlights a key aspect of the narrative.

And the people said to him according to this word (דֶבֶר), saying "thus will he do to the man who strikes him." And Eliab his eldest brother heard his word (דֶבֶר) to the men and Eliab's anger burned against David and he said, "Why have you come down, and with whom have you forsaken those few sheep in the wilderness, I myself know your pride and the evil of your heart, for you have come down in order to see the battle." And David said, "What have I done now? Was this not a word (דֶבֶר)?" And he turned from beside him to others. And he spoke according to this word (דֶבֶר) and the people returned a word (דֶבֶר) according to the first word (דֶבֶר). And they heard the words (דֶבְרֵים) which David spoke (דֶבֶר), and they declared them before Saul. And he took him. (1 Sam. 17:27-31)

The repetition of the word דֶבֶר and the constant reference to previously spoken words suggests that this is a key theme in this section. In light of the prevalence in this section for

42 George, "Constructing Identity," 402; Wénin, "David roi," 84.
43 Cf. McCarter, I Samuel, 293; Gordon, Samuel, 156; and Tsumura, Samuel, 454, on the use of the phrase "living God" (אֱלֹהִים חַיִים).
44 See Fokkelman, Crossing Fates, 164-65.
45 Polzin, Samuel, 167-69.
referencing a character's speech without recording the actual words, we must pay special
attention to the actual words that are spoken.

When David's eldest brother Eliab hears David's word (דבר) spoken to the men of the
camp, he berates David for this. Though it may be that Eliab's rebuke is the response of a
jealous older brother, several factors suggest that Eliab's speech should not be written off,
but is instead important to the narrative. First, as Bodner notes, Eliab's speech is a response to
David's first words in the narrative. If David's first words are important as a matter of
characterization, then the response to those words is likely important as well. Second,
Eliab's speech stands out since it is in a section with a significant amount of repeated speech,
but little actual dialogue. Third, as Miscall has noted, Eliab's speech brings out the two key
themes of knowledge (ידע) and heart (לבב).

The theme of knowledge is introduced here, but it becomes very important in the theological climax of the narrative in David's speech in
17:46-47, where he states that all the land (v. 46) and all the congregation (v. 47) will know
(ידע) that there is a God in Israel because of David's victory over Goliath. The theme of the
heart of the agents of Yhwh is an important theme throughout the narrative of 1 Samuel. It
is especially important for David's characterization as it is the key element that has been
brought up involving God's estimation of David (13:14, 16:7). Here, in this first scene that
David appears as a character in his own right, his elder brother is confronting him with issues
of motivation, using the key terms "heart" and "knowledge." The reader is immediately
confronted with the question of whether or not they know the motivations of David's heart.

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46 See Klein, *1 Samuel*, 178; Fokkelman, *Crossing Fates*, 161-64; Gordon, *Samuel*, 156; and Tsumura,
*Samuel*, 455.
However, the reader is also in a position to offer some judgment on David's motivation and heart. In 16:1 the Lord tells Samuel that he has seen (ראה) a son of Jesse that he approves of for king. In 16:3 he tells Samuel that he will make known (ידע) to him who he is to anoint. Then, after telling Samuel that the Lord looks (ראה) to the heart (לבב) in 16:7, David arrives on the scene and the Lord tells Samuel, "this is the one" (וזה הוא) in 16:13. Thus, the reader has been given an initial insight into David's character. Eliab has called this insight into question and the reader is asked to assess David again. In the present narrative, David's speeches and actions confirm the Lord's assessment to be true, and Eliab's assessment to be misguided.  

David's response to Eliab's criticism is not to say, "I came because father sent me (17:17-18) and I left the flock with a keeper (17:20)," as the reader might expect. Instead, David's response comes in the form of two rhetorical questions that bring us back to the key theme of this section: "What have I done (עש) now? Was this not a word (דבר)?" (17:29). The phrase "Was this not a word?" (הוא דבר הלוא) is difficult to understand. It is gnomic in nature and quite ambiguous, and the difficulty in interpreting it is compounded by the diverse meanings of the word "word" from "word" to "thing" or "matter." Some understand this phrase to be something of a rhetorical question, something like "isn't this just a word" or, perhaps, with the NIV, "Can't I even speak?" Others suggest that the phrase means to communicate

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50 We have noted that in ch. 16 the character zones of Eliab and Saul overlap in many ways. One could further explore the way Eliab's misjudgment of David here, matches up with Saul's misjudgment of David in later chapters.  
52 Auld, Samuel, 209, notes that this is a question David asks with some regularity (1 Sam. 17:29; 20:1; 26:18; 29:8).  
53 Alter, David Story, 106.  
54 See HALOT; Gordon, Samuel, 156; Tsumura, Samuel, 455.
that David is defending himself, stating that he is addressing the essential issue, thus translating the phrase something like "isn't this the essential matter?"  

We noted that David initiated this scene by asking the question "what will be done (עשה) now?" He now asks, "What have I done (עשה) now? Was this not a word (דבר) now?" These questions bring together the two key themes of this section. Fokkelman is right that "David's reply is a centre of gravity in this scene-part with its dbr-network," but his suggestion of understanding דבר here as "matter" misses the key wordplay. The two key themes of "doing" (עשה) and "word" (דבר), come together in this question and its answers. David says, "What have I done (עשה) now?" The answer is nothing. David, along with Saul and all of Israel have as yet done nothing about the Philistine threat. His next question is, "Is this not a word (דבר)?" The answer is yes, this is just a word and that is the problem. Eliab is upset at David's words, but David appears to be concerned for what is to be done. The essential matter then is this: there have been entirely too many words exchanged, but nothing has been done. But David's words are brought to Saul and they initiate action. The answer to David's question, "What have I done now?" is nothing . . . yet.

Thus, while some have suggested that this section provides a slightly negative assessment of David's character as one defined by ambition and calculation, the reading offered here suggests that David is being characterized as a man of action amongst men of words.

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55 See Stoebe, Samuelis, 322-24; Fokkelman, Crossing Fates, 164-65; Bergen, 1, 2, Samuel, 193; Firth, Samuel, 191, 193.
56 Fokkelman, Crossing Fates, 164.
57 See Gilmour, Representing the Past, 282.
58 Green, How the Mighty Are Fallen, 288, suggests that this section exhibits a "clearly drawn contrast of Yhwh's two anointed."
The story continues as David's words are brought before Saul. The king is clearly skeptical of the ability of this newcomer to face the giant. Saul points out David's inexperience saying, "you are a youth, but he has been a man of war from his youth" (17:32). These words have a different nuance in the MT version from the LXX version. In the LXX version, David is a member of Saul's court, an armor bearer, and thus his relative inexperience in warfare is of a different kind from his inexperience in the MT version where he is a shepherd boy newly arrived onto the camp. In response to Saul's objection David tells of his experience protecting his sheep by fighting of lions and bears. The rhetoric of David's boast is successful, but the version in the MT is lacking one additional element.

3.2. What David Will Do (17:36)

In the MT David follows up his story about killing lions and bears by saying, "Moreover your servant has struck lions and also bears, and this uncircumcised Philistine will be like one of them, for he reproached the ranks of the living God" (17:36). The LXX version includes some additional material (in italics): "And your servant has struck bears and lions, and the uncircumcised Foreigner will be like one of them, will I not go and strike him and remove the reproach from Israel today? For who is this uncircumcised one who reproaches the ranks of the living God?" (17:36 LXX). What difference does this additional material, or lack of it, make to the narrative? First, in the LXX version the plus material adds another level of connectedness between David's boast and what actually occurs. The themes of "striking" and "removing" are sounded once again, and David's faith in what will happen, matches what does happen quite closely. Second, in the LXX version David refers to the giant in a rhetorical question, "for who is. . . ?" This adds an element of disdain for the giant but

implicitly adds an element of critique against Saul and all Israel, who would not face the giant. In the MT, this reference to the giant is in a simple statement in a causal relationship to what preceded. Thus the fact that Goliath reproached the ranks of the living God is the reason that he will be dispatched just as David dispatched many a lion and bear.

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Saul apparently accepts David's reasoning and proceeds to offer David his own armor, which David refuses in preference for his sling (17:38-40). Now armed, the hero goes to face the giant. The approach to this scene happens slightly differently between the two accounts.

3.3. Approaching the Confrontation (17:41, 48b)

The two MT pluses in 17:41 and 48b are two instances where scholars frequently see a doublet.60 It is easy to see why. Verse 41 is repeated by v. 48a, and v. 48b is a repeat of v. 40b. However, the question remains why these repetitions exist. It is possible that these repetitions are a sign that there are two different versions that have been combined here.61 However, the structure of the text as it currently stands suggests that these repetitions can be read as a framing device, which frames the dialogue between David and Goliath.62 The references to the motion of David and Goliath chiastically frame the dialogue:

60 See Johan Lust, "David and Goliath," 18; De Vries, "David's Victory," 31; Dietrich, "Die Erzählungen," 177-78; and Aurelius, “David,” 58.

61 See Tov, "Composition of 1 Samuel 16-18," 351-52; De Vries, "David's Victory," 31. Cf. Campbell, 1 Samuel 175-76, who notes the doublet but suggests that they do not necessarily denote multiple traditions in this instance.


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A) And David approached the Philistine (v. 40b)

B) And the Philistine came (לדחא) and drew near (קרוב) to David (v. 41)

X David and Goliath: A Battle of Words (vv. 42-47)

B') And the Philistine came (לדחא) and drew near (קרוב) to greet (לקראת) David (v. 48a)

A') And David hurried and ran . . . to greet (לקראת) the Philistine (v. 48b)

As the above outline shows, in the MT the repetition of movement between David and Goliath artfully frames their dialogue.63 The LXX8 version of the story depicts a simple linear progression: David approaches Goliath (v. 40b), Goliath sees him and they exchange their verbal blows (vv. 42-47), then Goliath approaches David (v. 48a), and the battle of arms commences. This is a linear progression of movement with a coherent logic.64 The MT version, however, with its chiastic framing device, draws extra attention to the dialogue in vv. 42-47.65 As we noted in our analysis of ch. 17, the dialogue in vv. 42-47 and David's speech in vv. 46-47 mark the theological high points of the narrative. It is therefore significant that the MT contains a literary device that further emphasizes this section.

One other minor difference that is made with the inclusion of v. 41 in the MT is the additional reference to Goliath's shield bearer going before him (לפניו nues אשים). This reference has been interpreted as 1) a further example of Goliath's abundant armor and tech-

63 Cf. Fokkelman, Crossing Fates, 179, though he only speaks of the repetition of Goliath's movement in v. 41 and v. 48.

64 Klein, 1 Samuel, 172, 174, suggests that both v. 41 and v. 48b have been lost in LXX8 due to haplography. Verse 41 was lost in the Hebrew (הפלשׁתי–הפלשׁתי) and v. 48b was lost in the Greek (καὶ ἐτάχυνεν - καὶ ἐξέτεινεν). The similarity between ἐτάχυνεν and ἐξέτεινεν does not seem close enough to make haplography likely. McCarter, 1 Samuel, 288, sees the possibility of haplography in v. 41, but thinks it more likely that it is only responsible for the loss of יבש המלך in v. 42a, rather than the whole of v. 41. The logic of the Greek reading makes it unlikely that these two LXX minuses were lost separately and accidentally. It is more likely that the Greek reading is intentional, whether original or redactional.

65 Aurelius, "David," 58, suggests that this framing repetition is used to frame the insertion of vv. 41-48 and that this structure emphasizes v. 49 as the crucial part of the story. It is true that v. 49 is a climactic moment in the story, but the framing device separates out the dialogue in vv. 42-47 and draws more attention to this scene, which as we have noted contains the theological climax of the story.
nological advantage over David,\textsuperscript{66} 2) evidence that Goliath is "encumbered by heavy armor with little range in combat and vulnerable to an attack launched from a distance,"\textsuperscript{67} or 3) evidence that Goliath had a visual problem.\textsuperscript{68} In light of the whole presentation of Goliath it seems much more likely that the reference to his shield bearer carrying his shield should be interpreted as a reference to Goliath's superior equipment rather than a narrative hint that he is encumbered by too much armor. It is difficult to imagine too much armor being a major inconvenience in ancient warfare. Furthermore, it seems quite possible that the imagery of the Philistine champion going forth with his shield bearer (נשה חצנה) in front of him may also call to mind the fact that the Israelite champion, Saul, is also letting his armor bearer (נשה כלים) go in front of him (16:21). There is thus an ironic contrast between the armor bearer of Goliath who has very little role in the battle, and the armor bearer of Saul who fights the battle himself.

3.4. David's Taunt (17:43b)

We have discussed the MT pluses in 17:41 and 48b that frame the dialogue between David and Goliath in vv. 42-47, but we must briefly mention the LXX plus in v. 43b. We have addressed this LXX plus above.\textsuperscript{69} In our analysis we noted that by affording David an extra response to Goliath's taunt, the LXX version of the story further characterizes David as one who is σοφὸς λόγῳ ("wise in words," 16:18) and very confident. He returns Goliath's disdain for him in equal measure.

\textsuperscript{66} E.g., Auld and Ho, "The Making of David and Goliath," 30; Gilmour, \textit{Representing the Past}, 279-80.
\textsuperscript{67} Miscall, \textit{Workings of Old Testament Narrative}, 60.
\textsuperscript{69} See above pp. 126-27.
Upon finishing the dialogue between David and Goliath (vv. 42-47) and narrating the movement of the combatants toward each other (v. 48), the actual confrontation commences. Verse 49 narrates the battle: David slings a stone, strikes the Philistine in the forehead, and he falls to the ground on his face. In the MT what follows this basic narration of the fight is an additional comment not found in the LXX account.

3.5. Goliath's Death, Take One (17:50)

The LXX account of the actual battle between David and Goliath proceeds very logically. David strikes Goliath in the forehead with his sling, Goliath falls face forward onto the ground (v. 49), and David runs to him and kills him with his own sword, cutting off his head (v. 51). In the MT, the action is interrupted by the inclusion of v. 50, which appears to narrate David's killing Goliath (וימיתהו) before he kills (וימתתהו) him again in v. 51. Whatever the history behind this reading, in its current context it clearly interrupts the story.\(^{71}\)

The main point of the verse appears to be to make emphatically clear to the reader that David's statement in 17:47, that the Lord does not save by sword and spear, is fulfilled by David slaying Goliath with a sling and not a sword.\(^{72}\) Whether this point is an emphatic aside,\(^{73}\) or a theological clarification preempting a potential misreading of the story,\(^{74}\) it clearly emphasizes the connection between Goliath's death and David's theological claim in v. 47.

\(^{70}\) Many scholars see two sources here, e.g., McCarter, 1 Samuel, 305; Dietrich, "Die Erzählungen," 178; Campbell, 1 Samuel, 173. For a recent and plausible attempt to explain v. 50 as an interpolation to anticipate a misreading of the narrative see R.W.L. Moberly, “By Stone and Sling: 1 Samuel 17:50 and the Problem of Misreading David's Victory Over Goliath,” in On Stone and Scroll: Essays in Honour of Graham Ivor Davies (ed. James K. Aitken, Katharine J. Dell, and Brian A. Mastin; Berlin: De Gruyter, 2011), 329-342.

\(^{71}\) Cf. Klein, 1 Samuel, 178; Fokkelman, Crossing Fates, 186-88; Gordon, Samuel, 158; and Tsumura, Samuel, 465.

\(^{72}\) Moberly, "By Stone and Sling," 335-39; Nitsche, David Gegen Goliath, 98.


\(^{74}\) Moberly, "By Stone and Sling," 335-39.
Three other features are significant in this inclusion of v. 50 in the MT. First, the inclusion of this verse allows for significant repetition of some key themes and ideas. The use of repetition as a literary device in Hebrew narrative has been well documented. In this instance, every verb in v. 50 is a verb that was also present in v. 35 and used in the same order: חזק, נכה, and מות. This further connects Goliath's death with the deaths of the lions and bears that David boasted of in 17:35-37. Furthermore, the use of the verb נכה ("strike") in v. 50 adds one more use of this verb in this narrative. The theme of "striking" (נכה) is one that has been sounded repeatedly throughout this story (17:9[2x], 25, 26, 27, 36-37[3x], 46). One of the driving factors of the story is clearly the question, "who will 'strike' the Philistine giant?" By repeating David's "striking" of Goliath, the plus in v. 50 adds to that theme.

Second, the inclusion of v. 50 means that the narrative recounts David "striking" (נכה) Goliath twice (vv. 49 and 50), and "killing" (מות) Goliath twice (vv. 50 and 51). Briggs has suggested that the feature of repetition in the Old Testament can be compared to the law of double testimony reflected in Deut. 19:15. Thus, the use of repetition may be a literary technique to foreground "the claim that such testimony is to be taken with due seriousness as reliable testimony." In other words, by repeating David's victory over Goliath, both the striking and the killing, the text may mean to imply that this event is reliable testimony.


76 Though the verb חזק is used in slightly different contexts and slightly different meanings in each verse, its presence in both verses in the same order suggests intentional allusion.

77 Cf. Wénin, "David roi," 86.


Finally, the inclusion of v. 50 in this story also sounds one significant intertextual note. The significant explanatory note in v. 50 that "there was no sword in David's hand" (וָהָרִבָּא בִּידְדוֹ) recalls the note in 13:22 that "and neither sword nor spear was found in the hand of all the people" (לֹֽא נֶמֶנָא חָרְבָּו חַרְבּוֹת בִּידְם כָּלָּֽהָדָם). Just as in 13:22 no sword or spear was found in the hand of any of the people of Israel, but Saul and his son Jonathan had them, in ch. 17, there was no sword in David's hand, but Saul had one (17:39). This intertextual allusion suggests that though the primary reason for the mention of David's lack of a sword is to show that the Lord does not save by sword or spear (17:47), a secondary reason for the reference may be to further contrast David and Saul. Though Saul may be more materially equipped to face the giant, David is more spiritually equipped.

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The story continues with the victory of David and the geographical aftermath of that victory as the Israelites pursue the Philistines all the way back to Gath and Ekron (17:52). David then takes the head of Goliath to Jerusalem and his armor to his tent (17:54). In the LXX version of the story the next scene is the women coming out of all the towns of Israel to sing their victory song to David (18:6). In the MT version there are still two significant scenes yet to be narrated before the women can begin their musical celebration.

3.6. Whose Son is This? (17:55-58)

After the notice that David brought Goliath's head to Jerusalem the narrative breaks the linear chronology and flashes back to the moment that David heads off to battle with Goliath. This

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80 Edelman, _King Saul_, 133.
81 We noted above the geographical differences between the two accounts. See above ch. 3.
82 On the break in the linear progression in vv. 54-58 see Gilmour, _Representing the Past_, 258.
scene is one of the clearest examples of tension between an individual pericope and its surrounding narrative context. The scene details Saul's query about the identity of David, which according to the preceding narrative would have been information Saul would have previously acquired (see 16:21-22; 17:34-39). How then can it be that Saul must ask Abner about David's identity?

One obvious explanation for the tension between the pericope in 17:55-58 and the surrounding narrative context is that 17:55-58 is derived from a source different from the surrounding narrative context and has been inserted into the narrative despite the obvious tensions. However, the question remains why a redactor would have let this tension stand. Is it possible to understand 17:55-58 within its current context? Or is it in such tension with the rest of the narrative that it must be interpreted separately? Several factors suggest that it can and should be read in its current context.

The narrative begins "As Saul saw David go out to meet the Philistine." As noted above, this marks a break in the chronology. Verses 55-56 occur as Saul is watching David go out to face Goliath. Verses 57-58, however, occur when David returns from killing Goliath. The significance of this is that it would have been very easy for an author or redactor to maintain the straight chronology of the story and place vv. 55-56 prior to David's fight with Goliath, perhaps just before or just after v. 40. Thus the question, "whose son is he?" would have nicely framed the battle and been an effective narrative strategy. Whoever is responsible

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83 E.g., Willis, "Redactional Joints," 314-314; Klein, 1 Samuel, 174; Dietrich, "Die Erzählungen," 178; and Campbell, 1 Samuel, 173.
84 Cf. Alter, The David Story, 110. Cartledge, Samuel, 222, agrees separate traditions likely led to the tensions but suggests that "this interlude functions to shine a literary spotlight on David."
85 Johannes Klein, "Unbeabsichtigte Bedeutungen in Den Daviderzählungen: Am Beispiel von ISam 17,55-58," in David und Saul im Widerstreit — Diachronie und Synchronie im Wettstreit: Beiträge zur Auslegung des ersten Samuelbuches (ed. Walter Dietrich; OBO 206; Fribourg: Academic Press / Göttingen: Vandenhoeck & Ruprecht, 2004), 129-37, suggests this is an instance where the text originally meant one thing but in placing it in its current context has led it to mean something else.
for vv. 55-58 has decided that it was more important to keep these verses together than to fit them into the chronology of the chapter.

The fact that vv. 55-56 and vv. 57-58, which chronologically occur on either side of the battle, are here placed in immediate juxtaposition, highlights other aspects of their parallel nature. The beginning of v. 55 is grammatically parallel to the beginning of v. 57, with Saul as the subject in the former verse and David in the latter. Each begins with a waw plus a temporal כ plus an infinitive construct: שאול שואות / דוֹוד כשׁוב ("And as Saul saw" // "And as David returned"). This juxtaposition highlights that Saul is watching the battle while David is fighting the battle.

The most difficult aspect of this pericope is Saul's question to Abner, "Whose son is this youth?" Many scholars point out the fact that Saul is not asking David's name or who David is, but is instead asking whose son he is.86 So the reader must ask, what does this question mean and why does Saul ask it? It may be that this question is the equivalent of asking "what is his background?"87 Many scholars note that this question may be in reference to Saul's supposed offer of freedom for the family of the one who slays the Philistine champion in 17:25, 27, and 30.88 This line of reasoning makes sense when the question is asked in v. 58, after David has defeated Goliath and there is a reason to inquire about his family. However, it seems premature for Saul to inquire about his family for this reason in v. 55. In the chronology of the narrative this question takes place as David is marching to face the giant. We may therefore suggest that the question here may imply something like the modern parlance, "Who is this guy?"89

86 See e.g., Bodner, 1 Samuel, 189; Tsumura, Samuel, 470.
87 Tsumura, Samuel, 470; Bergen, Samuel, 198-99.
89 Polzin, Samuel, 172-73, suggests something similar but thinks that the use of the demonstrative pronoun זה suggests that this is a derisive comment. While this may certainly be true, I think it is likely that the fact that Saul let David go suggests that there is also a significant element of amazement on Saul's part.
There is also the possibility that this question affords a further characterization of Saul. Jobling has suggested that perhaps there is a motif of Saul's ignorance in such texts as ch. 14, 17:55-58 and his statement in 22:8, "no one tells me anything."\(^{90}\) It is possible that the narrative is painting a picture of Saul who is repeatedly ignorant and needs others to do what needs to be done. Jonathan defeats the Philistine garrison (ch. 14), Samuel is the one who slays Agag (ch. 15), Saul's servants are the ones who figure out how to solve his spiritual problem (ch. 16), and David kills Goliath (ch. 17).

Another possible intertextual echo that is sounded here is that of Saul's enigmatic episode among the prophets, which leads an onlooker to query, "who is their father?" (אָבֶיהָם אֵמוֹי) or perhaps, "who is his father?" (אֵמוֹי אָבֶיו).\(^{91}\) Why this connection would be made is difficult to say, because both texts are fraught with difficulty. However, it is interesting that shortly after Saul's anointing (10:1) there is a question about his parentage (10:12), just as shortly after David's anointing (16:12) there is a question about his parentage (17:55-58).\(^{92}\)

We have not yet fully unlocked the potential of meaning behind this question, but we have noted that there is perhaps more going on in this question than appears at first glance. Abner's response to this question further suggests that there is more going on here. In response to the question about David's identity Abner replies to Saul, "As your soul lives O King, I do not know." (שִׁיְמַעְתֶּךָ הַמֶּלֶךְ, לֹא הָיִדָּעֵהוּ)\(^{93}\) The phrase "as your soul lives" (שִׁיְמַעְתֶּךָ) is a set phrase and part of a standard oath formula that is most often attached to the phrase "as


\(^{91}\) MT and 4QSam\(^{1}\) read אֲבִיהָם אֵמוֹי, whereas the LXX, OL and Syr reflect אֲבִיו אֵמוֹי ("who is his father"). See McCarter, *1 Samuel*, 172. Auld and Ho, "Making of David and Goliath," 30-31, prefer the LXX reading here.


\(^{93}\) The problems with translating נפש into English are legion. I have retained the translation of "soul," problematic as it is, for the sake of the smoothness of the English phrase "as your soul lives." Accordingly, the translation of נפש as "soul" in this instance implies all the requisite caveats and addenda. Let the reader understand.
Yhwh lives (יהוה חי, e.g., 1 Sam. 20:3; 25:26; 2 Kgs. 2:2, 4, 6, 2 Kgs. 4:30). The use of the phrase "as your soul lives" within the context of the set oath formula may suggest simple "conscious deference" on the part of an inferior when addressing a superior. However, it is decidedly odd in this context, and it may signify something else is going on here.

The phrase "as your soul lives" is used on its own four times in biblical narrative (1 Sam. 1:26; 17:55; 2 Sam. 11:11; 14:19). In his study of oath formulas in biblical narrative, Ziegler suggests that each of these instances of the phrase "as your soul lives" occur in contexts that do not require oaths and occur in contexts where "the recipient of the oath is directly threatened." Thus, in these instances the formula is used "to reassure the party addressed that the speaker continues to view them as a person of authority." The subtext of the scene in 1 Sam. 17:55-58 is certainly that Saul is threatened by the arrival and victory of David. Abner's use of this formula suggests that he is aware that the question of David's identity is a loaded question, and he begins his answer by reaffirming his loyalty to Saul. This is yet another sign that there is more going on in this scene than meets the eye.

Saul's response to Abner's ignorance is to ask him to ask that very question himself: "You ask whose son this youth is" (שאל אתו בן מי זה אתה שאל). Several factors suggest this statement is important. First, Saul tells Abner to "ask" or "inquire" about David's parentage. Saul's very name means "asked" and the theme of asking has been woven throughout his story. Thus, Saul telling his right hand man to "ask" a question, may tie this

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95 Yael Ziegler, Promises to Keep: The Oath in Biblical Narrative (VT Supp. 120; Leiden: Brill, 2008), 109. Ziegler treats the oath in 2 Sam. 11:11 separately since it is part of an odd formulation: נפשך וחי חיך (see pp. 109-11). Nevertheless, his suggestions about 2 Sam. 11:11 are similar to, if nuanced from, his suggestions about the other instances of this phrase.
96 Ibid.
97 It is frequently understood that Hannah's expressed etymological reason for Samuel's name ("I asked [שׁאל] him from Yhwh," 1 Sam. 1:20) is meant to connect Samuel to Saul in some way (see Peter D. Miscall, 1 Samuel: A Literary Reading [Bloomington, IN: Indiana University Press, 1986], 14). Furthermore, Saul's appointment as king is brought about because the people "asked" (שׁאלו) for a king. Four times the narrative
pericope into wider themes in the book. Second, Saul seems to emphatically refer to Abner here, saying "You ask." Muraoka lists this verse as an example of the emphatic use of a personal pronoun to show "implicit contrast." Thus, Saul would be contrasting himself with Abner, suggesting something along the lines of "I have already asked, now you go ask." It seems likely in the context of the narrative that this emphatic use of the pronoun would also emphasize the importance of the question and perhaps also imply a high level of emotion attached to this question on the part of Saul. There may be other possible literary reasons for this emphasis, but we will come back to this issue.

The narrative now shifts to the time just after David's victory over Goliath, when Abner brings David to Saul. The narrative frames David's movement to Saul with two references to his victory over Goliath (17:57):

A. And as David returned from striking (נכה) the Philistine
B. And Abner took him
B'. And brought him before Saul
A'. And the head of the Philistine was in his hand.

This double reference to David's victory over Goliath suggests to the reader that David's relationship with Saul is now framed by his victory over Goliath.

When David arrives before Saul, the king asks his question again, this time directed at David, "Whose son are you, young man?" This is now the third time in four verses that Saul has posed this question. Polzin is certainly correct when he notes that the repetition of this question three times in four verses "should at least alert the reader that Saul's questioning is being emphasized here with a vengeance." We noted above that chronologically vv. 55-56 refer to the people "asking" (שׁאל) for a king (1 Sam. 8:10; 12:13, 17, 19).

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99 See IBHS, §16.3.1e; WHS, §106; Muraoka, *Emphatic Words and Structures*, 58.
100 It is perhaps of note that Abner is not recorded as asking about David's parentage, but is instead reported to bring David to Saul so that the king may ask David himself.
and vv. 57-58 occur on opposite sides of the material contained in vv. 40-53. By juxtaposing these verses in this tight unit the repetition of the question about David's identity reaches a critical mass of emphasis. This leads to the possibility that perhaps the question is being put to Abner and David only secondarily, and is primarily being put to the reader.\textsuperscript{102} Borgman has suggested that reader is being led to answer Saul's question: Just who is David?\textsuperscript{103} To use Bakhtin's literary categories, it is certainly possible that this question of Saul's is being posed in double-voice. On one level the question is posed to Abner and to David. On another level it is being posed to the reader. On one level Saul is asking about David's family background. On another level the narrative is leading the reader to ask about the person and identity of David.\textsuperscript{104}

We have thus far noted that there is more going on here than may be seen at first glance. We have not yet made a case for how this scene works in the present narrative. Polzin has offered perhaps the most concerted attempt to read 17:55-58 as a coherent part of the larger narrative. He notes many features in this section which inform his interpretation. First, he notes Saul's repeated reference to David as "this youth" (הנער הזה) or "the youth" (הנער), which Polzin suggests implies Saul's derisive opinion of David.\textsuperscript{105} Second, he notes that there is a significant narrative shift between the question in vv. 55-56 and the question in v. 58. In v. 58 when Saul is facing David, we can no longer assume that Saul does not know who David is, as we may have in vv. 55-56. Thus, Polzin suggests that where the first two instances of the question marked Saul's derision of David, the final instance of the question marks Saul's attempted coercion of David, as he attempts to get David to declare loyalty

\textsuperscript{102} Note that in the second two occurrences of this question the pronoun "you" (אתה) is used.
\textsuperscript{103} Borgman, \textit{David, Saul, & God}, 46-48.
\textsuperscript{104} Fokkelman, \textit{Crossing Fates}, 193, suggests that the question about David's identity should be read "as to his essence, his future as a charismatic leader, etc."
\textsuperscript{105} Polzin, \textit{Samuel}, 172-73.
to himself by proclaiming himself a son of Saul.\textsuperscript{106} This David refuses to do, by identifying himself as the son of Jesse.

Polzin has helpfully noted many of the important features of this narrative, but has perhaps read too much into the text by suggesting that Saul is attempting to force David to identify as his own son. There does not seem to be a clear suggestion in the text that this is the meaning of his question. I suggest that the repeated question about David's identity is used here to emphasize the importance of this issue and the key narrative piece of information is found in David's answer.

In response to this question David identifies himself as "the son of your servant Jesse, the Bethlehemite" (ברעבך ייש בית הלחמי). This is a piece of information that both Saul (16:18), and the reader (16:1, 18; 17:12) already know. However, this reference appears to be more important than is often recognized. We have suggested that Saul's question about David's father is really a question about David's identity. In this section both Saul and the reader are asking the question of David's identity. Polzin is likely correct that the question of David's identity after he has defeated Goliath (v. 58) is likely different than the questions before he has defeated Goliath (vv. 55-56). However, they are likely different in urgency, not in meaning. Before David defeats Goliath Saul is certainly interested in the identity of this young man, but after he has defeated Goliath he is likely doubly interested and perhaps a little suspicious as well. His suspicions are likely confirmed by David's answer.

The reference to Jesse as the Bethlehemite is very rare. There are only four instances in the whole Hebrew Bible where someone is identified as a Bethlehemite (בית הלחמי). Three of them refer to Jesse the Bethlehemite (really בית הלחמי).\textsuperscript{107} Thus, the reference to David being

\textsuperscript{106} Ibid., 174-75.
\textsuperscript{107} 1 Sam. 16:1, 18; 17:58. The other is 2 Sam. 21:19, which refers to Elhanan son of Jaare-oregim the Bethlehemite (בית הלחמי), who slew Goliath the Gittite. Analysis of this, though interesting, is beyond the scope of this study.
the son of Jesse the Bethlehemite recalls two sections, each of which convey important information about the character of David. Upon hearing David identify himself as the son of Jesse the Bethlehemite, we imagine that Saul would recall David's resumé in 16:18, where his servant says, "I have seen a son of Jesse the Bethlehemite who knows how to play, who is a mighty man of valor, a man of war, understanding in word, a man of form, and Yhwh is with him." David's impressive resumé, which originally got him the job of court musician, may now be causing Saul to have concerns about this young warrior—a trajectory which will carry on into the next chapter.

The reader of this passage recalls one additional and significant piece of information about David. In 16:1, the Lord tells Samuel "go I am sending you to Jesse the Bethlehemite, for I have seen among his sons a king for myself." By identifying himself as the son of Jesse the Bethlehemite, David causes the reader to recall his royal destiny.

There has been much in 1 Samuel 16-17 about the character of David. We are told that the Lord looks approvingly upon his heart (16:7-13). We have been asked to consider his character by Eliab's accusation (17:28). His speeches have suggested that he understands the theological import of the moment (esp. 17:45-47), and his actions have suggested that he is fulfilling what he is destined to do. It is significant that the final episode of chapter 17 causes the reader (and Saul) to consider the identity of David, and in so doing to recall the important aspects of his character as expressed in 16:18 and the all-important fact that he is Yhwh's chosen king (16:1). This final episode in the MT version of 1 Samuel 17 makes the narrative much more about David's divinely appointed role, and sets up Saul's suspicions about this young and successful warrior.
4.1 Reigns 18 / 1 Samuel 18

4.1. David and Jonathan (18:1-5)

The additional material in the MT continues with 18:1-5. The scene begins in 18:1 with the phrase "And it happened when he finished speaking to Saul. . ." (וַיְצָא מִלְפָּה לְאֵלֵיהוּ). This sentence links this scene to the previous scene which ended with Saul questioning David.\(^{108}\) It also subtly links this scene with the following narrative material by noting that David finished speaking to Saul. In the material that follows, especially the main section in vv. 20-29 one of the main themes will be the indirect discourse between David and Saul.\(^{109}\) As Bodner notes, in a certain sense "Saul and David will never speak 'openly' (that is, without posturing dissimulation, hidden agendas, or double entendre)."\(^{110}\) The narrative will begin to draw a distance between Saul and David, and this subtle introduction hints that the narrative is moving in that direction.

What happens "as David finished speaking to Saul," is that Jonathan is moved with affection toward David. The narrative describes this in a twofold description: 1) "And the life of Jonathan was bound with the life of David" (תַּחְנוֹן וְנַפְשָׁהּ יִוָּגוֹנַת וְנַפְשָׁהוּ), and 2) "and Jonathan loved him as his own life" (וַיָּהֲבֵהוּ וְנַפְשָׁו). These statements of Jonathan's affection for David in 18:1 and elsewhere have led many scholars to theorize that the relationship between David and Jonathan is a homosexual relationship.\(^{111}\) Though it is not the purpose of this study to weigh in on this debate, there are several reasons that suggest that the narrative interest in the relationship between David and Jonathan has nothing to do with

\(^{108}\) Alter, David Story, 112; Tsumura, Samuel, 471.
\(^{109}\) Though in the MT plus in 18:17-19, Saul and David do speak directly.
\(^{110}\) Bodner, I Samuel, 192.
\(^{111}\) Reading with Qere Ketib, on which see Tsumura, Samuel, 471.
homosexuality. First, the phrase "And the life of Jonathan was bound with the life of David," is very similar to the description of Jacob's relationship with his youngest son Benjamin described in Gen. 44:30: "and his [Jacob's] life is bound with his [Benjamin's] life (ונפשׁו קשׁורה ונפשׁו). In the context of Genesis 44, this phrase communicates "inseparable devotion." Thus, the context is one of strong familial relationship. Second, the verb "love" (אהבה) is a key word in these early chapters of David's story and suggests certain political overtones. Third, the theme of the love of David is one that is carried throughout 1 Samuel 18 as every character that David comes in contact with will love him. Thus, the narrative seems to be interested in the David-Jonathan relationship as one which fits the theme of everyone's affection for David as well as showing the political loyalty Jonathan shows to David, which will be crucial to later episodes of the story. This relationship is probably best explicated as a ḥesed relationship which includes both affection and loyalty.

Verses 2-4 depict the actions of Saul and Jonathan toward David, presumably in response to his victory over Goliath. In 18:2, Saul takes David and does not allow him to return to his father's house. Thus, after David's victory over Goliath a new phase in his career has

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114 Cf. McCarter, 1 Samuel, 305.

115 Tsumura, Samuel, 471.


117 See above ch. 5. Cf. Gordon, Samuel, 159; Bodner, 1 Samuel, 193.

118 McCarter, 1 Samuel, 305. Otto Kaiser, "David und Jonathan: Tradition, Redaktion und Geschichte in 1 Sam 16-20, Ein Versuch," ETL 66/4 (1990): 281, compares the relationship between David and Jonathan with the relationships of "pairs of friends" (Freundespaaren) in classical literature such as Achilles and Patroclus, which are relationships of both political loyalty and affection. Cf. also Gooding, "Literary and Textual Problems," 78-79.

119 See Kim, Identity and Loyalty, esp. 30-103.
begun. There will be no more going back and forth between his father's house and Saul's house (17:15). The only shepherding David will do from here on out will be shepherding the people of Israel (2 Sam. 5:2).

Verse 3 details Jonathan's action toward David and his reason for it: "And Jonathan cut a covenant with David because he loved him as his own life" (ברית וודוד ויהונתן בעבידתי). The theme of the covenant between Jonathan and David will recur throughout the following narrative. The content of the present covenant is unclear, but later instances of covenantal type oaths between Jonathan and David contain promises of loyalty and protection of each other and each other's families (e.g., 1 Sam. 20:14-15; and 23:17). The reason for this covenant is Jonathan's love for David.

Following the making of the covenant, Jonathan clothes David in his own armament. The first and most important piece of clothing that passes from Jonathan to David is Jonathan's "robe" (מעיל). A "robe" has previously appeared in the narrative of 1 Samuel in a significant way. Samuel is given a "robe" (מעיל) by his mother (1 Sam. 2:19) and that robe is subsequently torn in an episode where it signifies that the kingdom has been torn away from Saul (1 Sam. 15:27-28). Thus a "robe" has been used in symbolically significant ways in the narrative to symbolize the kingdom. Here, where issues of kingship are hovering just below the surface, it seem likely that this transaction is meant to symbolize, to the reader at least, some sort of transfer of kingship from Jonathan, the heir apparent, to David, the anointed one.

The word order of ויהונתן וודוד ויכרת precedes by the singular verb ויכרת shows that the initial subject, Jonathan, is the more important individual here and likely the primary actor of the verb. See Caquot and de Robert, Samuel, 220; Alter, David Story, 112; Tsumura, Samuel, 472. On this grammatical rule see E.J. Revell, "Concord with Compound Subjects and Related Uses of Pronouns," VT 43 (1993): 72-73.


See Julian Morgenstern, "David and Jonathan," JBL 78/4 (1959): 322-25; Mettinger, King and Messiah, 39; Gunn, Fate of King Saul, 80; Prouser, "Suited to the Throne," 31-32; Birch, "Books of Samuel," 1120; and Bodner, 1 Samuel, 193. See Firth, Samuel, 208 for other significant uses of a "robe."
The symbolic transfer of clothing and weaponry continues as Jonathan gives David his garment (מָדָר), sword (חרב), bow (קֶשׁת), and belt (חִגּוֹר). Jonathan's action of arming David, with the previous action of giving him his "robe" and his covenant with him seems to further suggest that he is abdicating his right to the throne in favor of David.\(^{123}\) Two of these items, a "garment" (מָדָר) and "sword" (חרב), were offered by Saul (17:38-39). Before the battle with Goliath David would not accept the royal armaments, perhaps symbolically to distance his victory from Saul. Now, after his victory, David is able to accept the royal armament, perhaps suggesting that now he has earned it. David's acceptance of the sword is doubly significant, because of the importance that "swords" have played in this narrative.

David, who rejected Saul's sword (17:39) and won the victory over Goliath without a sword (17:47, 50), cut off the head of the Philistine champion with his own sword (17:51), has now accepted the sword of Saul's heir (18:4). For someone who has won his greatest victory without a sword, he now has two very significant swords.\(^{124}\)

In our analysis of 17:38-39, we noted that there is a common motif of arming the hero in epic literature. Here, however, we have a scene of arming the hero after the combat. Thus, the arming likely has a different significance. This is one further indication that Jonathan's arming of David is functioning on a symbolic level.

Verse 5 then tells of the first of David's continuing military success as David goes and has success in all the missions that Saul sends him so that Saul appoints him to a position of leadership in the military. This verse may be anticipating Saul's appointment of David over his military men in 18:13,\(^{125}\) or it could be a first step in David's high rising career. The latter possibility seems more likely since in this instance it is David's success that appears to be the

\(^{123}\) Jobling, *Sense of Biblical Narrative*, 12.

\(^{124}\) The episode in 1 Sam. 20:18-23 may suggest that Jonathan is particularly known as an archer and thus the gift of his bow (קֶשׁת) in 18:4 would also be particularly significant.

\(^{125}\) See Willis, "Redactional Joints," 306-08.
reason for David's promotion,\textsuperscript{126} whereas in 18:13, it is Saul's fear of David that leads to his promotion. Thus, in the present form of the narrative, David's promotion in 18:5 appears to be a first step in his military career.

The final note in this section tells of David's appeal to all the people, even the servants of Saul. This final notice, along with Jonathan's love of David and his continued military success introduces some of the key themes in ch. 18. This portion of the text thus functions as a significant introduction to the narrative that follows.\textsuperscript{127} The LXX version of ch. 18 has its own logic in introducing this chapter. However, the MT plus sets up several of the themes that will recur in ch. 18, and sets up the David-Jonathan relationship which will play a significant role in the rest of 1 Samuel.\textsuperscript{128}

\textit{The Common Story Continues . . .}

The story continues by detailing David's return from battle and the response of the women of all the cities of Israel (18:6). They all come out and sing their song "Saul has slain (נכה) his thousands, and David his ten thousands" (18:7). The result is that Saul views this as evil and he "eyes David suspiciously" from that day onward (18:8-9).

\textit{4.2. David and Saul, Spirit and Spear (18:10-11)}

In the MT the narrative continues in 18:10, "And it happened the next day" (יום אחר). This temporal reference ties the episode in vv. 10-11 with the previous episode which took place on the day David slew Goliath (vv. 6-9).

\textsuperscript{126} 1 Samuel 18:5 is textually difficult. On this reading which sees David's promotion as a result of his military success see Johnson, "Reconsidering 4QSam."

\textsuperscript{127} Cf. Brueggemann, "Narrative Coherence," 232.

This scene, which tells of Saul being seized by an evil spirit of God\textsuperscript{129} and trying to impale David with his spear, has such significant similarities with 19:9-10 that many scholars speak of the passage in 18:10-11 as being modeled on or a duplicate of that later passage.\textsuperscript{130} However, explaining 18:10-11 in this way does not do justice to how interconnected this passage is with many episodes and themes in 1 Samuel.

The first note in this episode is that "an evil spirit of God seized Saul" (רוחות רעה של שָׁאול). The similarity between this passage and several others can be easily noted:

\begin{align*}
&\text{1 Sam. 10:10}^{131} \\
&\text{1 Sam. 11:6} \\
&\text{1 Sam. 16:13} \\
&\text{1 Sam. 18:10}
\end{align*}

In 10:10 the spirit of God (אלהים) rushes upon Saul in fulfillment of the signs that Samuel had given Saul after his anointing. Thus, the language in 18:10 recalls the rush of the spirit upon Saul at his anointing.\textsuperscript{132} In 11:6, the spirit of God (אלהים) rushes upon Saul in response to the story of the woes of the people of Jabesh at the hand of Nahash the Ammonite. The spirit rushes upon Saul and stirs him to action. The victory against Nahash is one of the high points of Saul's early career. In 16:13-14, the spirit of Yhwh (יהוה) rushes upon David, while the spirit of Yhwh (יהוה) turns aside from Saul and an evil spirit from Yhwh torments Saul.\textsuperscript{133}

\textsuperscript{129} Though 16:14 identifies this injurious spirit as "an evil spirit from Yhwh" (רוחות רעה מיהוה), later references speak of it in a grammatically ambiguous manner, an "evil spirit of God" (רוחות רעה של אלהים). Thus, I prefer the grammatically ambiguous translation "an evil spirit of God."

\textsuperscript{130} E.g., McCarter, \textit{I Samuel}, 305; Klein, \textit{I Samuel}, 188.

\textsuperscript{131} Cf. the prediction of this event in 10:6.


Thus, the reference to the spirit rushing upon Saul also recalls the movement of spirits from Saul to David and many of the key elements in the early chapters of 1 Samuel.

The mention of an evil spirit of God (רוּחַ אלהים רעה) recalls a different but overlapping series of intertexts.134 This passage most clearly recalls chapter 16, where an "evil spirit" is referenced in vv. 14, 15, 16, and 23. In 16:14-16 the problem and planned solution to Saul's spiritual problem is discussed and v. 23 narrates solution to it in summary fashion, "And it happened when the spirit of God was upon Saul." (וַחֲדָה הַרְוחִיתָתּ אֱלֹהִים אֲלָמוֹ). The narrative episode in 18:10-11 appears to be a particular instance of the kind of thing that would happen repeatedly according to 16:23.135 Thus, the short episode in 18:10-11 rather than appearing "out of place at this point,"136 logically ties in the beginning of the antagonism between Saul and David with the important theme of the "evil spirit from God" which will continue to play a role in the next chapter (19:9-10).

The story then continues to narrate what happens as a result of the evil spirit rushing upon Saul: "and he raved/prophesied in the midst of the house" (וַיִּתְנַבֵּא בְתֵךְ-הָבֵית). The meaning of the hithpael form of נבֶא appears to convey something like "act as a prophet,"137 although numerous uses of this formulation, as here in 18:10, suggests that it may convey frenzied or ecstatic behavior and is frequently translated here as "rave" (e.g., NRSV,

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136 McCarter, 1 Samuel, 305.
137 See HALOT. On this category of the hitpael see GKC §54e; IBHS §26.1.2c; and 26.2f; and Keith N. Grüneberg, Abraham, Blessing and the Nations: A Philological and Exegetical Study of Genesis 12:3 in its Narrative Context (BZAW 332; Berlin: Walter de Gruyter, 2003), 205-06.
The importance for our purposes is not the precise action that is in view here, but the narrative connections and themes that this activity suggests in the present passage.

Like the reference to the spirit seizing Saul, this reference to Saul prophesying (hithpael of נבָא) recalls Saul's initial spiritual experience in chapter 10, when he joins a group of prophets in their prophetic activity (10:10-13) in fulfillment of the sign that Samuel had given him (10:5-6). In this instance, Saul's prophesying is a positive experience that is part of signifying that the spirit of the Lord is upon him. It is of interest that this event leads to the proverbial phrase in 10:11, "Is Saul also among the prophets?" and that it includes Saul prophesying in the midst a band of prophets.

Saul's next bout of prophecy does not happen in the midst of a band of prophets but in the midst of his own house. Though Saul is seized by the spirit in chapter 11, after his initial prophetic activity at his anointing in chapter 10, Saul does not prophesy again until the present text in 18:10. In chapter 10 Saul prophesies because he is seized by the "spirit of God" (רוח אלהים). In 18:10 Saul prophesies because he is seized by an "evil spirit of God" (רוח רעה אלהים). It appears that prophetic activity can be instigated by the "evil spirit" as well as the "spirit of God." It is significant that Saul's prophetic activity, which began as a positive activity, now has such negative associations. In fact, in light of the previous reference that the "evil spirit from Yhwh tormented (בעת) Saul," (16:14), it seems that Saul's "prophesying" in 18:10 may be more akin to a manic state than to ecstatic utterance.


139 Firth, "Is Saul Among the Prophets," 296-97.

140 Firth, "Is Saul Among the Prophets," 300; Levison, "Prophecy in Ancient Israel," 509.
Saul's negative prophetic experiences will continue in chapter 19. After David escapes Saul's initial attempts at his life, Saul sends men out to capture David. However, they cannot reach him because each time they try the "spirit of God" comes upon them and they "prophesy" (19:20-21). Apparently fed up with his men's failures Saul himself goes to capture David only to suffer the same fate: "And the spirit of God also came upon him, and he continued to go along, and he prophesied" (19:23). The text goes on to detail more about Saul's prophetic activities, which this time includes stripping off his clothes and laying naked all day and night (19:24). In this case, Saul's prophetic activity is a stalling tactic that keeps him from getting to David and allows David to escape.141

We can thus understand Saul's prophetic experience in 18:10 as part of a narrative arch. Saul's initial prophetic experience, initiated by the spirit of God, is a positive sign of the Lord's presence with Saul (10:10-13). His final prophetic experience is one in which the spirit of God inhibits him from capturing the Lord's anointed, David (19:23-24). In between these two references, Saul's prophetic experience in 18:10 is one in which the evil spirit of God causes him to prophecy. In the context this appears to be a negative experience, one from which he needs relief, but it is not yet an experience which shows that the spirit of God is overtly working against him as in 19:23-24. Saul's prophetic experiences, like his spiritual relationships, mark his steady decline from positive, to worrying, to negative.142

Before we learn of Saul's next act after his prophesying, the story provides a little narrative blocking: "Now David was playing what was in his hand, as he did day by day, but a spear was in Saul's hand." The juxtaposition of these two clauses paints the picture of each of the two important men and what they have in their hands: Saul, his spear, and David, his

141 Cf. Firth, "Is Saul Among the Prophets," 302.
142 Cf. Ibid., 304-05; and Firth, Samuel, 209-10.
lyre. Both of these actions carry interesting resonances. With David's lyre, we recall his role as court musician (16:23). With Saul's spear, we recall his failure to act in chs. 13-14, when only he and Jonathan had swords and spears (13:22). However, we also recall Goliath's famous spear (17:7) and that David made a point of saying that the Lord does not save with sword and spear (17:45, 47). Again, the equipment of David is differentiated from the equipment of Saul and we continue to see that their characterization is different as well.\textsuperscript{144}

With the scene thus set, each man holding what is in his respective hands, Saul hurls the spear (18:11). With the spear hanging in mid air, the reader is told, not who the spear is directed at, though we can guess, but Saul's internal thoughts: "And Saul said 'I will strike David into the wall!'" (בַּכֵּרָדְבַּדְוַד). Three things are significant about this phrase. First, the placement of this phrase, while the spear is in mid-air, creates narrative suspense, as the reader must hear of the intent behind the thrown spear before hearing of its success. Second, the declaration of Saul's thoughts is another instance in this chapter of a series of insights into Saul's internal monologues (18:8, 11, 17, 21) and assessments (18:8, 9, 12, 15, 20, 29, 30). As we noted above, in ch. 18 the reader is given unprecedented access into Saul's mind,\textsuperscript{146} and what we see there is largely antagonistic toward David. Third, Saul says he will "strike" (נכה) David. In ch. 17, the question of who will strike (נכה) whom was one of the key questions. However, in ch. 17 the only subjects of the verb "strike" (נכה) are Goliath in his challenge (17:9) and David repeatedly (17:9, 25, 26, 27, 36, 46, 49, 50).\textsuperscript{147} Now for the first time, other

\textsuperscript{143} Tsumura, \textit{Samuel}, 479.
\textsuperscript{144} Cf. Fokkelman, \textit{Crossing Fates}, 223.
\textsuperscript{145} On the idiom א...ב as meaning "strike them together" or, in this instance, "I will pin David to the wall," see Driver, \textit{Samuel}, 152. Cf. Deut. 15:17. Tsumura, \textit{Samuel}, 478, thinks the waw has an emphatic function here.
\textsuperscript{146} Cf. Green, \textit{How the Mighty Are Fallen}, 297.
\textsuperscript{147} Admittedly, vv. 9, 25, 26, and 27 do not mention David specifically, but each speak of the one who is able to strike, which turns out to be David.
than in the women's song. Saul is the subject of the verb "strike" (נכה). This reference to Saul attempting to "strike" (נכה) David in such close proximity to David's "striking" (נכה) in ch. 17 draws a sharp contrast between the two characters.

Saul's attempt to "strike" David is unsuccessful, and the narrative informs us that "David eluded him, twice." The narrator informs us retrospectively, what we will learn later (19:9-10), that Saul's attempt to spear David is not a one-time thing.

In sum, the short episode in 18:10-11, though bearing similarities to 19:9-10, is a meaningful episode in its own right and in its own context which weaves an intricate web of intertextual connections with other sections of 1 Samuel to produce an important segment in the characterization of Saul, and by inference, David. This is a key moment in Saul's spiritual journey and the first open antagonism between David and Saul.

In the larger narrative, however, this scene does change the progression of the antagonism between Saul and David. We noted that in the LXX version of the story, the first explicit antagonism between Saul and David was given in 18:21, where Saul plots to use Michal as a foil for David. Thus in the Greek text the progression of Saul's plotting against David is a slow and linear progression. In the MT, it begins with the outright aggression of a thrown spear (18:10-11), then two attempts at a subtle assassination (18:17; 21), before it turns back to open attempts on David's life (19:1; 9-10; 11-17). Thus, inasmuch as the episode in 18:10-11 makes for a logical progression in Saul's spiritual journey, it complicates the progression of the Saul-David relationship.

148 Note, however, that in the women's song Saul's striking of thousands is compared with David's striking of ten thousands.
149 Bodner, J. Samuel, 196, also notes that the effectiveness of the two characters' attempts at "striking" draws further contrast between them.
150 Cf. Fokkelman, Crossing Fates, 224. Whether this is a reference to Saul's attempt in 19:9-10 or simply a reference that Saul tried this repeatedly, the point is the same.
The Common Story Continues . . .

The narrative continues with Saul's continued fear of David (18:12). In the LXX version of the story, Saul's fear of David is simply an extension of his "eyeing" him in 18:9. In the MT, however, Saul's fear of David in 18:12, is instigated by Saul's continued infliction by the evil spirit, and David's ability to elude him in 18:10-11. Each version has its own narrative logic, but each is substantially different in the larger narrative arch of chapter 18. In each case, the result of David's appointment, is success and adoration from all Israel and Judah (18:16). However, from this point the MT includes the narrative of Saul's initial offer to David of his daughter Merab.

4.3. David and Merab (18:17-19)

The episode of David and Merab is another instance where scholars tend to see parallel accounts. Here David's potential marriage of Saul's daughter Merab (18:17-9), is seen as a parallel account of his actual marriage of Saul's daughter Michal (18:20-26). In its current form, however, this episode adds to the existing narrative in a number of interesting ways.

Unlike the episode of David and Michal (18:20-26), which begins with Michal's love of David (18:20), the present episode begins with Saul offering his eldest daughter Merab to David for a wife (18:17). Saul is the instigator of this event. While scholars often note that this offer appears to be dependent upon the promise referenced in 17:25, the text itself does not explicitly connect this offer to the promise in 17:25. Instead, this offer follows immediately on a scene which ended with Saul being greatly afraid of David and all Israel and Judah.

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151 I retain the MT's spelling of Merab (מֶרַב), despite the attestation of Merob by 4QSamr (מְרוֹב) and LXX-AL (Μεροβ), simply because I am using MT here as my base text. On this see McCarter, 1 Samuel, 254.
153 E.g., McCarter, 1 Samuel, 306; Gordon, Samuel, 161; Alter, David Story, 115; Tsumura, Samuel, 482.
loving him (18:15-16) and is rationalized by Saul as a strategy to get rid of David at Philistine hands. So while 17:25 may offer some narrative logic for his offer, in the text of 18:17-19 Saul is portrayed as the instigator of this action and the only rationale suggested by the text is his fear of David's growing success and popularity (18:15-16).

Saul puts a stipulation on his offer. He tells David "only be for me a son of valor and fight the battles of Yhwh." It is not without a little narrative irony that Saul requests that David do exactly what he has been doing, i.e., having military success. The very thing which has been distressing Saul is the very thing that he requests from David. It is further ironic that the narrative has led us to expect Saul to offer his daughter to David because he has killed a Philistine but instead Saul offers his daughter so that David will be killed by Philistines.

The narrative then affords another example of Saul's internal monologue. He says, "that my hand not be against him, let the hand of the Philistines be against him." The last time we heard an interior monologue of Saul, he was also plotting David's death (18:11). However, since the last internal monologue was recorded as he was in the act of hurling a spear at David, the reader gets the impression that Saul did not give this act much forethought. In the present instance, Saul's plan is a little more subtle. Saul's plot to have David killed in battle foreshadows David's use of the same strategy to remove Uriah, though David will have more murderous success than Saul.

David's response is a set of rhetorical questions that communicate self-abasement: "Who am I and who are the people of my father's family in Israel that I should become son-of..."

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154 Cf. Polzin, Samuel, 177.
155 Note that Saul's pious language of "battles of Yhwh" (מליחמות ייהו) is somewhat reminiscent of David's language in 17:46-47. Cf., Green, How Are the Mighty Fallen, 302.
156 Bodner, J Samuel, 198; Miscall, Workings of Old Testament Narrative, 64.
157 Firth, Samuel, 207. Alter, David Story, 115, suggests that Saul's transparency in the narrative may reflect "his incapacity in the harsh realm of politics."
in-law to the king? We recall that David has a penchant for asking rhetorical questions (e.g., 17:26, 29; 18:18, 23). Though it has been suggested that David's reply is a refusal of the offer, it is possible that this is a way of giving thanks, and thus may suggest acceptance of the offer. David's reply does, however, repeat the theme of identity by asking yet again about David's paternity. David's reply also recalls Saul's own questions about his humble origins in 9:21. Here is another element which causes the reader to compare Saul and David. In this case, their origins are quite similar and humble, leading the reader to ask about the subsequent differences between the two characters.

Saul has made an offer that David can certainly fulfill and David's response is ambiguous enough to suggest that he will accept the offer. Thus, the reader expects that David will be married to Merab. However, "when the time came to give Merab, the daughter of Saul, to David, he gave her to Adriel the Meholathite for a wife" (18:19). In addition to the abrupt and surprising introduction of Adriel the Meholathite, this turn of events leads to a number of questions. Why did Saul withdraw the offer of Merab? Did David refuse it? Is Saul suspicious of David's royal aspirations? The narrative leaves these questions unanswered and gives no obvious reason for why Merab was not given to David.

Though the reader may not know Saul's reasons for reneging on his offer of Merab to David, the deceptive act of going back on a promise of a marriage proposal has certain resonances with another biblical story about a young hero, an older man, and his two daughters: the story of Jacob's dealings with Laban for the marriage of Leah and Rachel. There are multiple resonances between these two stories: the deceptive dealings of the father regarding the origins of the two characters.

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159 On the difficulty of וָעֵל, translated here as "people," see Tsumura, Samuel, 483.
160 So Edelman, King Saul, 140-41.
162 See above on 17:55-58.
163 Edelman, King Saul, 140.
164 Adriel the Meholathite will only appear again in 2 Sam. 21:8, which is itself a textually difficult and problematic verse. On this see J.J. Glück, "Merab or Michal," ZAW 77 (1965): 72-81.
marriage of his two daughters, the love of the younger daughter not the elder, a changing bride-price for the marriage offers, and an odd case of hidden teraphim in each story (1 Sam. 19:13; Gen. 31:33-35). The question is: how does recognizing these resonances nuance our reading of this episode in 1 Samuel 18?

In the narrative of Jacob and Laban and his daughters, deception plays a key theme. Each character appears to be trying to get the upper hand on the other. This functions as an instructive comparison to the narrative of Saul and David. For while Saul is consistently dealing deceptively with David, David in turn does not appear to be dealing deceptively with Saul. In fact, David foils Saul's plots, not by resorting to his own deceptions, but by sheer success. Saul fears David's divine approval and so places him in the military (18:12-13), but this only leads to more success for David (18:14-16). Saul attempts to get David killed by setting an outrageous bride-price of one hundred Philistine foreskins (18:21, 25), but David succeeds beyond Saul's wildest dreams, or rather fears (18:27). David does not resort to deception in his relationship with Saul. He has no need. He overwhelms Saul because Yhwh is with him. We may not know why Saul offered Merab to David and then changed his mind, but the very act helps us to recall the Jacob narrative and offer a heuristically useful comparison between Jacob the deceitful one and David the successful one.

The Common Story Continues. . .

165 See Stoebe, "David und Mikal," 237-40; Miscall, *Workings of Old Testament Narrative*, 87-88; and Robert B. Lawton, "1 Samuel 18: David, Merob, Michal," *CBQ* 51 (1989): 423-25. Other links between the David story and the patriarchal narratives have been proposed, e.g., see Craig Y.S. Ho, "The Stories of the Family Troubles of Judah and David: A Study of their Literary Links," *VT* 49/4 (1999): 514-31. Brueggemann, "Narrative Coherence," 233, n. 22, thinks that this "typological" approach is misguided. However, there appears to be enough similarity between the two stories to suggest that they can be fruitfully read against each other. 166 For a recent exploration of this theme see John E. Anderson, *Jacob and the Divine Trickster: A Theology of Deception and Yhwh's Fidelity to the Ancestral Promise in the Jacob Cycle* (Siphrut 5; Winona Lake, IN: Eisenbrauns, 2011), 87-129.
The final episode of the story tells of Michal's love for David, Saul's subsequent offer and
bride-price, and David's success and marriage to Michal. The story continues to tell of Saul's
deception toward David, and David's continuing success. In the LXX, this episode concludes
chapter 18 with the note that "Saul continued to fear from David still." The MT adds a few
more concluding statements.

4.4. Summary and Prospect (18:29b-30)
The MT of chapter 18 includes the following final notices: "And Saul was an enemy to David
all his days. And the chiefs of the Philistines marched out, and it was as often as they
marched out, David had more success than all the servants of Saul. And his name became
very great." This final note explicitly brings out two themes that were present in all of chapter
18. First, David is now officially "the enemy," or rather, Saul is officially an "enemy" to
David. The label "enemy" (איב) has so far in 1 Samuel been used predominantly of the
Philistines (1 Sam. 4:3, 14:24, 30, 47; 18:25). Now, in the conclusion of ch. 18, Saul is offi-
cially the "enemy" of Yhwh's anointed. Second, v. 30 sounds the theme of David's success
against the Philistines. The phrase "and it was as often as they marched out," specifically
notes David's repeated success, even success above all the rest of Saul's servants. David is
now officially the highest rising servant in Saul's court. This notice of Saul's antagonism and
David's success simply repeats what the reader has been encountering throughout chapter 18,
but the summary and conclusion here in 18:29b-30, re-emphasize that theme and sets the
stage for everything that will follow.

167 Cf. Bodner, 1 Samuel, 201.
5. Conclusion

We have now read through the version of the story contained in MT, summarizing the sections common to both MT and LXX and offering a closer analysis of the MT pluses. In light of the preceding analysis it seems evident that the pluses contained in MT make that version of the story substantially different from the version contained in the LXX. The outlines of the two versions are represented below.$^{168}$

Table 12: Outline of the Two Versions of the David and Goliath Story

<table>
<thead>
<tr>
<th>LXX$^{B}$</th>
<th>MT</th>
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</thead>
<tbody>
<tr>
<td><strong>1 Reigns 16</strong></td>
<td><strong>1 Samuel 16</strong></td>
</tr>
<tr>
<td>Saul Sees David (16:14-23)</td>
<td>Saul Sees David (16:14-23)</td>
</tr>
<tr>
<td><strong>1 Reigns 17</strong></td>
<td><strong>1 Samuel 17</strong></td>
</tr>
<tr>
<td>Setting the Scene (17:1-40)</td>
<td>Setting the Scene (17:1-40)</td>
</tr>
<tr>
<td>Geography (17:1-3)</td>
<td>Geography (17:1-3)</td>
</tr>
<tr>
<td>Enter the Giant (17:4-10)</td>
<td>Enter the Giant (17:4-10)</td>
</tr>
<tr>
<td>Reaction (17:11, 32)</td>
<td>Reaction (17:11, 32)</td>
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<tr>
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<td><em>Shepherd Boy's Challenge (17:12-31)</em></td>
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<tr>
<td>Debating David's Daring (17:33-37)</td>
<td>Debating David's Daring (17:33-37)</td>
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<tr>
<td><em>What David Will Do (17:36)</em></td>
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<tr>
<td>Arming and Disarming (17:38-40)</td>
<td>Arming and Disarming (17:38-40)</td>
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<tr>
<td>Single Combat (17:42-51a)</td>
<td>Single Combat (17:42-51a)</td>
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<tr>
<td>--</td>
<td><em>Drawing Near to David (17:41)</em></td>
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<tr>
<td>Battle of Words (17:42-47)</td>
<td>Battle of Words (17:42-47)</td>
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<tr>
<td><em>David's Taunt (17:43b)</em></td>
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<tr>
<td>Battle of Arms (17:51a)</td>
<td>Battle of Arms (17:50-51a)</td>
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<td>--</td>
<td><em>David Runs to Goliath (17:48b)</em></td>
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<tr>
<td>--</td>
<td><em>Goliath's Death, Take One (v. 50)</em></td>
</tr>
<tr>
<td>Aftermath (17:51b-54)</td>
<td>Aftermath (17:51b-58)</td>
</tr>
</tbody>
</table>

$^{168}$ Minuses depicted with --, pluses depicted in *italics*. 

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Having closely examined all the large MT pluses and their effect on the narrative of 1 Samuel 16-18, we have seen that they impact the story in many ways.

The major MT plus in 17:12-31 impacts the story in terms of 1) pace, 2) genre, 3) foreshadowing, and 4) characterization. 1) The pace of the narrative is drastically changed. Instead of an immediate response to Goliath's challenge by David (v. 32), the narrative builds suspense and anticipation by telling a seemingly unrelated story about a boy bringing provisions to his brothers at war. 2) The genre of the story is shifted toward the folktale, since it is now a story about a young shepherd boy who happens to be at the battlefield at the right time and slays a giant of mythic proportions. 3) The story also foreshadows the issue of royal marriage which will play a key role in the coming chapters. 4) The characterization of David is shifted. He is depicted more as the young (קטן) shepherd boy. The narrative also allowed more dialogue where his character is challenged on issues of knowledge and heart, and he shows himself to be a young man of deeds (עשָה) amongst men of words (דבר).

The pluses in vv. 41, 48b, and 50, all fruitfully utilize the narrative technique of repetition. The pluses in vv. 41 and 48b use framing repetition to emphasize the key theological
dialogue in vv. 42-47. Verse 50 repeats the key actions of David's victory over Goliath and draws extra emphasis to it and its theological character.

The plus in 17:55-58 offers a further chance for characterization of David. The reader is barraged with the question of "whose son is David?" This highlights what Saul knows about David, but more importantly what the reader knows about David—he is Yhwh's anointed one (16:1).

All of the pluses in chapter 18 include significant intertextual links to other portions of the narratives of 1 Samuel. The David and Jonathan episode in 18:1-5, in addition to sounding some of the royal themes with Jonathan's gift of his armor, set up the David-Jonathan relationship that will continue throughout the narrative. The issue of David and Saul and the spirit and spear, sounds many themes, especially the steady downward spiral of Saul's spiritual movement from the positive moments in chs. 10-11 towards negative moments in chs. 18-19. The episode of David and Merab adds an intertextual echo of the Jacob and Laban story, which highlights the fact that David does not appear to repay Saul's deceitfulness in kind. The final plus in 18:29b-30, summarizes many of the main themes of ch. 18 in such a way that the reader is set up to see how the plot will continue in the rest of the chapters detailing the tension between David and Saul.

It seems safe to say that claiming that MT pluses (or LXX minuses) "do not materially affect the shape of the story" is misguided. They certainly do materially affect the shape of the story in numerous and interesting ways. The major MT plus in 17:12-31, for example, changes the whole register of the narrative of ch. 17.

It is sometimes argued that it looks like an editor has removed portions of 1 Samuel 17-18 in order for that text to fit better into the context of the surrounding narrative. How-

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169 Halpern, David's Secret Demons, 7.
170 E.g., Pisano, Additions or Omissions, 84-86.
ever, one thing that seems clear from the preceding analysis is that the texts that make up the MT pluses, difficult though they may sometimes be, are significantly interconnected with the surrounding material. However one accounts for this historically, it seems clear that the material in the MT pluses are not part of an unrelated narrative that has been worked into the text superficially. However we arrived at having these two versions of the story historically, they are clearly two different versions, with two differently nuanced takes on this story. They should each be treated as texts in their own right, but not necessarily without reference to each other. For as we have seen, reading each version of the story against the other has proved to be an insightful exercise.

171 Thus, the theory of Auld and Ho, "Making of David and Goliath," 24-38, is attractive.
CHAPTER 6
CONCLUSION

1. Summary

In this study we have offered a close literary reading of the narrative of David and Goliath in 1 Reigns 16-18. In so doing we have explored a method of reading the Septuagint as a document in its own right that also recognized its status as a translated text allowing both of these features to inform the reading. The exercise of a close literary analysis of the Greek version of the story allowed us to examine the tendencies of the translator and some of the differently nuanced emphases of the Greek story. Finally, in offering this reading of the short septuagintal version of the David and Goliath narrative we have highlighted the literary difference between the two final versions of the story that exist in LXXB and MT.

1.1. Telling the Story in Greek

In our analysis of the Greek version of the story we spoke of two different, though interrelated, aspects of the Greek version: 1) the tendencies of the translator and 2) the different emphases of the Greek text.

1.1.1. Characteristics of the Translator: The Translator as Storyteller

The first notable characteristic of 1 Reigns is that the translator is consistently faithful to his Vorlage. The translator appears to prefer representing every Hebrew word, even when this
makes unidiomatic Greek, and follows the Hebrew word order. He also appears to provide
good matches of Greek words for Hebrew words in terms of lexical meaning and
grammatical form. In our analysis we have noted this fact on occasion but have not focused
on it, because it is a well established characteristic of the translation.¹

The second characteristic of 1 Reigns is that the translation shows signs of the
translator's own literary sensitivity. This is an element of the translational tendency of 1
Reigns that we have noted frequently throughout this study. Examples of this are numerous.
The translator used varied verb tenses (especially aorist, imperfect, and historical present) in
order to structure the narrative (e.g., 17:1-4, 34-37, 52; 18:26, 27). The translator was also
adept at using the Greek imperfect to convey repeated or continuous action in instances that
were called for contextually but not grammatically from his source text (e.g., 18:7, 13). The
translator occasionally appeared to remove difficulties such as avoiding Saul putting mail on
David after he had already put on the helmet (17:38) and attempting to explain how Goliath
could be hit in the forehead when he was wearing a helmet (17:49). The translator
occasionally adjusted his source text in order to provide a different narrative structuring such
as creating a better parallel in Saul's repetition of the women's song in v. 7 so that it more
closely matched the song as sung by the women in v. 8, or the reversal of word order in 18:16
to create an inclusio that framed the story of David's military appointment (18:13-16). The
translator occasionally showed his ethnic bias in the translation of the Hebrew פל décision with
ἀλλοφυλος, depicting the Philistines as the quintessential "others."² The translator also showed
occasional signs of wanting to protect the character of David. For example, in the Hebrew
David refers to himself as "a poor man and dishonored" (אַשְׁרֵי וֹנִקָּהל). The Greek has

¹ Cf. Driver, Samuel, lx; Soisalon-Soininen, Die Infinitive, 176-90; Sollamo, Semiprepositions, 280-89; Tov,
"Composition," 346; and Aejmelaeus, "Septuagint of 1 Samuel," 124.
² Cf. also the translation of "foreskins" (ערלת) with ἀκροβυστίαι, a word that is a play on the normal Greek
word for foreskin (ἄκροποσθία) and the Hebrew word for shame, בשת.
transformed this to a "humble" (ταπεινός) man, which can refer to low social standing or to
humility as a positive quality in contrast to pride, and "not honored" (οὐχὶ ἐνδοξὸς), thus
softening David's self-deprecating comment. Finally, the translator has shown that he
understands the story of David and Goliath within the Greek tradition of µονομαχία (see 17:6,
10). In short, though the translator of 1 Reigns is faithful to his Hebrew Vorlage, he also
shows signs of communicating his source text into the linguistic, cultural and literary register
of his Greek-speaking Jewish readers.

1.1.2. Emphases of the Greek Text

In our approach to reading the Septuagint we have proposed to interpret the Greek text first
and foremost as a Greek text in its own right. This means that we occasionally commented
upon the effect an element had upon the narrative whether or not we could determine if the
element was intentional on the part of the translator or not. Though there were many subtle
emphases in the Greek text that were different from the Hebrew, a few of them are set out
below.

We noted repeatedly that the theme of "seeing," especially in ch. 16, but also in chs.
17 and 18, was a crucial part of the narrative. In the septuagintal version of the story there
were a few additional references which sounded the key theme of "seeing." First, in 16:4,
Samuel's title was given as "Seer" (ὁ βλέπων). This connected the narrative to ch. 9, where
Samuel's title was also used, and provided the ironic insight that the "Seer" needed correction
to see rightly (16:7). Second, in the key section about seeing in 16:7, the Greek text was
afforded an additional reference to seeing with the phrase "for not as humankind will see, will
God see (ἔφησεν ὁ θεός)." Third, in ch. 18 we are told three times in the MT that Saul "feared"
David, using the terms ירה (in 18:12 and 29) and גור (in 18:15). In the Septuagint, though the first instance of Saul's fear is described with the word φοβέω (18:12), the next two instances are described with the word εὐλαβέοµαι (18:15, 29), which more naturally means "be cautious, beware, watch out for" (see *LSJ*). While this is not a direct reference to "seeing," coupled with the note in 18:9 that Saul watched David suspiciously (ὑποβλεπόµενος τὸν Δαυίδ), we are perhaps given another hint at the theme of seeing.

Related to the tendency of the translator to protect David's image, noted above, the Greek text appears to have an extra emphasis on David as the good one. In 16:12a where the MT speaks of David as "good of appearance" (robe רוז), the LXX adjusts this theme by describing David as "good of appearance to the Lord (ἀγαθὸς ὁράσει Κυρίῳ). Then, in 16:12b, where in the MT the Lord tells Samuel, "this is he" (ἐστιν θύσιν), in the LXX he says to Samuel, "this one is good" (ὁὗτος ἀγαθὸς ἐστιν).

Related to the translator's practice of using ethnically charged translation equivalents (ἀλλόφυλος = פלשתים, ἀκροβυστία = ערלה), the Greek text also afforded two additional derogatory references to Goliath, by including two pluses in which David referred to Goliath as "this uncircumcised one" (v. 36b: ὁ ἀπερίτµητος οὗτος; v. 37: τοῦ ἀπερίτµητου τούτου).

We also noted that in the Greek text there appeared to be a couple of additional critiques of Saul. Perhaps the most notable, and possibly the most textually uncertain, was David's speech in 17:32. In the MT he says, "let no man's heart fall" (לב¬אדם אל¬יפל), and in the LXX he says, "let not my lord's heart fall" (Μὴ δὴ συµµπεσέτω ἡ καρδία τοῦ κυρίου μου).\(^3\) Though David's remark may be deferential language, the key theme of the heart and the reference to Saul allow the reader to imply that Saul's heart is being judged here.

\(^3\) It is also possible to read the unique reading of LXX\(^b\) in 17: 8 (Ἐβραῖοι καὶ Σαούλ) in this way.
In the LXX David is afforded two extra short speeches that nuance his character. When David makes his case before Saul that he is equipped to face the giant he recounts how he has struck down lions and bears. He then says that the giant will be as one of them. The Septuagint, however, adds, "will I not go and strike him and remove the reproach from Israel today? For who is this uncircumcised Foreigner who reproached the battle lines of the living God." (17:36, LXX plus in italics). David's speech here further connects his confident assertion with what actually happens in 17:49-51. Later, when David and the giant are facing off in a battle of words, Goliath asks, "am I a dog that you come to me with sticks?" In the MT Goliath continues his speech, but in the LXX David responds, "No, but worse than a dog." Each of these extra speech moments for David nuance his character. His confidence in the Lord is emphasized in 17:36 and his rhetorical skill is emphasized in 17:43.

One final emphasis in the Greek text is David's wisdom. In 16:18 we noted that Reigns has translated the Hebrew phrase הַאישׁ חֵיל ("man of might") with ἄνὴρ συνετὸς ("man of wisdom"), adding a reference to David's wisdom. In ch. 18 David's success שׁכָל is translated as David's "prudence" or "wisdom" (συνίη, 18:14-15). While we noted that the reason for this is likely the translator's tendency to use συνίη to translate שׁכָל, the effect this translation has on the narrative is an extra reference to David's wisdom.

Each of these elements is an instance where the Greek contains a differently nuanced piece of the story outside of the major versional differences contained in the large MT pluses. The major MT pluses nuance the story in more far reaching ways.

17:43. LXX: "Am I like a dog, that you come to me with stick and stones."
1.2. David and Goliath in Greek and Hebrew

The Hebrew and Greek versions of the David and Goliath story are substantially different. Many of these differences can be categorized as different narrative strategies and include: narrative pace, genre, and intertextuality.

In terms of narrative pace, the Septuagint version is a more streamlined narrative. In response to Goliath's challenge the Greek version moves directly from the fearful response of Saul and the people (v. 11) to the courageous and faithful response of David (v. 32). The MT instead introduces a long and seemingly unrelated narrative about a shepherd boy bringing food to his brothers. Both have rhetorical effect, but both change the pacing of the story. Immediately after David's victory (17:49-54) the Septuagint version of the story moves to the celebratory song of the women (18:6b). The narrative moves from victory to celebration. In the MT there are two additional and significant episodes, the chronologically disjunctive scene with Saul and Abner trying to figure out David's identity (17:55-58), and the initial scene of David and Jonathan's relationship (18:1-5). Where the MT includes two scenes about David, the LXX moves from David's victory to the consequences of that victory and the initial suspicion of Saul towards David's high-rising career. The rest of ch. 18 is also more streamlined in the LXX. It moves from the celebratory response of the women (18:6-9) to David's "promotion" and subsequent success (18:12-16), and to his marriage to Michal (18:20-29). The story is more linear and does not include the first scene of Saul's attempt to spear David (18:10-11), nor the initial offer of Merab (18:17-19). In all, the narrative pace of the LXX story is more simple and follows a more linear progression.

In terms of narrative genre, the two versions appear different. The Septuagint version is a story about a young member of the king's court having the courage and faith to do what the rest of the kingdom (and especially the king) was unwilling to do. The MT version has
more resonances with a folktale or epic story which tells of a young shepherd boy who is sent on a quest to bring his brothers food and ends up saving the kingdom by slaying a giant. Though both versions essentially tell the same story, the large plus in MT 17:12-31, changes the narrative register of the story and gives each version a different generic feel.

Though the MT version of the story has a significantly less linear progression, the material in the pluses allows for more significant intertextual resonances with many other parts of the David-Saul story as well as many other parts of the Hebrew Bible. We saw that the introductory phrase in 17:12 ("Now David was the son of this Ephrathite man from Bethlehem of Judea and his name was Jesse"), connected it with many other examples of this formulaic expression, both in 1 Samuel (1:1; 9:1) and elsewhere (Judg. 13:2). Eliab's rebuke of David in 17: 28 about "knowing" (ידע) the "evil" (רע) of his "heart" (לבב), resonated with key themes throughout the David story. The scene where Saul and Abner are trying to discern David's identity uses the title of Jesse the Bethlehemite to recall the key information about David in 16:1 and 16:18. The scene of David and Jonathan's covenant (18:1-5) connects with the rest of the David-Jonathan relationship as it will unfold in the next several chapters. We noted that the scene of Saul's spirit-induced "prophesying" and his attempt to pin David to the wall connected that scene within a story arc that included Saul's anointing (10:10-13), Saul's initial military victory (11:5-15), Saul's attempt to spear David again (19:9-10) and the spirit's opposition of Saul (19:23-24). We also noted that the initial offer of Merab allowed for an interesting intertextual resonance with the Jacob cycle and highlighted the fact that David, unlike his ancestor, did not resort to trickery to respond to Saul's deceptive dealings but simply foiled Saul's plans by fulfilling the impossible task Saul set him.
In short, the versions of the David and Goliath story in the MT and LXX both appear to have different narrative strategies. Each version is an artistically powerful story in its own way, but each has its own distinct emphases and narrative techniques.

2. Prospect

2.1. Septuagintal Interpretation

The impetus for the current investigation was the existence of two variant literary traditions of the David and Goliath story. The existence of a distinct literary edition in the Septuagint gave justification for the method we employed in interpreting the version of the story in the Septuagint as a narrative in its own right. However, the fact that the Septuagint was, from a very early stage, considered Sacred Scripture in its own right, suggests that an approach such as the one promoted here is acceptable for any septuagintal text. The recognition that the Septuagint is an important document in its own right has led to recent interest in interpreting it as such.

The analysis offered in chs. 3-5 above showed that interpreting septuagintal narratives as narratives in their own right was an insightful exercise. Indeed, it does not take substantial changes to a narrative to nuance the literary presentation of a story. Future studies on the

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5 Cf. Lust, "Hebrew and Greek Texts," 126; and Debel, "Greek 'Variant Literary Editions,'" 189-90.
6 Cf. Robert Hanhart, "Introduction: Problems in the History of the LXX Text from Its Beginnings to Origen," in The Septuagint as Christian Scripture: Its Prehistory and the Problem of Its Canon, by Martin Hengel (Grand Rapids, MI: BakerAcademics, 2002), 5, though Hanhart is clear to point out that it derives this authority from "the canonical authority of the Hebrew original." However, by the time of the early church (e.g., in the NT) it seems to have attained sacred status in its own right. See Hengel, Septuagint, 22, 108-09.
literary sensitivity of the translators or narrative interpretations of septuagintal texts would likely be fruitful endeavors.

Related to the theme of treating the Septuagint as a document in its own right, a further area of investigation that is worth pursuit is the importance of the Septuagint as Sacred Scripture in its own right. Studies such as Müller and Wagner suggest that the Septuagint could be further harnessed for modern theological discussions. An approach such as the one promoted here would be of service to those seeking to appropriate the Septuagint in the continuing life of religious communities.

2.2. Reading Multiple Versions of a Biblical Story

The majority of this study has been offering a reading of the LXX version of the David and Goliath story. In chapter 6 we discussed the literary differences between the LXX and MT. The purpose was to explore how each was distinct, not to decide which was chronologically prior. We suggested that such an approach in instances where we possess multiple versions of a biblical story is helpful. Approaching examples of texts which exist in multiple literary editions as a textual problem to be solved is a difficult and conjectural exercise. Our approach was to see the existence of multiple versions of a biblical story not as a problem to be solved but as a literary richness to be explored. Textual pluriformity in the biblical witness is an opportunity to explore the various contributions that each version has to offer. This, we suggest, is an exegetically fruitful perspective on many of the biblical texts.

In sum, this study has offered a reading of the septuagintal version of the David and Goliath story. We have probed a way to interpret the Septuagint that takes seriously its nature as a translation and as a literary document in its own right. We have explored the literary

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differences between the two versions of the David and Goliath story and shown that they each have their own literary strategy for telling this iconic story. How this story came to be transmitted in two distinct versions remains a puzzle to this author, but the result is two entrances into a story that has captivated readers for millennia.
APPENDIX I

NARRATIVE SENSITIVITY AND THE USE OF VERB TENSE IN

1 REIGNS 17:34-37

In this study we have repeatedly seen a phenomenon of the variation of verb tense for literary reasons. What follows is the full presentation in which I make the case that the variation of verb tense was due to the translator's own literary sensitivity not to other factors. The particular example of this phenomenon we will examine is the instance in 1 Rgns. 17:34-37.

As James Barr noted, "The reader of the LXX gains the impression that, very generally speaking, the matter of verb tense was well handled." In many, if not most cases, the translators did not struggle with what tense to use in translating Hebrew verbs and proceeded along what Barr calls the "normal" patterns, e.g., Hebrew wayyiqtol is normally translated with a Greek aorist indicative. Barr argued that in most cases the translators were dependent upon context to determine tense. Anssi Voitila, however, has cautioned against this conclusion. For Voitila, though the context of a text may have some part to play in the translator's decisions, the tendency of the translators to translate only short segments at a time

1 My purpose in this section is not to contribute to the discussion of tense versus aspect in the Greek verb, but rather to suggest that the LXX translator of 1 Reigns varied his verb tense in communicating his Hebrew source text into Greek. Thus, I use the word tense to refer simply to the morphological form of the word (i.e., present, imperfect, aorist, etc.).
3 Barr, "Translators' Handling of Verb Tense," 384.
4 Barr, "Translators' Handling of Verb Tense," 386.
means that context was not the major deciding factor. Rather, something like a "stereotyping tendency" in the matter of verb tenses explains the translators' reasonably-competent handling of tenses. While Voitila may be correct that the normal procedure of the translators was something like stereotyping in terms of verb tenses, it seems implausible that context played little into the translation decision, for there are instances where no explanation can be found for variations from the "normal" procedure other than a sensitivity to the literary context. One such example, I suggest, is David's boast in 1 Rgns. 17:34-37.

1. David's Boast in Hebrew

Before understanding the translators' handling of David's boast we must understand the rhetorical use of verb patterns in the Hebrew. This passage has been well examined elsewhere, so our discussion need only discuss the verbal patterns utilized in David's speech.

The speech begins with a periphrastic participial construction (היה + ptc) which sets the speech in something like perfective past time, "your servant was shepherding" (היה רעה). Following this construction is a string of weqatal forms that should be read as iteratives: "would come . . . would take . . . would go out . . . would strike . . . would deliver . . . etc."

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6 Voitila, "Translation of Tenses." 195-96.
9 See Joüon-Muraoka, §121f; and Waltke-O'Connor, §37.7.1b. Cf. David Toshio Tsumura, The First Book of Samuel (NICOT; Grand Rapids, MI: Wm. B. Eerdmans, 2007) 457-58. This is regularly an idiom depicting past continuous action (e.g. Deut. 9:7, 22, 24).
Both the fact that these *weqatal* forms follow the periphrastic form previously mentioned and the multiple subjects ("a lion or a bear") for the initial verb suggest an iterative reading for these verbs. Rhetorically, the point of this is that David is boasting that whenever a lion or a bear would come and steal one of his sheep, he would go and strike down the lion or bear and rescue the sheep. The iterative *weqatal* verb forms make this a repeated occurrence. Apparently he dispatched lions and bears on multiple occasions.

We can well understand the use and rhetorical force of the chain of *weqatal* forms in David's speech. What we have to wrestle with before we turn to analyze the Greek translation of this passage is the strange switch to a *wayyiqtol* form in 17:35b. The *wayyiqtol*, ויקם, certainly interrupts the chain of *weqatal* forms that continues in vv. 34-35. The question is what to make of this. Some scholars suggest emending ויקם to וקם on the assumption that the י was added by partial dittography. This is possible, but it is just as likely that the י in ויקם could have been dropped because a copyist was not expecting a *wayyiqtol* form in the midst of a series of *weqatal* verbs. The retention of the *wayyiqtol* reading has been proposed for various reasons. As Smith notes, the *wayyiqtol* form breaks the consecution of the *weqatal* chain, which is only natural in the story where now David is recounting not when bears or lions would steal a sheep from him, but when they would rise up against him. Tsumura analyzes the text from a discourse perspective and suggests that the *wayyiqtol* form "is 'off

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12 Fokkelman, "Iterative Forms," 47, notes this feature which he calls "enumeration" and lists 1 Sam. 17:34c as an example of it.


14 See P.A.H. De Boer, "1 Samuel XVII: Notes on the Text and the Ancient Versions," *OTS* 1 (1941) 94, who suggests that the Targum's reading of וקם is due to this kind of harmonization.


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the main line' information."\(^{16}\) What each of these options notes is that the wayyiqtol in v. 35 breaks the weqatal chain. This wayyiqtol verb provides essential information for the narrative to continue with the next set of weqatal verbs in v. 35. It is somewhat awkward in the context but a break in the weqatal chain is not unfitting at this point and should probably be retained.

2. David's Boast in Greek

In Hebrew, David's boast began with a periphrastic construction that communicated something like perfective past time. The translator of 1 Reigns correctly identified this construction and translated with a periphrastic construction of his own, rendering הָיְהָ רְעָה ("was shepherding") as ποιμά占有率 νῦν ("was shepherding"), communicating the same kind of force as the Hebrew construction.\(^{17}\) Perhaps clued in by this periphrastic construction, the translator of 1 Reigns successfully recognizes the iterative nature of the Hebrew weqatal forms and translates them as imperfects (ἦρχετο . . . ἐλαμβάνει . . . ἐξεπορεύομαι).\(^{18}\) These Greek forms have the same iterative force as does the Hebrew.\(^{19}\) Thus far the translator of 1 Reigns has distinguished himself as quite capable in his handling of verb forms in David's boast. The difficulty comes in the varying use of tenses in the next several verbs.

Having translated the first three weqatal verbs as Greek imperfects, the translator now renders the next two weqatal forms with Greek aorists (ἐπατάξα . . . ἐξέσπασα). Why the

\(^{16}\) Tsumura, Samuel, 458.
\(^{17}\) On the periphrastic use of a present participle with an imperfect indicative verb see Wallace, Greek Grammar, 648; and BDF §353. F.C. Conybeare and St. George Stock, Grammar of Septuagint Greek With Selected Readings, Vocabularies, and Updated Indexes (repr.; Hendrickson Publishers, 1995) §72, note that this construction is very common in the LXX.
\(^{18}\) Aejmelaeus, "Septuagint of 1 Samuel," 136, notes this skillful use of the Greek imperfect.
\(^{19}\) On the iterative use of the Greek imperfect see BDF §325; and Wallace, Greek Grammar, 546-48. If the use of the imperfect tense in Greek was not enough to communicate the iterative nature of these actions the translator has also added the conjunction ὅταν ("when") to the initial string of imperfects, clearly marking the iterative nature of the action.
translator suddenly changed from imperfect to aorist verb forms in rendering the Hebrew *weqatal* chain will demand the majority of our inquiry so we will return to it shortly.

When the translator comes to the *wayyiqtol* form, he is left with a difficulty. The normal practice would be to render a Hebrew *wayyiqtol* form with a Greek aorist indicative. But the translator has used the aorist indicative to translate the previous two Hebrew *weqatal* forms and presumably wishes to reflect that *ויקם* is in a different verb form than the previous verbs. Recognizing that the Hebrew *wayyiqtol* form breaks the pattern in the Hebrew narrative, the Greek translator uses his own device to break the pattern by introducing a new element to the text: he renders ייקם as καὶ ἐπανίστατο ἐπ᾽ ἐμέ. He introduces the conjunction *εἰ* ("if") and turns the following part of the narrative into a conditional statement, and renders the *wayyiqtol* form as an imperfect indicative. Contextually, this is a very sensible rendering. The conditional nature of the clause is required (cf. almost any English translation), and the use of the imperfect both breaks the chain of verb forms and retains the iterative nature of the discourse. In short, while it is not a grammatically faithful rendering of the Hebrew word ייקם, it must be understood as a very good contextual reading of the Hebrew clause.

Following this conditional clause, as the Hebrew narrative returns to a series of *weqatal* forms, the Greek translation returns to rendering these with aorist indicatives (ἐκράτησα . . . ἐπάταξα . . . ἐθανάτωσα). Thus, the translator's rendering of verbs in vv. 34-35 is as follows:

20 Anwar Tjen, *On Conditionals in the Greek Pentateuch: A Study of Translation Syntax* (LHB/OTS 515; London: T & T Clark, 2010) 100-02, finds the same phenomenon of a paratactical Hebrew clause being turned into a conditional in the Greek Pentateuch and remarks that "In most of these instances, the resultant translation will be unnatural if the paratactic structures are retained" (p. 100).

21 The use of an imperfect form of –ἵστημι is not common in the LXX, being used only 11 times (Gen. 31:40; Ex. 33:9; 1 Sam. 6:12; 16:23; 17:35; 2 Sam. 2:23; 1 Macc. 6:36; 15:32; 3 Macc. 1:19; 4:1; 6:32). However, when an imperfect of –ἵστημι is used, it is always used with a middle voice, as here.
Verbal Variation in David's Boast - vv. 34-35

<table>
<thead>
<tr>
<th>Weqatal</th>
<th>Qotel + qatal</th>
<th>PAPtc + Impf</th>
</tr>
</thead>
<tbody>
<tr>
<td>ויבא</td>
<td>היה רעה</td>
<td>קאל + x + Impf</td>
</tr>
<tr>
<td>ונתשה</td>
<td>Ποιον αίνων οὖν</td>
<td>קאל + Impf</td>
</tr>
<tr>
<td>ורצה</td>
<td>Εξεπορεύόμενη</td>
<td>קאל + Impf</td>
</tr>
<tr>
<td>ומכרה</td>
<td>וباشر</td>
<td>קאל + Aor</td>
</tr>
<tr>
<td>וצלתי</td>
<td>וצxfff</td>
<td>קאל + Aor</td>
</tr>
<tr>
<td>ו&gt;(),ץтов</td>
<td>וצfff</td>
<td>קemiah + x + Impf</td>
</tr>
<tr>
<td>ומקת</td>
<td>και ἐκράτησα</td>
<td>קאל + Aor</td>
</tr>
<tr>
<td>ומכתי</td>
<td>και ἐπάταξα</td>
<td>קאל + Aor</td>
</tr>
<tr>
<td>ומיתיו</td>
<td>και ἐθανάτωσα</td>
<td>קאל + Aor</td>
</tr>
</tbody>
</table>

The above chart clearly shows the difficult variation. What remains now is to attempt to discern why the Greek translation switched to aorist verb forms in vv. 34-35.

When trying to discern a translator's reasons for applying something other than the most obvious equivalent for rendering his source text the first step is to theorize all of the options that were available to the translator. Only then can we put ourselves in the translator's shoes and attempt to see why he did what he did.22

The first possibility for explaining the varying verb forms is that the translators were using a Hebrew Vorlage that differs from what we have in the MT. Given the consistent and logical pattern of the weqatal forms in the Hebrew, and the fact that there are five different verbs that would require a different reading in the Vorlage, this seems unlikely.

The second possibility is that lexical constraints forced the translator to use an aorist form where he otherwise would have preferred an imperfect. The translator of 1 Reigns

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prefers the verb πατάσσω to translate the Hebrew נכה ("strike"), using it to translate נכה in 33 of its 46 occurrences in Samuel. This would lead the translator to use the aorist form because the verb πατάσσω is exceedingly rare in the imperfect. It never occurs in the imperfect in the LXX, and very rarely in other Greek literature, one of the earliest being the Shepherd of Hermas (83:4).\textsuperscript{23} LSJ (s.v. πατάσσω) notes that in Attic Greek and the LXX πατάσσω is used mostly in the future and aorist with τύπτω and πλήσσω being used in other tenses. However, the translator seems willing to use rare imperfect forms when it suits him since he uses the imperfect form of ἐπανίστημι in 17:35, which is nowhere else used in the imperfect in the LXX. It is also apparent that had the translator truly wished to use the imperfect form of πατάσσω he could have since this is the form we find in the Antiochene tradition (mss bοcε2): επατασσον. Furthermore, another common equivalent for נכה in 1 Reigns is τύπτω, which the translator uses to render נכה in 17:36, using the imperfect form. So this option was available to him as well. Therefore, though lexical constraints could have forced the translator to shift his verb forms from imperfect to aorist without any signal from his source text, it seems that there were options available to him had he wanted to stay with the imperfect form.

A third reason for the variation between imperfect and aorist forms in these verses could be accredited to a freedom in the use of tenses. Since both the imperfect and the aorist forms are typically used with reference to past actions,\textsuperscript{24} it may be that the uses of the imperfect and aorist are variations that are not meant to carry much difference in their usage.

\textsuperscript{23} A TLG search shows only 16 occurrences of πατάσσω in the imperfect, at least 5 of which are referencing the present text, which suggests their authors are using Lucianic manuscripts, which read ἐπατασσον here.

\textsuperscript{24} By claiming that imperfect and aorist forms are used with reference to past actions I do not mean to weigh in on the debate about Greek verbal aspect, as especially presented by Porter, who argues that the Greek verb does not express time (Stanley E. Porter, \textit{Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood} [New York: Peter Lang, 1989]). The fact remains that whether it is a function of the verb or the context, the vast majority of the uses of the aorist and the imperfect are used in a context meant to convey past actions. I find Evans' critique of Porter's theory helpful (Evans, \textit{Verbal Syntax}, 13-51, esp. 40-51).
here.\textsuperscript{25} However, this seems unlikely because, as Aejmelaeus has noted, the translator of 1 Reigns uses the Greek imperfect with skillful nuance.\textsuperscript{26} As we noted, the use of the imperfect to render the \textit{weqatal} forms at the beginning of the sequence in vv. 34-35 is an appropriate translation. This is not an isolated case. For example, the translator uses imperfects to render the \textit{weqatal} forms in 16:23 which gives a summary of what would happen whenever Saul was seized by an evil spirit: "And it was, when an evil spirit was upon Saul, that David \textit{would} take up the lyre and he \textit{would} play what was in his hand, and Saul \textit{would} be relieved, and it was good for him, and the evil spirit \textit{would} turn away from him" (ἐλάµβανεν . . . ἔψαλλεν . . . ἀνέψυξεν . . . ἀφίστατο). Furthermore, it seems that the fact that the mss boc\textsubscript{2}e\textsubscript{3} are uncomfortable with the aorist forms in 17:34-35 and change them to imperfects, suggests that those responsible for boc\textsubscript{2}e\textsubscript{3} saw significant difference between the aorist and the imperfect forms in this context.

Therefore, it seems that we are left with the fact that the translator of 1 Reigns did not vary his verb forms from imperfect to aorist because of his \textit{Vorlage}, or because of lexical restraints, or for simple freedom in the use of tenses. Thus, we look to the context of the narrative to discern his reasons.

A first clue towards understanding the verbal variation in 1 Rgns. 17:34-35 is observed by Aejmelaeus in commenting on a similar phenomenon in 1 Rgns. 2:13-14. Here an action sequence is begun with a Greek imperfect with an iterative sense: καὶ ἔρχετο ("and he would go"), but continued with an aorist indicative: καὶ ἐπάταξεν αὐτὴν ("and he struck it"), despite the fact that both of these forms are translating iterative \textit{weqatal} forms in the

\textsuperscript{25} Cf. the grammatical category of "aoristic imperfect" sometimes proposed by grammarians, e.g., Vasileios G. Mandilaras, \textit{The Verb in the Greek Non-Literary Papyri} (Athens: Hellenic Ministry of Culture and Sciences, 1972) §§288-92; and Wallace, \textit{Greek Grammar}, 542-43. Wallace notes that in narrative literature this phenomenon is limited to the use of ἐξευ. Cf. the critique of this category by Evans, \textit{Verbal Syntax}, 208-09.

\textsuperscript{26} Aejmelaeus, "Septuagint of 1 Samuel," 136.
Hebrew. Aejmelaeus first notes that the variant reading of καθίηµι ("set down, drop") is most likely original, and the use of πατάσσω was inserted as the normal equivalent of the Hebrew והש ("struck"). The variant reading, however, has two forms: an aorist, καθηκεν (supported by efmsw MNahnvb2 z) and an imperfect, καθίει (supported by boc2e2). Aejmelaeus comments, "The aorist of καθίέναι was perhaps more likely to be the form chosen by the translator to express sudden movement within a series of imperfects expressing repeated action, whereas the Lucianic text represents consistent use of the imperfect."27

The main significance of Aejmelaeus' observation for the purpose of the present study is her recognition of the variation between imperfect and aorist forms for the purposes of rhetorical effect. In other words, the translator of 1 Reigns has varied his verb forms in 1 Rgns. 2:13-14, not because of cues from his source text, but because of his own literary sensitivity. Furthermore, Aejmelaeus notes that this sensitivity was not evidenced in the Lucianic text, which prefers consistency in verb forms similar to what occurs in 17:34-35.

This variation between imperfect and aorist forms has been observed in other Greek narrative. In his grammar on the verb in Classical Greek, Albert Rijksbaron remarks that the varying usage of the imperfect and aorist indicative in narrative texts "serve as the most important structuring elements in a story."28 He continues,

This difference in value between imperfect and aorist indicative is significant for the way in which a story is told. The imperfect creates a certain expectation on the part of the reader/hearer: what else happened?; the aorist indicative, on the other hand, does not have this effect: the state of affairs has simply occurred.29

Different uses of this dynamic shifting between imperfect and aorist forms have been documented in Classical Greek literature. One example of this kind of structuring device is the use of imperfect verbs to set up a narrative framework for the action that is depicted with aorist verbs. The imperfect verb is also used in instances where it signals the continuation of a narrative, either continuing something that has gone before or signaling that more information will follow. On a larger narrative level, then, it can be observed that in many cases information that is backgrounded tends to be expressed by verbs with imperfective aspect and information that is foregrounded tends to be expressed by verbs with perfective aspect (in Greek the aorist form). Though this is something of a simplification of the way these verb forms frequently function in Greek narrative, they nevertheless express a general usage that is found in Classical Greek narrative.

In Koine Greek Alviero Niccacci has observed a similar phenomenon in his analysis of the discourse-level structuring of New Testament narrative where the aorist tense is used to communicate the primary level of narration, while the imperfect is used to communicate

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31 Rijksbaron, Syntax and Semantics, 11; Sickling, "Aspect Choice," 70, speaks of the imperfect "setting the scene for events about to be mentioned, introducing an embedded story, providing a frame of reference for what is to follow &c." See also the use of this category by Allan, "Sense and Sentence Complexity," 106-07.


33 See Bakker, "Verbal Aspect," 13-14.

34 Even those who want to see more than a simple background/foreground distinction in the usage of imperfect/aorist forms admit that this function does work in many instances. See Bakker, "Verbal Aspect," 14; and Sickling, "Aspect Choice," 70.
secondary or background narrative information. He shows the success of this kind of analysis of Koine Greek literature with an examination of John 11.

Analyzing the verbal patterns in 1 Rgns. 17:34-35 from this kind of usage in mind yields the following result. The narrative begins with a periphrastic participial phrase setting the scene: ποιµαίνων ἦν ὁ δούλος σου ("your servant was shepherding"). The narrative proper begins with a series of imperfect verbs: καὶ ὅταν ἦρχετο . . . καὶ ἐλάµβανεν . . . καὶ ἐξεπορευόµην ("whenever they would come . . . and they would take . . . then I would go out"). On the one hand, this is backgrounded information that sets up the narrative for the actions that will be the main events that carry the narrative forward. On the other hand, as Rijksbaron noted, the imperfect forms create a sense of anticipation: what would happen when a lion or bear would come and take a sheep? What would happen when David went out after them? The scene is set for David's action. The narrative then continues with what would be considered the foregrounded or main line narrative with David's actions, depicted with a quick succession of aorist verbs: καὶ ἐπάταξα . . . καὶ ἐξέσπασα ("I struck . . . I pulled out"). What happened when David went out after the lion or bear? He struck it and pulled the sheep from its mouth.

The narrative then sets a new scenario: καὶ εἰ ἐπανίστατο ἐπ᾽ ἐμέ ("and if it turned against me"). This clause adds new background information that is essential to understand the action that follows. When David would deliver a lamb from the lion or bear, if the beast turned on him: καὶ ἐκράτησα . . . καὶ ἐπάταξα . . . καὶ ἐθανάτωσα αὐτόν ("and I seized . . . and I struck . . . and I killed it").

36 Ibid., 101-106.
The verb tenses of the next verse are fairly straightforward. David explains that just as he "slew" (ἔτυπτεν) both lion and bear, so it "will be" (ἔσται) with this Philistine. Thus, the reality of David's actions against the lion and the bear are the background information that prepare for the actions that will happen to Goliath: πορεύομαι καὶ πατάξω . . . καὶ ἄφελῶ ("I will go and I will strike . . . and I will remove"). The action of these verses can thus be set out as follows:

<table>
<thead>
<tr>
<th>Verbal Variation Outlined</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Background</strong></td>
</tr>
<tr>
<td>καὶ ὅταν ἔρχετο (&quot;whenever they would come&quot;)</td>
</tr>
<tr>
<td>καὶ ἐλάμβανεν (&quot;and they would take&quot;)</td>
</tr>
<tr>
<td>καὶ ἐξεπορεύομην (&quot;then I would go out&quot;)</td>
</tr>
<tr>
<td><strong>Foreground</strong></td>
</tr>
<tr>
<td>καὶ ἐπάταξα (&quot;I struck&quot;)</td>
</tr>
<tr>
<td>καὶ ἐξέσπασα (&quot;I pulled out&quot;)</td>
</tr>
<tr>
<td><strong>Background</strong></td>
</tr>
<tr>
<td>καὶ εἴ ἐπανιστατο ἐπ᾽ ἐμὲ (&quot;and if it turned against me&quot;)</td>
</tr>
<tr>
<td><strong>Foreground</strong></td>
</tr>
<tr>
<td>καὶ ἐκράτησα (&quot;and I seized&quot;)</td>
</tr>
<tr>
<td>καὶ ἐπάταξα (&quot;and I struck&quot;)</td>
</tr>
<tr>
<td>καὶ ἐβανάτωσα αὐτον (&quot;and I killed it&quot;)</td>
</tr>
<tr>
<td><strong>Background</strong> (what has happened)</td>
</tr>
<tr>
<td><strong>Foreground</strong> (what will happen)</td>
</tr>
<tr>
<td>καὶ πατάξω (&quot;and I will strike&quot;)</td>
</tr>
<tr>
<td>καὶ ἄφελῶ (&quot;and I will remove&quot;)</td>
</tr>
</tbody>
</table>

Thus, in response to Saul's statement to David that "you are not able to go to the Foreigner, to fight with him, for you are a boy, and he, a man of war from his youth," David tells a story that details the following in the foreground: "I struck . . . I pulled out . . . I seized . . . I struck . . . I killed . . . I will go . . . I will strike . . . I will remove."
Putting these actions on the foreground of David's narrative about his qualifications enhances the rhetorical power of David's response to Saul, and effectively foreshadows what will happen between David and Goliath. But this foreshadowing is further enhanced in the Greek version of the story by the LXX plus in v. 36b:

| 17:36 – MT/LXX^
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>καὶ τὴν ἄρχον ἔτυπτεν ὁ δοῦλός σου καὶ τὸν λέοντα,</td>
<td>καὶ ἔσται ὁ ἄλλοφυλος ὁ ἀπερίτμητος ὃς ἐν τούτων.</td>
<td>διότι τὸς ἀπερίτμητος οὗτος ὃς ἠνείδισεν παράταξιν θεοῦ ζῶντος;</td>
</tr>
<tr>
<td>לעיון המלענים ועליו הדוב</td>
<td>לעיון המלענים ועליו הדוב</td>
<td>לעיון המלענים ועליו הדוב</td>
</tr>
<tr>
<td>-- ὑπὸ πορεύσομαι</td>
<td>-- καὶ πατάξω αὐτὸν,</td>
<td>-- καὶ ἀφελῶ σήμερον οὕτως ἐκ Ισραήλ;</td>
</tr>
<tr>
<td>--</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In the Hebrew, David merely states that the Philistine will be like one of the lions or bears that David has so heroically dispatched. In the Greek the three future verbs that further detail what David will do, are pluses in the LXX. Thus, between the foregrounded verbs in David's speech and the plus in 17:36, the foreshadowing of David's action with Goliath is further emphasized:

| David's Boast and David's Actions |
|---|---|---|
| What David Did | What David Will Do | What David Does |
| V. 35 (2x) καὶ ἐπάταξα ("I struck") | V. 36 καὶ πατάξω ("I will strike") | V. 49 καὶ ἐπάταξεν ("he struck") |
καὶ ἐξέσπασα ("I pulled out") / καὶ ἐκράτησα ("I seized")
καὶ ἔλαβεν ("he took")
καὶ ἐθανάτωσα αὐτόν ("I killed it")
καὶ ἐθανάτωσεν ("he killed")
καὶ ἀφελῶ ("I will remove")
καὶ ἀφεῖλεν ("he removed")
καὶ ἐκράτησα ("I seized")

We must briefly comment about the originality of the LXX plus. McCarter tentatively accepts that it was original and that the MT has suffered haplography, where the scribe's eye has skipped from (מהם çaחד) ההזוחה to (חרף כי) based on the similarity of some of the letters of מהם çaחד and (חרף כי). Other scholars suggest that the LXX plus is a secondary expansion based on the almost-identical phrasing in v. 26. However, it would be surprising, as McCarter points out, to see a secondary expansion based on a part of the text that is part of the large LXX minus. Based on our analysis, I am inclined to see this LXX plus as a secondary expansion, not on the basis of the antecedent text in v. 26, but as an expansion based on the antecedent text in v. 35 and the subsequent text in vv. 49 and 51 (see table above). This, however, requires some explanation, for it goes against the grain of some views about the role of the translator in the Septuagint.

As Voitila argued in his study of the handling of tenses in the LXX and numerous other scholars have noted, "the translators were seldom conscious of the following context, which had not yet been translated, and were better informed on the part of the text they had just translated." While I do not intend to disagree with this assumption as the default

38 McCarter, 1 Samuel, 287.
39 Smith, Samuel, 161; and Hans Joachim Stoeb, Das erste Buch Samuelis (KAT; Stuttgart: Gütersloher Verlagshaus Gerd Mohn, 1973) 331.
40 McCarter, 1 Samuel, 287.
tendency in many of the books in the Septuagint, there may well be exceptions to this rule. Furthermore, the "segmentation" theory is largely dealing with the level of grammar and syntax, not on a larger discourse level of story. Thus it is plausible that while a translator, working on short segments of translation at a time, may not be sensitive to larger syntactical structures at the sentence level, he may yet be attentive to the larger narrative unit which is being translated. After all, we should not assume that a translator is approaching this text as a first time reader. It is much more likely that a translator, as an educated individual, has a fair amount of familiarity with the texts that he is translating. Therefore, we should not assume that a novice translator is also a novice interpreter. If the iconic stature of the David and Goliath narrative in modern times is anything to go by, it is not surprising that a translator would be familiar with the narrative before they even turned their hand to translating it, even being aware of the fact that David's actions against Goliath include "striking," "killing," and "removing."

3. Conclusions

The proposal of this paper is then, that the translator of 1 Reigns, who has shown himself willing to adapt his text in order to produce better Greek and who has at times been willing to adapt his text for theological reasons, varied the tense of the actions recorded in David's speech in order to bring his actions into the foreground. This was not something that was suggested by his source text, but based on his own reading of the source text and rendering it using his own narrative sensitivity to produce a more dynamic Greek narrative. His rendering is still a faithful translation, for he only had to vary his tense forms in v. 35 in

order to produce the intended result. This reading of these varying verb tenses is consistent with the view that the LXX plus in v. 36 is a later expansion that succeeds in further foreshadowing David's actions with Goliath. The consistency of these two adaptations in the Greek text makes for a compelling argument that these were, in fact, intentional adjustments by the translator who had the whole of the narrative in mind as he was translating.

This study proposes that at times the translator was aware of larger discourse units. The translator's awareness of larger discourse units of texts has been noted by others.42 What is suggested here is that this kind of awareness can also be seen in the occasional verbal variation utilized by the translators. In the case of David's boast in 1 Rgns. 17:34-37, the translator has varied his verb forms, not because of cues from his source text, but because of his own Greek literary sensitivity. This study is only a preliminary observation of this phenomenon; more examples are needed.43 The examination of translational phenomena like the varied use of verbal tense, especially the variation between the imperfect and the aorist but also the so-called historic present, is an area for future research which would greatly aid our understanding of the narrative sensitivity of the Septuagint translators.

43 One potential example of a similar translational move is in 1 Rgns. 18:13-15, where a series of wayyiqtol verbs are translated with a variation of aorists and imperfects. The purpose of this variation appears to be to foreground some actions and background others, where the aorists move the action of the main narrative forward and the imperfects tell of repeated action that is essential to the narrative but does not directly carry the main plot forward.
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