

# THE OLD GREEK TEXT OF REIGNS TO THE READER

## EDITION OF THE GREEK TEXT

Since no volume of the Göttingen Septuagint is currently available for the four books of Reigns, the translation throughout is of Alfred Rahlfs, *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes 2 vols.* (Stuttgart: Württembergische Bibelanstalt, 1935), except in the few places noted. Rahlfs did not include any diacriticals for proper nouns, so the Swete text as reproduced in the Larger Cambridge Septuagint has determined whether names beginning with a vowel or diphthong should be aspirated.

The NETS translation of the OG sections departs from the Rahlfs text in only seven places: 1 Rgns 1.4; 9.24; 13.4; 14.20, 23; 2 Rgns 3.5; 7.21. Versification follows the Rahlfs text, with the numbering of the NRSV noted in parentheses.

## TRANSLATIONAL PROFILE OF THE GREEK

In 1907 Henry St. John Thackeray claimed that the Old Greek (OG) translation did not include all of Samuel and Kings.<sup>1</sup> To simplify his presentation, he divided the text of the four books of Reigns<sup>2</sup> using the following sigla:

- $\alpha$  = 1 Rgn 1–31
- $\beta\beta$  = 2 Rgn 1.1–11.1
- $\beta\gamma$  = 2 Rgn 11.2–3 Rgn 2.11
- $\gamma\gamma$  = 3 Rgn 2.12–21.43<sup>3</sup>
- $\gamma\delta$  = 3 Rgn 22 + 4 Rgn 1–25
- $\beta\delta$  = the combined passages  $\beta\gamma$  and  $\gamma\delta$ .

On the basis of the presence or absence of two syntactical and eight lexicographical features in the earliest and best extant Greek manuscripts for 1–4 Reigns, he claimed that the Old Greek text originally omitted the  $\beta\delta$  portion and that the current text was the work of a later translator. The omissions in  $\beta\gamma$  include the events of the life of David from his initial encounter with Bathsheba to his death, and in  $\gamma\delta$  they extend from the time of Jehoshaphat to the Babylonian exile. Thackeray saw the omissions as prompted by concern over content, what he characterized as “The Decline and Fall of the Monarchy,” and he found ready parallels in the book of 2 Supplements (Chronicles in the MT), which similarly omits the David and Bathsheba story and extended portions of the subsequent events.

In the light of the research of Barthélemy and others, it is now generally accepted that rather than representing a new translation,  $\beta\delta$  is the result of a later revision. Accordingly, the underlying translation has affinities with the OG of the rest of Reigns, but the revisions have distinct differences that set the sections apart from the rest of Reigns. However, those who accept that the text is a revision lack any agreed upon explanation for why only these portions were revised.

In a similar manner NETS assigned the Old Greek sections and the revised sections to two different translators, and while collaboration has been necessary at specific points, for the most part they worked independently, including the writing of the respective introductions. It is significant, then, that when the introductions were brought together in preparation for publication, each translator has characterized the overall Greek translation in similar terms relative to its relationship to the Hebrew *Vorlage* and the degree of faithfulness.

<sup>1</sup> “The Greek Translators of the Four Books of Kings,” *JTS* 8 (1907) 262–278.

<sup>2</sup> The Greek title is Βασιλειών; 1, 2 Reigns = 1, 2 Samuel; 3, 4 Reigns = 1, 2 Kings.

<sup>3</sup> As will be noted in more detail, in section  $\gamma\gamma$  the order of the OG text varies extensively from that of the standard Hebrew Bible, and the text from 2 Kgs 22.41–50 (the beginning of  $\gamma\gamma$ ) is included within  $\gamma\gamma$  as 3 Rgns 16.28a–h.

## THE OLD GREEK TRANSLATION OF REIGNS

*The Translation Process*

The translation work involved two major iterations and several minor ones. The first major one concentrated on the text of the NRSV. Throughout, the NRSV and NETS were placed in parallel columns, and a synoptic relationship was maintained with the two texts aligned not only by chapter and verse, but by clause, phrase, and even word. Since the NRSV was the basis of the NETS translation, as few changes as necessary were made. However, the second time through careful attention was paid to the Greek text, and all necessary changes were made to ensure that the resultant text was faithful to the OG *qua* Greek.

*The Old Greek Text*

While Thackeray gave few specifics, he believed that each of the three OG sections was the work of a different translator. At the same time, they all share common underlying characteristics. The one characteristic he chose to focus on was the frequency of historic presents where past events are described using present tense verbs “as date-registering” and “to introduce new scenes in the drama.”<sup>4</sup> By his count there are 227 examples in the OG sections of Reigns (close to two-thirds of all the examples in the LXX), but only 9 in βδ, some of which he considered spurious.<sup>5</sup> In 1 Reigns 17, seven occur in the first three verses: *συνάγουσιν . . . συνάγονται . . . παρεμβάλλουσιν . . . συνάγονται . . . παρατάσσονται . . . ἵστανται . . . ἵσταται*. In accord with standard translation methods, this construction is not represented in NETS.

In terms of the traditional criteria, the translation is literal, though generally not slavishly so in the style of Aquila, and more specifically, overall it is isomorphic. However, the insistence on representing in Greek all of the frequent, redundant nominative personal pronouns in imitation of the Hebrew *Vorlage* would have sounded strange to the native Greek speaker. While Greek does at times use such a pronoun for emphasis, it is clear that this is not what prompts the translator but rather the presence of the corresponding pronoun in the Hebrew. It is as if the guiding principle was: leave no element untranslated.

Because of the close adherence to the Hebrew word order, the initial impression is that this is semitized Greek, and it is true that at the level of idiom numerous Hebrew expressions found their way into Greek and would have sounded strange to the reader. Yet at the same time, word order aside, with few exceptions, the grammar and syntax is that of koine Greek. In contradistinction to Hebrew (and Latin), Greek has in addition to the active voice and the passive voice, the middle voice where the subject of the verb is both the doer and the receiver of the action. Some Greek verbs only occur in the middle voice, while others are regularly middle in one tense and active in another. A study of all of the middle voices in 1 Reigns<sup>6</sup> established that the presence of middle voice forms was not due to Semitic interference from the Hebrew text, but rather the Greek syntax follows normal Greek usage.

While the translation in general is adequate, at times it is so literal that even though the Greek matches the Hebrew word for word, the resultant translation says something significantly different. At the word level, קרן “horn,” יד “hand,” and ביה “house” are translated respectively κέρας, χεῖρ, and οἶκος with the same basic meanings. This is not a problem so long as the semantic fields do not move outside of their standard denotations. However, on the Hebrew side, קרן (1 Sam 2.1,10) and יד (2 Sam 8.3) connote “strength,” “power,” and in addition, יד connotes “a monument” (1 Sam 15.12), while ביה (1 Sam 1.21) connotes “family,” “household,” none of which find any correspondence on the Greek side. In spite of this, with no regard for the context, the translator maintains the standard associations. Similarly, where the homophone ב “I pray” occurs, it is translated ἐν ἐμοί “in/by me” with no regard for context, as if it were the inseparable preposition ב with pronominal suffix.

At the level of phrase, a typical example is found at 1 Sam 9.21. The MT reads: הלווא בן־ימיני אנכי (NRSV “I am only a Benjaminite”), for which the OG has: Οὐχὶ ἀνδρὸς υἱὸς Ιεμιναίου ἐγὼ εἰμι “Am I not son of a Ieminite man?” In contrast, in the same verse, שבט בנימן (NRSV “the tribes of Benjamin”) is translated/transliterated σκήπτρου Βενιαμιν (“scepter of Benjamin”). This atomistic approach to the text where it is translated word for word with no regard for either sense or overall meaning occurs often.

Since the two languages belong to different language groups, the syntax of each does not correspond at every point, so close correspondence of the Greek to the Hebrew at times results in infelicitous Greek. The last part of 2 Rgns 2.23 reads καὶ ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου, οὐ ἔπεσεν ἐκεῖ

<sup>4</sup> H. St. John Thackeray, *The Septuagint and Jewish Worship: A Study in Origins* (London: Oxford University Press, 1920) 21.

<sup>5</sup> Thackeray, *Septuagint*, 20.

<sup>6</sup> B. A. Taylor, “Semitic Influence on Greek Syntax: The Greek Middle Voice,” in *Grammatica intellectio Scripturae* (Studi filologici di greco biblico in onore di padre Lino Cignelli, a cura di R. Pierri; Jerusalem: Franciscan Printing Press, 2006) 49–68.

Ἀσαηλ καὶ ἀπέθανεν, καὶ ὑψίστο “And it happened, each one who came to the place, there where Asael fell and died—and he stood still,” corresponding to the Hebrew word for word, down to the pleonastic ἐκεῖ “there,” but the resulting sentence is not good Greek and concomitantly not good English.

One of the features of the OG is the frequent use of transliterations, though at times in unpredictable ways, since in the same context a word can be both translated and transliterated. In 1 Reigns 5, שָׁבַט is first transliterated ἀμαφεθ in v. 4, and then translated βαθμός in v. 5. In all, there are 25 transliterations of common nouns in the OG sections,<sup>7</sup> but with none found in section ββ. Since most of the Hebrew proper nouns have no counterparts in Greek, the translator has simply transliterated. For the most part these are consistent across all three sections, though some variation occurs, such as the dual spelling Σηλω/Σηλωμ. Where the resulting transliteration has an existing Greek counterpart, such as Ἀννα, it will sometimes decline as if it were a Greek noun. This is not always obvious in the Rahlf’s text, since it does not include diacriticals for proper nouns (e.g., 1 Rgns 1.2 καὶ τῆ Ἀννα). Similarly, proper nouns with an existing Greek form, such as Αἴγυπτος (“Egypt”), are used to translate the Hebrew counterpart (in this case, יְרֻשָׁלַיִם). At the same time, יְרוּשָׁלַיִם (“Jerusalem”) is always transliterated ἱεροσόλημ in the OG of Reigns, since it is the only form found in the Greek translations of the Hebrew Bible. It is not until the Apocrypha that the declinable form ἱεροσόλυμα (Hierosolyma), also found in the Greek New Testament, appears.

Two transcriptions are worthy of closer attention. First is שָׁבַט, as in the title יְהוָה שָׁבַט “Lord of hosts,” found first in the Hebrew Bible at 1 Sam 1.3. In 1 Reigns, שָׁבַט is transliterated σαβαωθ (“sabaoth,” 1.2, 11; 15.2; 17.45; in 4.4 the OG has no counterpart in MT). In section ββ of 2 Reigns the translation is either παντοκράτωρ (“Almighty,” 5.10; 7.8, 25 [not in MT]; 19.10, 15) or δύναμις (“host,” 6.2, 18). The γγ section of 3 Reigns again has a translation, either as παντοκράτωρ (“Almighty,” 19.10, 14) or δύναμις (“host,” 17.1 [not in MT]; 18.15), but it does not have a transliteration.

The second example is the consistent translation of פְּלִשְׁתִּים “Philistine” as (ὁ/οἱ) ἀλλόφυλος/-οι “al-lyphyle(s),” first seen in the book of Judges (3.3, 31; for a total of 20x), rather than the transliteration φυλιστιμ (“Phylistim”) found already in Genesis (8x), Exodus (2x), Joshua (1x), Judges (6x) and Sirach (3x).

Overall, with the strong Semitic flavor so pervasive, this is non-literary Greek. For instance, the particle μέν only occurs once in the OG sections (1 Rgns 20.14), and then without a corresponding δέ;<sup>8</sup> and δέ is found 14 times, in stark contrast to the books of Genesis with 855 instances and Exodus with 402 occurrences. Further, with close imitation of the Hebrew parataxis being the norm, the standard Greek hypotaxis is largely eschewed. In line with the LXX text in general, neologisms are found in the OG sections, though only 4 are unique to these sections: ἐπακρόασις (1 Rgns 15.22), ἀυλάρχης (2 Rgns 8.18) ἀπελέκτητος (3 Rgns 6.1a, 36, 48, 49; 10.11, 12 [2x]), κοιλοσταθμέω (3 Rgns 6.9), δικτυόομαι (3 Rgns 7.6), ὀλυρίτης (3 Rgns 19.6).

It is not uncommon in the recording of a Hebrew oath to leave the apodosis unexpressed, perhaps originally having been signaled by a hand gesture akin to drawing the fingers across one’s throat, or something similar. The resulting Greek translation is a solecism (see 1 Rgns 3.14).

In the areas of slavery and children/youth, Greek has a more extensive vocabulary than Hebrew, and while several words are interchanged as virtually synonymous, it was deemed advisable to standardize the translation equivalents to signal word changes for the NETS reader. Perhaps the most jarring is the frequent translation of עַבְד (“servant/slave”) as δούλος/ δούλη “(bond) slave” (including Hanna, 1 Rgns 1.10), but the Greek is unequivocal. While παῖς is “boy,” it is often found in the context of slavery and is there translated “servant.” As far as youth and children are concerned, the following standard equivalents have been adopted: παιδίον “boy, child,” παιδάριον “boy, lad,” τέκνον “child,” νεανίας “young man,” νεανίσκος “youth, young man.”

In line with the NRSV translation, gender inclusive language has been adopted where the Greek text supports it. However, where the OG translation uses gender specific terms such as ἀνὴρ “man,” γυνή “woman” rather than the generic ἄνθρωπος “human” (whether male or female), the NETS translation reflects this. However, there is also fluidity in the use of the terms as seen in the story of the lemmite who

<sup>7</sup> They are: αἰλαμ, αἰλαμιν\*, αλεμωνι\*, αματταρι\*, αμαφεθ\*, βαρ\*, βερσεχθαν\*, γεδδουρ, γομορ, δαβιρ, εργαβ\*, εφουδ, ελωαι\*, θαλα\*, θεε, θεραφιν, ιασρ\*, κινυρα, μεγωνωθ, νασιβ, νεβελ, νεσσαραν\*, οιφι, ραθμ\*, φελλανι\*.

<sup>8</sup> In the LXX as a whole, significant numbers for the occurrence of μέν are only found in the non-translational Greek books of the Apocrypha, 2–4 Makkabees and Wisdom, although the book of Job has 13 occurrences.

brought news of the capture of the ark of the Lord in 1 Rgns 4. He is variously designated as ἀνὴρ (v. 12), ἄνθρωπος (vv. 13, 14), ἀνὴρ (v. 16), παιδάριον (v. 17).

In addition to the above, some words or phrases are used relatively frequently in these OG sections, significantly more frequently than elsewhere in the rest of the LXX. Of the 661 times that the preposition ἐνώπιον (“before”) occurs overall, 138 (21%) are in these sections, and 66 are found in 1 Rgns, the most of any book, LXX or Greek New Testament (the most in the latter is Revelation at 35x). In contrast it occurs only 5x in Genesis and 43x in the Pentateuch as a whole.

For the most part the stereotypical pairings are to be expected, such as ἡ κιβωτός (“ark”), ἡ ἐκκλησία (“assembly, congregation”), and ἡ δόξα (“glory”). At one level the association of ἡ ἐκκλησία (“assembly, congregation”) and μαρτύριον (“witness, testimony”) is to be expected, since it is found in earlier books, however not when the former means “appointed time,” but once the connection was made, it is used in the OG regardless of context.

### 1 Reigns

This is the longest of the three OG sections, and it sets the stage. In relation to the MT, the following verses are not included: 13.1; 17.12–31, 41, 50; 18.1–5, 10–11, 17–19; 23.12. The most significant is the shorter version of events surrounding the David and Goliath story in chapters 17–18.

While the Hebrew text underlying the OG is not identical to the MT, it nevertheless is quite close, and comparison to the latter proved helpful in understanding the Greek text. The Hebrew of 1 Samuel has suffered in transmission, though this is not readily apparent simply by reading the text. Rather it is evident when compared to the OG and the Qumran Samuel manuscripts. Note the following example:

NETS 1 Rgns 14.41 And Saoul said, “O Lord God of Israel, why is it that you have not answered your slave today? If this guilt is in me or in my son Jonathan, O Lord God of Israel, give ‘clear ones,’ and if this is what you say, ‘In your people Israel,’ give, now, holiness.” And Jonathan and Saoul were indicated by the lot, and the people were cleared.

NRSV 1 Sam 14.41 Then Saul said, “O LORD God of Israel, why have you not answered your servant today? If this guilt is in me or in my son Jonathan, O LORD God of Israel, give Urim; but if this guilt is in your people Israel, give Thummim.” And Jonathan and Saul were indicated by the lot, but the people were cleared.

NIV 1 Sam 14.41 Then Saul prayed to the LORD, the God of Israel, “Give me the right answer.” And Jonathan and Saul were taken by lot, and the men were cleared.

The NRSV reflects the longer OG translation, as can be seen when compared to the NIV translation of the MT. However, the NRSV translators have done more than this. Consciously or unconsciously, they translate δὸς δῆλους “give manifestations” back into Hebrew as אור־יִרְמִיָּה, and then translate as “give Urim.”

### 2 Reigns

While the overall characteristics of the text in section ββ are the same as those found in 1 Reigns, there are nevertheless some 7 differences beyond Thackeray’s observations. Already noted is the preference for translating rather than transliterating ἡ ἑσπέρη (“hosts”) and the absence of transliteration of common nouns, although only two of the lexemes transliterated in the other OG sections are found here: ἡ ἐξοδία<sup>9</sup> (“raid”) translated ἐξοδίας (“raid”) in 3.22 and συστρεμμάτων (“bands”) in 4.2; and ἡ ἐφὸς (“ephod”) translated στολή (“garment”) in 6.14.

Third, it is surprising to find the expression καὶ γε intruding into this section at 2.6, 7. However, the manuscript evidence makes clear that these two readings are found in the earliest and best witnesses, rather than being later glosses.

Fourth, at 2.13 the expression ἐν τῷ αὐτῷ (“at the same place”) translating ἐν τῷ ἴδιῳ<sup>10</sup> occurs for the first of the two times in Reigns OG, the other being in 10.15 (ἐν τῷ ἴδιῳ). Elsewhere in the OG sections the translation appearing first in Deut 12.15 (κατὰ τὸ αὐτὸ “according to this”) is found (1 Rgns 11.11; 30.24; 31.6; 2 Rgns 16.10 and 3 Rgns 3.18).<sup>11</sup>

<sup>9</sup> In 1 Rgns 30.8, 15, 23 it is transliterated as γεδδουρ.

<sup>10</sup> Not translated in NRSV.

<sup>11</sup> In the Pentateuch and elsewhere the translation is frequently ἄμα.

Fifth, at 7.3 the verb βαδίζω translates  $\text{לָלַךְ}$  (both: “walk,” “go”). This is the only time this verb occurs in the OG of Reigns,<sup>12</sup> and as close as two verses later the expected πορεύομαι translates  $\text{לָלַךְ}$ .

Next, at 8.7, rather than the expected Σάλωμων used everywhere else in Reigns, including the very next verse (and the rest of the LXX), the declinable form Σολομών occurs. The latter is the only form found in the NT (Matt, Luke-Acts, John).

Seventh, at 10.2 ὄν τρόπον (“just as”) translates  $\text{כַּאֲשֶׁר}$  (“as”). This is the default (but not the only) translation in the Pentateuch, Joshua and Judges. However, though  $\text{כַּאֲשֶׁר}$  occurs 20 times in 1 Reigns, ὄν τρόπον is not used. Instead a variety of other words with the same basic meaning are used (ὅς, καθώς, ὡς, καθότι, διότι). Thus in 2 Reigns there is a measure of selectivity.

Taken individually, some of these examples might be easily dismissed, but taken together they indicate either the influence of one or more hands or a change in editorial approach.

### 3 Reigns

Unlike any of the other sections, γγ contains both additions not found in any extant Hebrew text and extensively rearranged text from within the section, and these Miscellanies are its most striking characteristic. Whole chapters are in different order. Sections are included more than once, some drawn from Supplements (MT Chronicles), while others have no known counterpart in the Hebrew Bible or the LXX. The sections are: 2.35a–n, 46a–l; 5.14a,b; 6.1a–d; 6.36a; 9.9a; 10.22a–c; 12.24a–z; 16.26a–h<sup>13</sup>; also, chapters 20 and 21 are in reverse order, and 22.41–50, from the beginning of section γδ, are included in this section at 16.26a–h. Where the source of the transposed text is known, the reference is given in parentheses. In many instances only parts of verses are included, and the material quoted might not be as extensive as would otherwise appear, since the end of known passages is not indicated within any particular “verse.”

The additions to 12.24 are the longest interpolation. They include 14.1–20, which is not found *in loco* and is not found in chapter 12 in MT order. Further, the additions include a duplication of the verses from the beginning of chapter 12 already included ahead of the addition. They serve to rehearse the events surrounding the death of Salomon, the reign of Roboam, and the rise of Ieroboam and concomitant revolt of Israel. However, all this had already been covered in chapters 11 and 12. The additions constitute a distinct recension and give at once evidence of an underlying Hebrew original, but an agenda different from that of the MT. To date, no *a priori* grounds have been established as a basis for preferring one recension over the other *in toto*.

Naturally this phenomenon has been the subject of discussion and debate, but there is no agreed accounting for it.

### BIBLIOGRAPHICAL NOTE

The translation process was enhanced by various resources. The time-honored translations by Thomson and Brenton sometimes provided a starting point for a difficult verse but also proved to have been overly influenced by the Hebrew text (and possibly English translations of the same) at just such points. Tov’s Hebrew-Greek parallel text has been invaluable, initially as worksheets where all the preliminary translation work was done. The integration of Tov’s text into BibleWorks 7 facilitated preparation of this Introduction. Along the same line, the availability of a hyperlinked version of the LSJ lexicon within Logos Bible software made lexical work a pleasure. Though regrettably not complete at this time, MSL 2002 contains a wealth of important information that has guided the translation at key points.

Beyond the physical resources, my weekly adult Bible class proved invaluable. Since they knew neither Greek nor Hebrew, their focus was thereby on the NETS translation itself, and their observations helped shape English expression.

Finally, my profound thanks to Albert Pietersma. I have been privileged to work with him from the outset of the project, beginning with the NETS Translation Committee, and then throughout my translation work. His vision for the completed project provided guidance along the way and encouragement to persist. While his acumen enriched at many places, it is nowhere more evident than in the translation of 3 Reigns 7.

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<sup>12</sup> It occurs 4x in the βγ section of 2 Reigns (14.8; 15.9; 18.21, 24.1). Thus the use of this verb and the occurrence of  $\text{καὶ γὰρ}$  suggest a possible link to the following section and its translator.

<sup>13</sup> The added letters distinguish “verses” within the subsections.

## 1 REIGNS (OLD GREEK) 1-2

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**1** There was a man of Harmathaim Sipha from the hill country of Ephraim, and his name was Elkana son of Ieremeel son of Eliou son of Thoke, in Nasib Ephraim. <sup>2</sup>And he had two wives; the name of the one was Hanna, and the name of the second Phennana. And Phennana had children, and Hanna had no child.

<sup>3</sup> And the man used to go up from <sup>a</sup>days from his town, from Harmathaim, to do obeisance and to sacrifice to the Lord God Sabaoth at Selo, and there Eli and his two sons, Hophni and Phinees, were priests of the Lord. <sup>4</sup>And it happened on a day and Elkana sacrificed and gave portions to his wife Phennana and to her sons<sup>b</sup>, <sup>5</sup>and to Hanna he gave one portion, because she did not have a child; however, Elkana loved Hanna more than this one, and the Lord had closed the area of her womb. <sup>6</sup>Since the Lord did not give her a child according to her affliction and according to the despondency of her affliction, she was also becoming despondent because of this, that the Lord had closed the area of her womb so as not to give her a child. <sup>7</sup>Thus she used to do year by year, when she would go up to the house of the Lord, and she would be despondent and would weep and not eat. <sup>8</sup>And her husband Elkana said to her, "Hanna," and she said to him, "Here I am, sir." And he said to her, "How is it that you are weeping? And why do you not eat? And why does your heart smite you? Am I not good to you beyond ten children?"

<sup>9</sup> And after they had eaten at Selo, Hanna rose and stood before the Lord, and Eli the priest was sitting on the seat beside the doorposts of the shrine of the Lord. <sup>10</sup>And she was deeply distressed in soul and prayed to the Lord, and weeping she wept <sup>11</sup>and vowed a vow to the Lord, saying: "Adonai, Lord, Eloai, Sabaoth, if looking you will look on the humiliation of your slave and remember me and give to your slave an offspring of men, and I will give him as one devoted before you until the day of his death, and wine and strong drink he shall not drink, and no iron shall come upon his head."

<sup>12</sup> And it happened, as she continued praying before the Lord, that Eli the priest observed her mouth, <sup>13</sup>and she was speaking in her heart, and her lips kept moving, and her voice was not heard, and Eli reckoned her as drunk. <sup>14</sup>And the servant of Eli said to her, "How long will you be drunk? Put away your wine, and go out from the presence of the Lord." <sup>15</sup>And Hanna answered and said, "No, sir; I am a woman for whom this is a hard day; I have not drunk wine and strong drink, and I am pouring out my soul before the Lord; <sup>16</sup>do not regard your slave as a pestilent daughter, because I have been greatly extending my mumblings until now." <sup>17</sup>And Eli answered and said to her, "Go in peace; may the God of Israel grant you your every request which you have requested of him." <sup>18</sup>And she said, "Your slave has found favor in your

sight." And the woman went on her way and entered her quarters and ate and drank with her husband, and her countenance was sad no longer.

<sup>19</sup> And they rose early in the morning and did obeisance to the Lord and went their way. And Elkana entered into his house at Harmathaim, and he knew his wife Hanna, and the Lord remembered her, <sup>20</sup>and she conceived. And it happened <sup>c</sup>at the season of days<sup>c</sup> that she bore a son, and she called his name Samouel, and she said, "Because I have requested him of the Lord God Sabaoth."

<sup>21</sup> And the man Elkana and all his household went up to offer in Selom the <sup>d</sup>sacrifice of the days<sup>d</sup> and his vows and all the tithes of his land, <sup>22</sup>and Hanna did not go up with him, for she said to her husband, "Until the boy goes up if I shall wean it, and it will appear to the face of the Lord and stay there forever." <sup>23</sup>And her husband Elkana said to her, "Do what is good in your sight; stay until you have weaned him; only may the Lord establish that which goes out of your mouth." And the woman remained and nursed her son until she weaned him. <sup>24</sup>And she went up with him to Selom with a three-year-old bull calf and bread and an ophi<sup>e</sup> of flour and a nebel<sup>f</sup> of wine, and she entered into the house of the Lord at Selom, and the boy was with them. <sup>25</sup>And they brought him before the Lord, and his father slaughtered the sacrifice that he used to do from <sup>a</sup>days to days<sup>a</sup> to the Lord, and he brought the boy near and slaughtered the bull calf. And Hanna, the mother of the child, brought it to Eli <sup>26</sup>and said, "By me, sir! Your soul lives, I am the woman who stood before you when praying to the Lord; <sup>27</sup>for this boy I prayed, and the Lord has granted me my request that I requested of him. <sup>28</sup>And I lend him to the Lord as long as he lives, a loan to the Lord."

- 2** And she said,  
 "My heart was made firm in the Lord;  
 my horn was exalted in my god;  
 my mouth was made wide against enemies;  
 I was glad in your deliverance,  
<sup>2</sup> because there is none holy like the Lord,  
 and there is none righteous like our  
 God;  
 there is none holy besides you.  
<sup>3</sup> "Boast not, and speak not lofty things;  
 let not big talking come forth from your  
 mouth,  
 because the Lord is a god of knowledge,  
 and a god who prepares his own ways.  
<sup>4</sup> The bow of the mighty has become weak,  
 and weak ones have girded themselves  
 with might;  
<sup>5</sup> full of bread they suffered loss,  
 and the hungry have forsaken the land,  
 because a barren one has borne seven,  
 and she who is rich in children became  
 weak.  
<sup>6</sup> The Lord puts to death and brings to life;

<sup>a</sup>i.e. time to time <sup>b</sup> + and her daughters = Ra <sup>c</sup>i.e. in due time <sup>d</sup>i.e. yearly sacrifice <sup>e</sup>Heb 1 ephah = 22 liters  
<sup>f</sup>Heb = skin

7 he brings down to Hades and brings up.  
The Lord makes poor and makes rich;  
he brings low, and he raises on high.  
8 He raises up the needy from the ground  
and lifts the poor from the dunghill,  
to make them sit with the mighty of the  
peoples,  
even making them inherit a throne of  
glory.  
9 "Granting the prayer to the one who prays,  
he has even blessed the years of the  
righteous,  
because not by strength is a man mighty.  
10 The Lord will make his adversary weak;  
the Lord is holy.  
Let not the clever boast in his cleverness,  
and let not let the mighty boast in his  
might,  
and let not let the wealthy boast in his  
wealth,  
but let him who boasts boast in this:  
to understand and know the Lord  
and to execute justice and righteousness  
in the midst of the land.  
The Lord ascended to the heavens and  
thundered.  
He will judge earth's ends  
and gives strength to our kings  
and will exalt the horn of his anointed."

11 And they left him there before the Lord and  
departed to Harmathaim, and the lad was ministering  
to the face of the Lord, before Eli the priest.

12 And the sons of Eli the priest were pestilent  
sons not knowing the Lord, <sup>13</sup>and what was due to  
the priest from the people, when any was sacrific-  
ing, and the priest's servant would come, while the  
meat boiled, and a three-pronged meat hook in his  
hand, <sup>14</sup>and he thrust it into the great cauldron or  
into the kettle or into the pot; all that came up on  
the meat hook the priest would take for himself.  
Like this they would do to all Israel who came to  
sacrifice to the Lord at Selom. <sup>15</sup>And before the fat  
was burned, the priest's servant would come and  
say to the man who was sacrificing, "Give meat for  
the priest to roast, and I will not accept from you  
boiled meat out of the cauldron." <sup>16</sup>And the man  
who was sacrificing would say, "Let the fat be  
burned first as is proper, and take for yourself of all  
that your soul desires." And he said, "No, because  
you shall give it now, otherwise I will take it by  
force." <sup>17</sup>And the sin of the boys before the Lord  
was very great, for they set at naught the offering of  
the Lord.

18 And Samouel was ministering before the  
Lord, a boy wearing an ephoud <sup>a</sup>. <sup>19</sup>And his  
mother made for him a small <sup>b</sup>double cloak<sup>b</sup> and  
would bring it up to him from <sup>c</sup>days to days<sup>c</sup> when  
she would go up with her husband to offer the <sup>d</sup>sac-  
rifice of the days<sup>d</sup>. <sup>20</sup>And Eli blessed Elkana and his  
wife, saying, "May the Lord repay you with offspring

by this woman in return for the loan that you made  
to the Lord." And the man returned to his place.

21 And the Lord took note of Hanna, and she  
bore further, three sons and two daughters. And  
the boy Samouel became great before the Lord.

22 And Eli was a very old man, and he heard  
what his sons were doing to the sons of Israel, <sup>23</sup>and  
he said to them, "Why do you do according to this  
thing which I hear from the mouth of all the people  
of the Lord? <sup>24</sup>No, children, for the report which I  
hear is not good; do not behave in this way. For the  
reports that I hear are not good so that people are  
not subject to God. <sup>25</sup>If in sinning a man sins against  
a man, and they shall pray for him to the Lord, and  
if he sins against the Lord, who shall pray for him?"  
And they would not listen to the voice of their father,  
for the Lord willfully willed to destroy them.

26 And the boy Samouel kept going and be-  
came great and was in favor both with the Lord  
and with people.

27 And a man of God came to Eli and said,  
"This is what the Lord says, 'When I revealed my-  
self, I revealed myself to your father's house when  
they were in Egypt, slaves to the house of Pharaoh,  
<sup>28</sup>and I chose the house of your father out of all  
the scepters of Israel, to serve me as priests and to  
go up on my altar and to offer incense and to bear  
an ephoud, and I gave to the house of your father  
all the things of the fire of the sons of Israel for  
food, <sup>29</sup>and why did you look with greedy eye at  
my incense and my sacrifice and honored your  
sons above me, to bless themselves with the first  
fruit of every offering of Israel before me?' <sup>30</sup>There-  
fore this is what the Lord the God of Israel has  
said: 'I said: Your family and your ancestral family  
shall go in and out before me forever,' but now,  
says the Lord: 'Far be it from me, for I will only  
honor those who honor me, and he who despises  
me shall be treated with contempt. <sup>31</sup>Behold, days  
are coming, and I will destroy your offspring and  
the offspring of your father's house, <sup>32</sup>and no el-  
derly of yours will be in my house all the days,  
<sup>33</sup>and a man I will not destroy for you from my  
altar so that his eyes may fail and his soul may ebb  
away, but every one that remains of your house—  
they will fall by the sword of men. <sup>34</sup>And this is the  
sign for you that will come upon these two sons of  
yours, Hophni and Phinees; both shall die on one  
day. <sup>35</sup>And I will raise up for myself a faithful  
priest, who shall do all that is in my heart and that  
is in my soul, and I will build him a sure house,  
and he shall go about before my anointed one all  
the days. <sup>36</sup>And it shall be; he who is left in your  
house shall come to do obeisance to him for a sil-  
ver obole, saying, Put me down in one of your  
priestly places to eat bread."

**3** And the boy Samouel was ministering to the  
Lord before Eli the priest, and a word of the  
Lord was precious<sup>f</sup> in those days; there was no dis-  
tinguishings vision.

<sup>a</sup>MT = bad = linen <sup>b</sup>a style of garment <sup>c</sup>i.e. time to time <sup>d</sup>i.e. yearly sacrifice <sup>e</sup>i.e. a small coin <sup>f</sup>i.e. rare  
gOr distinct

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2 And it happened in that day that Eli was lying down in his place, and his eyes began to be heavy, and he could not see, <sup>3</sup>and it was before the lamp of God was replenished, and Samouel was lying down in the shrine, where the ark of God was, <sup>4</sup>and the Lord called, "Samouel! Samouel!" And he said, "Here I am!" <sup>5</sup>and ran to Eli and said, "Here I am, for you have called me," and he said, "I have not called you; return, lie down." And he returned and lay down. <sup>6</sup>And the Lord continued and called, "Samouel! Samouel!" and he went to Eli the second time and said, "Here I am, for you have called me," and he said, "I have not called you; return, lie down." <sup>7</sup>And it was before Samouel knew God and a word of the Lord had been revealed to him. <sup>8</sup>And the Lord continued to call Samouel for a third time, and he got up and went to Eli and said, "Here I am, for you have called me." And Eli learned that the Lord had called the boy, <sup>9</sup>and he said, "Return, lie down, my child, and it shall be that if he calls you, then you shall say, 'Speak, Lord, for your slave is listening.'" And Samouel went and lay down in his place.

10 And the Lord came and stood and called him as <sup>a</sup>once and once<sup>a</sup>, and Samouel said, "Speak, for your slave is listening." <sup>11</sup>And the Lord said to Samouel, "Behold, I carry out my words in Israel so that both ears of everyone that hears will tingle. <sup>12</sup>On that day I will raise up against Eli all that I have spoken concerning his house; I will begin, and I will finish. <sup>13</sup>And I have told him that I am about to punish<sup>b</sup> his house forever, for the iniquities of his sons, because his sons were reviling God, and even so he would not admonish them. <sup>14</sup>I have sworn to the house of Eli, 'If the iniquity of Eli's house shall be expiated by incense or sacrifice forever . . .'"

15 And Samouel lay there until morning, and he arose early in the morning and opened the doors of the house of the Lord, and Samouel was afraid to tell the vision to Eli. <sup>16</sup>And Eli said to Samouel, "Samouel, my child," and he said, "Here I am." <sup>17</sup>And he said, "What was the word that was told you? Nay, do not hide it from me; may God do thus to you and thus add, if you hide anything from me of all the words spoken to you in your ears." <sup>18</sup>And Samouel reported all the words and hid not from him, and Eli said, "He is the Lord; he will do what is good before him."

19 And Samouel became great, and the Lord was with him, and none of his words fell to the ground. <sup>20</sup>And all Israel from Dan and as far as Bersabee knew that Samouel was faithful to the Lord as a prophet. <sup>21</sup>And the Lord continued to appear at Selom, for the Lord had revealed himself to Samouel, and from one end of the land and as far as the other, Samouel was believed to be a prophet of the Lord to all Israel. And Eli was a very old man, and his sons kept advancing, and their way was evil before the Lord.

**4** And it happened in those days that the allophytes mustered for war against Israel, and Is-

rael went out to meet them for war, and they encamped at Abenezzer, and the allophytes encamped at Aphek. <sup>2</sup>And the allophytes prepared for war against Israel, and the battle turned and a man of Israel fell before the allophytes, and four thousand men were smitten on the field in the battle. <sup>3</sup>And the people came to the camp, and the elders of Israel said, "Why has the Lord caused us to fall today before allophytes? Let us take the ark of our God from Selom, and let it go out in our midst, and it will save us out of the hand of our enemies." <sup>4</sup>And the people sent to Selom and brought from there the ark of the Lord who is seated on the cheroubim, and both sons of Eli, Hophni and Phinees, were with the ark.

5 And it happened, when the ark of the Lord came into the camp, all Israel gave a mighty shout, and the earth resounded. <sup>6</sup>And the allophytes heard the shouting, and the allophytes said, "What is this great shouting in the camp of the Hebrews?" And they learned that the ark of the Lord had come into the camp. <sup>7</sup>And the allophytes were afraid and said, "These are the gods that have come to them into the camp; woe to us, O Lord! Deliver us today, for nothing like this has happened yesterday or the third day. <sup>8</sup>Woe to us! Who will deliver us out of the hand of these sturdy gods? These are the gods who struck Egypt with every plague, and in the wilderness. <sup>9</sup>Strengthen yourselves and be men, O allophytes, lest you become subject to the Hebrews as they have been subject to us, and be men and fight them."

10 And they fought them, and a man of Israel fell, and they fled each to his covert, and there was very great distress, and there fell of Israel thirty thousand from the units. <sup>11</sup>And the ark of God was captured, and both sons of Eli, Hophni and Phinees, died.

12 And a man, a Ieminite, ran from the battle line and came to Selom on that day, and his clothes were torn, and earth was upon his head. <sup>13</sup>And he arrived, and behold, Eli was sitting upon the seat by the gate watching the road, for his heart was distraught for the ark of God, and the man came into the city to report the news, and the city cried out. <sup>14</sup>And Eli heard the sound of the cry and said, "What is the cry of this sound? And the man, hurrying, entered in and told Eli. <sup>15</sup>And Eli was a son of ninety years, and his eyes were set<sup>c</sup>, and he could not see, and Eli said to the men standing about him, "What is the sound of this noise?" <sup>16</sup>And hurrying the man came to Eli and said to him, "I am the one who has come from the camp, and I have fled from the battle today." And he said, "What has happened, child?" <sup>17</sup>And the lad answered and said, "A<sup>d</sup> man of Israel has fled before the allophytes, and there has also been a great slaughter among the people, and both your sons are dead, and the ark of God has been captured." <sup>18</sup>And it happened, when he mentioned the ark of God, he fell over backward from the seat near the gate, and his back was broken, and he died, for the

<sup>a</sup>Probably before <sup>b</sup>Or *avenge* <sup>c</sup>Or *swollen* <sup>d</sup>Possibly *every*

man was old and heavy, and he had judged Israel twenty years.

19 And his daughter-in-law, the wife of Phinees, was pregnant to give birth, and she heard the news that the ark of God was captured and that her father-in-law and her husband were dead, and she crouched down and gave birth, for her labor pains came upon her. 20 And as she was about to die, the women attending her said to her, "Do not be afraid, for you have borne a son," and she did not answer, and her heart did not give heed. 21 And she named the boy Woe Barchaboth, because of the ark of God and because of her father-in-law and because of her husband. 22 And they said, "The glory of Israel has been exiled, in that the ark of the Lord has been taken."

5 And the allophyles took the ark of God and brought it from Abennezer to Azotus. 2 And the allophyles took the ark of the Lord and brought it into the house of Dagon and placed it beside Dagon. 3 And the Azotians rose early and entered into the house of Dagon and looked and behold, Dagon fallen on his face before the ark of God. And they raised up Dagon and put him back in his place. And the hand of the Lord was heavy on the Azotians, and he plagued them and afflicted them on their seats, Azotus and its borders.

4 And it happened, when they rose early on the next morning, that, behold, Dagon fallen on his face before the ark of the covenant of the Lord, and the head of Dagon and both soles of his hands cut off, each on the front parts of amapheth<sup>a</sup>, and both wrists of his hands fallen in the doorway; only the spine of Dagon was left. 5 This is why the priests of Dagon and anyone who enters the house of Dagon do not step on the step of the house of Dagon in Azotus to this day, for when they step over, they step over.

6 And the hand of the Lord was heavy upon Azotus and brought trouble on them, and it broke out upon them into the ships, and in the midst of its territory mice grew up, and there was great confusion of death in the city. 7 And the men of Azotus saw that it was so, and they said, "The ark of the God of Israel shall not sit with us, for his hand is harsh on us and on our god Dagon." 8 And they sent and gathered together to them the satraps of the allophyles and said, "What should we do with the ark of the God of Israel?" And the Geththites said, "Let the ark of God come over to us," and the ark of God came over to Geththa. 9 And it happened, after it came over, that the hand of the Lord came on the city, a very great disturbance, and smote the men of the city from small to great and smote them on their seats, and the Geththites made for themselves seats. 10 And they sent away the ark of God to Ascalon, and it happened, when the ark of God entered Ascalon, that the Ascalonites cried out, saying, "Why have you brought back to us the ark of the God of Israel to put us to death and our people?" 11 And they sent and gathered together the

satraps of the allophyles and said, "Send away the ark of the God of Israel, and let it lodge in its own place, and it shall not put us and our people to death"; for there was a very heavy confusion of death in the whole city when the ark of the God of Israel entered there, 12 and those who lived and did not die were stricken on the seats, and the cry of the city went up to heaven.

6 And the ark was in the country of the allophyles seven months, and their land broke out in mice. 2 And the allophyles called for the priests and the diviners and their enchanters, saying, "What should we do with the ark of the Lord? Tell us in what we should send it to its place." 3 And they said, "If you are sending away the ark of the covenant of the Lord, God of Israel, on no account send it away empty, but in giving it back give back for it something of the torment, and then you will be healed, and it will propitiate for you, lest his hand not withdraw from you." 4 And they said, "What is that something of the torment that we should render for it?" And they said, "Five gold seats, according to the number of the satraps of the allophyles, because you and your rulers and the people have one offense, 5 and a gold mouse a likeness of your mice that ravage the land, and you shall give glory to the Lord, that he might lighten his hand from off you and from off your gods and from off your land. 6 And why should you make your hearts heavy, as Egypt and Pharaoh made their heart heavy? Was it not so when he mocked them, they sent them<sup>b</sup> off, and they departed? 7 And now take, and make a new cart, and take two cows without their young that have calved for the first time, and yoke the cows to the cart, but take the young home away from them, 8 and you shall take the ark and place it on the cart and render for it the implements of gold for the torment, and you shall put bersechthan<sup>c</sup> as a deposit at its side, and you shall send it off and drive it away, and it will go its way, 9 and you shall watch, if it goes on the way to its own borders by Baithsamys, he has done us this great harm, and if not, then we shall know that his hand has not struck us, but this is a chance that has happened to us."

10 And the allophyles did so and took two cows that had calved for the first time and yoked them to the cart and kept back their young at home, 11 and they put the ark on the cart and the deposit as ergab<sup>d</sup> and the gold mice. 12 And the cows went straight on the way to the way of Baithsamys; they kept going on one path and kept toiling and did not turn aside to the right or the left, and the satraps of the allophyles kept going behind it as far as the borders of Baithsamys.

13 And the people of Baithsamys were reaping the wheat harvest in the valley, and they lifted up their eyes and saw the ark of the Lord and rejoiced to meet it. 14 And the cart came into the field of Hosee which was in Baithsamys, and they set up there beside it a great stone, and they split up the

<sup>a</sup>Heb = *threshold*   <sup>b</sup>I.e. *the people*   <sup>c</sup>Heb = ?   <sup>d</sup>Heb = *argaz = box*

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wood of the cart and offered the cows as a whole burnt offering to the Lord. <sup>15</sup>And the Levites brought up the ark of the Lord and the deposit, the ergab<sup>a</sup> with it, and the gold implements that were with it, and set them upon the large stone, and the men of Baithsamys offered whole burnt offerings and sacrifices in that day to the Lord. <sup>16</sup>And the five satraps of the allophytes were watching, and they returned on that day to Ascalon.

<sup>17</sup> And these are the gold seats which the allophytes returned to the Lord for the torment: one for Azotus, one for Gaza, one for Ascalon, one for Geth, one for Akkaron—<sup>18</sup>and the gold mice according to the number of all the cities of the allophytes, of the five satraps, from fortified city and as far as the village of the Pherzite and to the great stone on which they set down the ark of the covenant of the Lord, in the field of Hosee the Baithsamysite.

<sup>19</sup> And the sons of Iechonias were not pleased with the men of Baithsamys, because they saw the ark of the Lord, and he smote among them seventy men and fifty thousand men. And the people mourned because the Lord had inflicted on the people a very great plague. <sup>20</sup>And the men who were from Baithsamys said, "Who shall be able to pass before this holy Lord? And to whom shall the ark of the Lord go up from us?" <sup>21</sup>And they sent messengers to the inhabitants of Kariathiarim, saying, "The allophytes returned the ark of the Lord; come down, and take it up to yourselves."

**7** And the men of Kariathiarim came and brought up the ark of the covenant of the Lord and brought it in to the house of Aminadab, which was on the hill, and they consecrated his son, Eleazar, to have charge of the ark of the covenant of the Lord.

<sup>2</sup> And it happened, from the day the ark was at Kariathiarim, that the days multiplied, and it was twenty years, and all the house of Israel looked back after the Lord.

<sup>3</sup> And Samouel said to all the house of Israel, saying, "If you are returning to the Lord with all your heart, take away the foreign gods and the groves from among you, and prepare your hearts towards the Lord, and be subject to him alone, and he will deliver you out of the hand of allophytes." <sup>4</sup>And the sons of Israel took away the<sup>b</sup> Baalim and the groves of Astaroth and were subject to the Lord alone.

<sup>5</sup> And Samouel said, "Gather all Israel at Massephath, and I will pray to the Lord for you." <sup>6</sup>And they were brought together at Massephath, and they drew water and poured it out on the ground before the Lord, and they fasted in that day and said, "We have sinned before the Lord." And Samouel was judging the sons of Israel at Massephath.

<sup>7</sup> And the allophytes heard that all the sons of Israel had been gathered together at Massephath, and the satraps of the allophytes went up against Is-

rael, and the sons of Israel heard and were afraid from before the allophytes. <sup>8</sup>And the sons of Israel said to Samouel, "Do not omit mention of us so as not to cry to the Lord, your God, and he will save us out of the hand of the allophytes." <sup>9</sup>And Samouel took one sucking lamb and offered it with all the people as a whole burnt offering to the Lord, and Samouel cried out to the Lord for Israel, and the Lord heard him. <sup>10</sup>And Samouel was offering up the whole burnt offering, and the allophytes drew near for war against Israel. And the Lord thundered with a mighty voice in that day against the allophytes, and they were thrown into confusion and fell before Israel. <sup>11</sup>And the men of Israel went out of Massephath and pursued the allophytes and struck them down as far as under Baithchor.

<sup>12</sup> And Samouel took one stone and set it up between Massephath and between the old city and called its name Abenezzer, Stone of the Helper, and he said, "Thus far the Lord has helped us." <sup>13</sup>And the Lord humbled the allophytes, and they did not add again to enter into the territory of Israel, and the hand of the Lord was against the allophytes all the days of Samouel. <sup>14</sup>And the towns that the allophytes took from the sons of Israel were restored, and they restored them to Israel from Ascalon to Azob, and Israel recovered the territory from the hand of the allophytes. And there was peace between Israel and between the Amorrite.

<sup>15</sup> And Samouel was judging Israel all the days of his life, <sup>16</sup>and he went and made the rounds year by year to Baithel and Galgala and Massephath and was judging Israel in all these consecrated places. <sup>17</sup>But his return was to Harmathaim, for his home was there, and he was judging Israel there, and he built there an altar to the Lord.

**8** And it happened, when Samouel became old, that he appointed his sons judges over Israel. <sup>2</sup>And these are the names of his sons; the firstborn Ioel, and the name of the second, Abia, judges in Bersabee. <sup>3</sup>And his sons did not go in his way and turned aside after completion<sup>c</sup> and were taking bribes and perverting statutes.

<sup>4</sup> And the men of Israel gathered together and came to Harmathaim to Samouel <sup>5</sup>and said to him, "You are old, and your sons do not go in your way, and now appoint over us a king to judge us just like the rest of the nations." <sup>6</sup>And the message was evil in the eyes of Samouel when they said, "Give us a king to judge us," and Samouel prayed to the Lord. <sup>7</sup>And the Lord said to Samouel, "Listen to the voice of the people in whatever they say to you, for they have not rejected you, but they have rejected me from being king over them. <sup>8</sup>According to all the deeds that they did to me from the day I brought them up out of Egypt to this day, and they forsook me and were subject to other gods, so also they are doing to you. <sup>9</sup>And now listen to their voice; only, when testifying, you shall testify to them and tell them the just claim of the king who shall reign over them."

<sup>a</sup>Heb = argaz = box    <sup>b</sup>Gk = fem pl    <sup>c</sup>Perhaps went all out

10 And Samouel told every word of the Lord to the people who were requesting a king of him. <sup>11</sup>And he said, "This will be the just claim of the king who will reign over you: he will take your sons and put them in his chariots and for his cavalry, and those running before his chariots, <sup>12</sup>and to appoint them for himself officers of thousands and officers of hundreds and to reap his harvest and to gather his vintage and to make his implements of war and the equipment of his chariots, <sup>13</sup>and he will take your daughters for perfumers and for cooks and for bakers, <sup>14</sup>and he will take your fields and your vineyards and your good olive-groves and give them to his slaves, <sup>15</sup>and he will take one-tenth of your grain and of your vineyards and give to his eunuchs and his slaves, <sup>16</sup>and he will take your male and female slaves and your good cattle and your donkeys and will take one tenth for his works, <sup>17</sup>and he will take one-tenth of your flocks, and you shall be slaves to him. <sup>18</sup>And in that day you will cry out from before your king whom you chose for yourselves, and the Lord will not hear you in those days, because you chose a king for yourselves."

19 And the people did not want to listen to Samouel and said to him, "No! But a king will be over us, <sup>20</sup>and we too will be like all the nations, and our king will judge us and will go out before us and fight our battle." <sup>21</sup>And Samouel heard all the words of the people and spoke them in the ears of the Lord. <sup>22</sup>And the Lord said to Samouel, "Listen to their voice, and appoint for them a king." And Samouel said to the men of Israel, "Let each return to his town."

**9** And there was a man of the sons of Benjamin, and his name was Kis son of Abiel son of Sared son of Bachir son of Aphek son of a Ieminite man, a mighty man. <sup>2</sup>And this man had a son, and his name was Saoul, tall, a good man, and there was not among the sons of Israel better than he; above the shoulder and upward he was taller than all the land.

3 And the donkeys of Kis, Saoul's father, strayed, and Kis said to his son Saoul, "Take one of the lads with yourself, and arise, and go, and look for the donkeys." <sup>4</sup>And they passed through the hill country of Ephraim and passed through the land of Selcha and did not find them, and they passed through the land of Easakem, and there was nothing, and they passed through the land of Iakim and did not find them.

5 When they came to Siph, then Saoul said to his lad who was with him, "Come, and let us turn back, lest when my father leaves the donkeys he should be anxious about us." <sup>6</sup>And the lad said to him, "Behold, now a man of God is in this town, and the man is held in honor; anything, whatever he says, when it comes, it will happen, and now let us go, that he might tell us our journey on which we have set out on it." <sup>7</sup>And Saoul said to his lad who was with him, "And behold, we will go, and what shall we bring the man of God? For the bread

in our containers is used up, and there is nothing more that belongs to us to bring to the man of God." <sup>8</sup>And the lad added to answer Saoul and said, "Behold, a quarter of a shekel of silver is found in my hand, and you will give it to the man of God, and he will tell us our way" <sup>9</sup>(And formerly in Israel everyone when going to inquire of God would say this, "Come, let us go to the seer," for formerly the people used to call the prophet, "the seer.") <sup>10</sup>And Saoul said to his lad, "The matter is good; come and let us go." And they went to the town, there where the man of God was.

11 As they were going up the ascent to the town, then they found the girls when they had come out to draw water and said to them, "Is the seer here?" <sup>12</sup>And the girls answered them and said to them, "He is, behold, ahead of you! He has come because of the day to the town, because the people have a sacrifice today at Bama; <sup>13</sup>as soon as you enter the town, thus you will find him in the town before he goes up to Bama to eat, for the people will not eat until he enters, because he blesses the sacrifice, and after these things the guests eat, and now go up, for because of the day you will find him." <sup>14</sup>And they went up to the town. As they were entering into the center of the town then, behold, Samouel came to meet them to go up to Bama.

15 And one day before Saoul came to him, the Lord uncovered Samouel's ear, saying: <sup>16</sup>"Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be ruler over my people Israel, and he shall save my people from the hand of allophytes; for I have looked upon the humiliation of my people, because their cry has come to me." <sup>17</sup>And Samouel saw Saoul, and the Lord answered him, "Behold, the man about whom I said to you, 'This one shall rule among my people.'" <sup>18</sup>And Saoul approached Samouel in the center of the town and said, "Tell, now, which is the house of the seer?" <sup>19</sup>And Samouel answered Saoul and said: "I am he; go up before me to Bama, and eat with me today, and in the morning I will send you off and will tell you all that is in your heart. <sup>20</sup>And as for your donkeys that were lost three days ago, do not set your heart on them, for they have been found, and whose is the beauty of Israel? Is it not yours and your ancestral house?" <sup>21</sup>And Saoul answered and said, "Am I not son of a Ieminite man, the small scepter of a tribe of Israel and of the least tribe of the whole scepter of Benjamin? And why did you speak to me according to this word?"

22 And Samouel took Saoul and his lad and brought them into the lodging place and set a place for them among the first of those who had been invited—about seventy men. <sup>23</sup>And Samouel said to the cook, "Give me the portion that I gave you, the one I told you to put aside." <sup>24</sup>And the cook had boiled<sup>a</sup> the thigh, and he set it before Saoul, and Samouel said to Saoul, "Behold, that which is left, set it before you, and eat, for it is set before you for a testimony in preference to the others; tear off."

And Saoul ate with Samouel in that day. <sup>25</sup>And

<sup>a</sup>taken up = Ra

he came down from Bama into the town, and they spread a bed for Saoul on the roof,<sup>26</sup> and he fell asleep. And it happened when dawn arose that Samouel called Saoul on the roof, saying, "Get up, and I will send you on your way," and Saoul got up, and he and Samouel went out, outside.

<sup>27</sup> As they were going down to the outskirts of the town, Samouel said to Saoul, "Speak to the young man, and let him go on before us, and as for you, stand as today, and hear a message from God."

**10** And Samouel took the flask of oil and poured it on his head and kissed him and said to him, "Has the Lord not anointed you ruler over his people, over Israel? And you shall reign among the people of the Lord, and you will save them from the hand of their enemies all around. And this shall be the sign to you that the Lord anointed you ruler over his heritage: <sup>2</sup>when you depart from me today, then you will find two men, by Rachel's tomb in the territory of Benjamin, jumping greatly, and they will say to you, 'The donkeys that you went to seek are found, and behold, your father has disposed of the matter of the donkeys and is worrying about you<sup>a</sup>, saying: What shall I do about my son?' <sup>3</sup>And you shall go on from there further and come to the oak of Thabor and find there three men going up to God at Baithel, one carrying three kids and one carrying three containers of bread and one carrying a skin of wine, <sup>4</sup>and they will ask you matters of peace and give you two first fruits of bread, and you shall accept from their hand. <sup>5</sup>And after these things you shall enter into the hill of God, there where is the establishment of the allophyles; there is Nasib the allophyle. And it will be as you enter there into the town, that you will meet a band of prophets coming down from Bama, and before them a nabla<sup>b</sup> and a drum and a flute and a cinyrac, and they will be prophesying, <sup>6</sup>and a spirit of the Lord will spring upon you, and you will prophesy along with them and be turned into another man. <sup>7</sup>And it will be, when these signs shall come upon you, do all whatever your hand finds to do, for God is with you. <sup>8</sup>And you shall go down in front of Galgala, and behold, I am coming down to you to offer a whole burnt offering and peace offerings; seven days you shall wait until I come to you and show you what you shall do."

<sup>9</sup> And it happened, as he was turned with his shoulder to leave Samouel, God changed for him another heart, and all the signs came in that day. <sup>10</sup>And he went from there to the hill, and behold, a band of prophets was opposite him, and a divine spirit sprang upon him, and he prophesied in the midst of them. <sup>11</sup>And all who knew him yesterday and the third day came and saw, and behold, he was in the midst of the prophets, and the people said each to his neighbor, "What is this that has happened to the son of Kis? Is Saoul also among the prophets?" <sup>12</sup>And one of them answered and said, "And who is his father?" Therefore it became an il-

lustration, "Is Saoul also among the prophets?" <sup>13</sup>And he finished prophesying and went to the hill.

<sup>14</sup> And his uncle said to him and to his lad, "Where did you go?" And they said, "To seek the donkeys, and we saw that they were not, and we went to Samouel." <sup>15</sup>And the uncle said to Saoul, "Tell me now what Samouel said to you." <sup>16</sup>And Saoul said to his uncle, "He told telling me that the donkeys had been found." But of the matter of the kingship he did not tell him.

<sup>17</sup> And Samouel summoned all the people to the Lord at Massepha <sup>18</sup>and said to the sons of Israel, "This is what the Lord the God of Israel said, saying, 'I brought up the sons of Israel out of Egypt and delivered you from the hand of Pharaoh king of Egypt and from all the kingdoms that were oppressing you, <sup>19</sup>and today you have rejected God who is your savior from all your evils and your distresses, and you have said, 'No! but you shall set a king over us,' and now stand before the Lord by your scepters and by your clans.' "

<sup>20</sup> And Samouel brought all the scepters of Israel near, and the scepter of Benjamin was taken by lot, <sup>21</sup>and he brought the scepter of Benjamin near in tribes, and the tribe of Mattari was taken by lot, and they brought the tribe of Mattari near by man, and Saoul son of Kis was taken by lot. And he was looking for him, and he was not to be found. <sup>22</sup>And Samouel inquired again by the Lord, "Did the man come here?" and the Lord said, "Behold, he is hidden among the baggage." <sup>23</sup>And he ran and took him from there and set him among the people, and he was elevated above all the people by his shoulder and upward. <sup>24</sup>And Samouel said to all the people, "Do you see the one whom the Lord has chosen for himself, that there is no one like him among you all?" And all the people took notice and said, "Let the king live!"

<sup>25</sup> And Samouel told the people the just claim of the king, and he wrote in a book and set it before the Lord. And Samouel sent off all the people, and they went, each to his place. <sup>26</sup>And Saoul went to his home at Gabaa, and with Saoul went sons of power whose hearts the Lord had touched. <sup>27</sup>And some pestilent sons said, "What, will this one save us?" And they despised him and brought him no presents.

**11** And it happened about a month later, that Naas the Ammanite went up and encamped against Iabis-Galaad, and all the men of Iabis said to Naas the Ammanite, "Make a covenant with us, and we will be subject to you." <sup>2</sup>And Naas the Ammanite said to them, "By this<sup>d</sup> I will make a covenant with you, by gouging out of you every right eye, and I will put disgrace upon Israel." <sup>3</sup>And the men of Iabis said to him, "Allow us seven days, and we will send messengers through all the territory of Israel; if there is no one to save us, we will come out to you." <sup>4</sup>And the messengers came to Gabaa to Saoul and spoke the words in the ears of the people, and all the people lifted up their voice and wept.

<sup>a</sup>Gk = pl <sup>b</sup> = Heb *nebel* = ten or twelve stringed instrument <sup>c</sup> = Heb *kinnor* = lyre <sup>d</sup>Antecedent unclear

5 And behold, Saoul was coming from the field after the early morning, and Saoul said, "Why is it that the people are weeping?" And they told him the words of the sons of Iabis. <sup>6</sup>And a spirit of the Lord sprang upon Saoul when he heard these words, and his anger was greatly kindled against them. <sup>7</sup>And he took two oxen and cut them in pieces and sent throughout all the territory of Israel by the hand of messengers, saying, "He who does not come out after Saoul and after Samouel, like this shall they do to his oxen!" And the dread of the Lord fell upon the people of Israel, and they cried out as one man. <sup>8</sup>And he reviewed them at Abiezek in Bama, every man of Israel, six hundred thousand and the men of Ioudas, seventy thousand. <sup>9</sup>And he said to the messengers who came, "This is what you shall say to the men of Iabis: 'Tomorrow, by the time the sun is hot, you shall have deliverance.'" And the messengers came to the town and told the men of Iabis, and they rejoiced. <sup>10</sup>And the men of Iabis said to Naas the Ammanite, "Tomorrow we will come forth to you, and you shall do to us what seems good before you." <sup>11</sup>And it happened after the morrow that Saoul put the people in three companies. And at the morning watch they came into the camp and smote the sons of Ammon until the day had become hot, and there were those who survived; they were scattered, and no two among them were left together.

12 And the people said to Samouel, "Who is it that said, 'Shall Saoul reign over us?' Hand the men over and we will put them to death." <sup>13</sup>And Saoul said, "No one shall die in this day, for today the Lord has wrought deliverance in Israel."

14 And Samouel said to the people, saying, "Let us go to Galgala and there renew the kingdom." <sup>15</sup>And all the people went to Galgala, and there Samouel anointed Saoul king before the Lord in Galgala, and there he sacrificed meat offerings and peace offerings before the Lord, and Samouel and all Israel rejoiced exceedingly.

**12** And Samouel said to every man of Israel, "Behold, I heard your voice in all that you said to me, and I set a king over you. <sup>2</sup>And now, behold, the king goes about before you, and I am old, and I will sit still, and behold, my sons are with you, and behold, I have gone about before you from my youth even until this day. <sup>3</sup>Here I am; answer against me before the Lord and before his anointed; whose calf have I taken, or whose donkey have I taken, or whom of you have I oppressed, or whom have I mistreated, or from whose hand have I taken a bribe, even a sandal? Answer against me, and I will restore it to you." <sup>4</sup>And they said to Samouel, "You have not defrauded us, and you have not oppressed us, and you have not afflicted us, and you have not taken anything from the hand of anyone." <sup>5</sup>And Samouel said to the people, "The Lord is witness among you, and his anointed is witness in this very day that you have not found anything in my hand." And they said, "He is witness."

6 And Samouel said to the people, saying, "The Lord who made Moyses and Aaron is witness, who brought your fathers up out of Egypt. <sup>7</sup>And now stand still, and I will enter into judgment with you before the Lord, and I will declare to you all the righteousness of the Lord, which things he performed among you and among your fathers: <sup>8</sup>how Iakob and his sons went into Egypt, and Egypt humiliated them, and our fathers cried to the Lord, and the Lord sent Moyses and Aaron, and he brought forth our fathers out of Egypt and settled them in this place. <sup>9</sup>And they forgot the Lord their God, and he sold them into the hands of Sisara, commander-in-chief of the army of King Iabin of Hasor and into the hands of the allophytes and into the hands of the king of Moab, and they fought against them. <sup>10</sup>And they cried to the Lord and were saying, 'We have sinned, because we forsook the Lord and were subject to the<sup>a</sup> Baalim and the groves, and now deliver us out of the hand of our enemies, and we will be subject to you.' <sup>11</sup>And the Lord sent Ierobaal and Barak and Iephthae and Samouel and delivered you out of the hand of your enemies who were round about, and you were living securely. <sup>12</sup>And you saw that Naas, king of the sons of Ammon, came against you, and you said, 'No, none but a king shall reign over us,' and the Lord our God is our king. <sup>13</sup>And now, behold, the king whom you chose, and behold, the Lord has granted a king over you, <sup>14</sup>if you fear the Lord and are subject to him and heed his voice and do not contend with the mouth of the Lord, and if both you and the king who reigns over you keep following the Lord, <sup>15</sup>but if you should not heed the voice of the Lord and contend with the mouth of the Lord, the hand of the Lord will also be against you and against your king. <sup>16</sup>And now stand still, and see this great thing that the Lord will do before your eyes. <sup>17</sup>Is it not the wheat harvest today? I will call upon the Lord, and he will give sounds and rain, and know, and see that your wickedness that you have done before the Lord is great in asking a king for yourselves." <sup>18</sup>And Samouel called upon the Lord, and the Lord gave sounds and rain in that day, and all the people greatly feared the Lord and Samouel.

19 And all the people said to Samouel, "Pray to the Lord, your God, for your slaves, and we shall not die, for we have added to all our sins an evil by asking for a king for ourselves." <sup>20</sup>And Samouel said to the people, "Do not be afraid; you have done this entire evil; yet do not turn aside from after the Lord, and be subject to the Lord with your whole heart, <sup>21</sup>and do not turn aside after those things that are nothing, who do not accomplish anything and who will not deliver, for they are nothing. <sup>22</sup>For the Lord will not cast away his people for his great name's sake, because the Lord graciously took you to him for a people. <sup>23</sup>And far be it from me to sin against the Lord by ceasing to pray for you, and I will subject to the Lord and show you the good and the right way; <sup>24</sup>only fear the Lord

<sup>a</sup>Gk = pl fem

and be subject to him in truth and with your whole heart, for you saw what things he has magnified with you, <sup>25</sup>and if you still do wickedly, you shall be handed over, both you and your king."

**13** <sup>2</sup>And Saoul chose for himself three thousand men from the men of Israel, and two thousand were with Saoul in Machemas and in the hill country of Baithel, and a thousand were with Jonathan in Gabee of Benjamin, and the rest of the people he sent home each to his covert. <sup>3</sup>And Jonathan smote Nasib the allophyle who was in the hill, and the allophyles heard. And Saoul blew with a trumpet in all the land, saying, "The slaves have revolted!" <sup>4</sup>And all Israel heard say, "Saoul has smitten Nasib the allophyle, and Israel was put to shame among the allophyles." And the people <sup>a</sup>went up<sup>a</sup> after Saoul at Galgala.

<sup>5</sup> And the allophyles gathered for battle against Israel, and thirty thousand chariots and six thousand horsemen and a people like the sand that is by the sea in multitude came up against Israel, and they came up and encamped at Machemas over against Baithon, southward. <sup>6</sup>And a man of Israel saw that he was in distress so that he could not proceed, and the people hid in caves and in dens and in rocks and in holes and in pits. <sup>7</sup>And those who crossed over crossed the Jordan to the land of Gad and Galaad. And Saoul was still at Galgala, and all the people were confounded behind him.

<sup>8</sup> And he waited seven days for the testimony as Samouel said, and Samouel did not come to Galgala, and his people slipped away from him. <sup>9</sup>And Saoul said, "Bring that I may offer a whole burnt offering and peace offerings," and he offered the whole burnt offering. <sup>10</sup>And it happened, as he finished offering the whole burnt offering, that Samouel arrived, and Saoul went out to meet him to bless<sup>b</sup> him. <sup>11</sup>And Samouel said, "What have you done?" And Saoul said, "Because I saw how the people slipped away from me, and you did not come as you arranged in the testimony<sup>c</sup> of the days, and the allophyles were gathered at Machemas, <sup>12</sup>and I said, 'Now the allophyles will come down to me to Galgala, and I have not entreated the face of the Lord,' and I forced myself and offered the whole burnt offering." <sup>13</sup>And Samouel said to Saoul, "You have done foolishly, for you did not keep my commandment, which the Lord commanded you. As just now the Lord prepared your kingdom over Israel forever, <sup>14</sup>also now your kingdom will not stand, and the Lord will seek for himself a person after his heart, and the Lord will command him to be ruler over his people, because you did not keep what the Lord commanded you." <sup>15</sup>And Samouel arose and departed from Galgala on his way. And the rest of the people went up behind Saoul, to meet behind the people of war.

When they were come from Galgala to Gabaa of Benjamin, then Saoul counted the people who were present with him, about six hundred men. <sup>16</sup>And Saoul and his son Jonathan and the people

who were present with them stayed in Gabee Benjamin, and they wept, and the allophyles had encamped at Machemas. <sup>17</sup>And there came out of the field of the allophyles a raider in three companies; the one company closely observed the way of Gophera over the land of Sogal, <sup>18</sup>and the one company closely observed the way of Baithoron, and the one company closely observed the way of Gabee, which overlooks Gai Sabin.

<sup>19</sup> And there was no craftsman in iron to be found in all the land of Israel, for the allophyles said, "Lest the Hebrews should make sword and spear." <sup>20</sup>And all Israel used to go down to the land of the allophyles to forge each his sickle and his tool and each his axe and his pruning hook. <sup>21</sup>And the harvest was ready to reap; but the implements were three shekels for the prong<sup>d</sup>, and for the axe and the pruning hook the plan was the same. <sup>22</sup>And it happened in the days of the battle of Machemas that neither sword nor spear was to be found in the hand of any of the people who were with Saoul and with Jonathan, and Saoul and his son Jonathan had them.

<sup>23</sup> And some of the substance<sup>e</sup> of the allophyles, which is on the other side of Machemas, went out.

**14** And a day came, and Jonathan son of Saoul said to the lad who carried his armor, "Come, and let us go over to Messab of the allophyles which is on the yonder side," but he did not tell his father. <sup>2</sup>And Saoul was sitting on the top of the hill under the pomegranate tree that is at Magdon, and there were with him about six hundred men, <sup>3</sup>and Achia son of Achitob, Iochabed's brother, son of Phinees son of Eli the priest of God in Selom, carrying an ephoud. And the people did not know that Jonathan had gone. <sup>4</sup>And in the middle of the pass, where Jonathan was trying to go over to the substance<sup>e</sup> of the allophyles, there was a rocky crag on one side and a rocky crag on the other; the name of the one was Bazes, and the name of the other, Senna; <sup>5</sup>one way from the north was for one going to Machmas, and the other way from the south, for one going to Gabee.

<sup>6</sup> And Jonathan said to the lad who carried his armor, "Come, let us go over to Messab of these uncircumcised, if perhaps the Lord may do something for us, for nothing can hinder the Lord from saving by many or by few." <sup>7</sup>And his armor-bearer said to him, "Do all that your mind inclines to; behold, I am with you; my mind is as your mind." <sup>8</sup>And Jonathan said, "Behold, we are going to cross over to the men, and we will be rolled down to them, <sup>9</sup>and if this is what they say to us, 'Stand off there until we tell you,' then we will stand by ourselves and definitely not go up to them, <sup>10</sup>and if this is what they say to us, 'Come up to us,' then we will go up, for the Lord has given them into our hands; this will be the sign for us." <sup>11</sup>And both of them entered into Messab of the allophyles, and the allophyles said, "Behold, the Hebrews are com-

<sup>a</sup>cried out = Ra <sup>b</sup>Or salute <sup>c</sup>i.e. set time <sup>d</sup>Possibly plowshare <sup>e</sup>Perhaps main force

ing out of their holes where they hid there.”<sup>12</sup> And the men of Messab hailed Jonathan and his armor-bearer and said, “Come up to us, and we will show you something.” And Jonathan said to his armor-bearer, “Come up after me, for the Lord has given them into the hands of Israel.”<sup>13</sup> And Jonathan climbed up on his hands and on his feet, and his armor-bearer with him, and they looked intently at the face of Jonathan, and he smote them, and his armor-bearer behind him was providing supplies.<sup>14</sup> And the first slaughter that Jonathan and his armor-bearer inflicted was about twenty men, with darts and with sling stones and with pebbles of the plain.<sup>15</sup> And there was a dread in the camp and in the field, and all the people, those in Messab and the raiders, were astounded, and they would not act, and the earth was terror-struck, and the dread was from the Lord.

<sup>16</sup> And Saoul’s lookouts in Gabee of Benjamin saw, and behold, the camp was in commotion on this side and that.<sup>17</sup> And Saoul said to the people that were with him, “Call the roll now and see who has gone from us,” and they called the roll, and behold, Jonathan and his armor-bearer were not to be found.<sup>18</sup> And Saoul said to Achia, “Bring the ephoud, for he bore the ephoud in that day before Israel.”<sup>19</sup> And it happened, while Saoul was talking to the priest, that the tumult in the camp of the allophyles increased more and more, and Saoul said to the priest, “Bring your hands together.”<sup>20</sup> And Saoul and all the people who were with him went up<sup>a</sup> and came to the battle, and behold, a man’s sword was against his neighbor, a very great confusion.<sup>21</sup> And the slaves who yesterday and the third day had been with the allophyles who had gone up into the camp, turned about, even they, to be with Israel who were with Saoul and Jonathan.<sup>22</sup> And all Israel who were hiding in the hill country of Ephraim also heard that the allophyles had fled, and they joined together, even they, after them in battle.<sup>23</sup> And the Lord saved Israel in that day.

And the battle passed through Bamoth<sup>b</sup>, and all the people with Saoul were about ten thousand men, and the battle was extended into every town in the hill country of Ephraim.

<sup>24</sup> And Saoul was ignorant with great ignorance in that day, and he laid an oath on the people, saying, “Cursed be anyone who eats food before it is evening, so I will avenge my enemy,” and none of the people tasted food.<sup>25</sup> And all the land ate the midday meal. And Iaar was a wood with a beehive on the ground,<sup>26</sup> and the people came upon the beehive, and behold, they went on talking, and, behold, they did not turn their hands to their mouths, for the people feared the oath of the Lord.<sup>27</sup> And Jonathan had not heard when his father charged the people with the oath, and he extended the scepter that was in his hand and dipped the tip of it in the honeycomb and put his hand to his mouth, and his eyes recovered their sight.<sup>28</sup> And one of the people answered and said, “Ad-

judging your father strictly charged the people with an oath, saying, ‘Cursed be the one who eats food today,’” and the people were faint.<sup>29</sup> And Jonathan understood and said, “My father has put away the land; see now that my eyes saw, because I tasted a little of this honey,<sup>30</sup> but if only when eating today the people had eaten of their enemies’ spoils which they had found, then now the slaughter among the allophyles would have been greater.”

<sup>31</sup> And they struck down some of the allophyles in that day in Machemas, and the people were very faint.<sup>32</sup> And the people turned to the spoils, and the people took flocks and herds and calves and slaughtered them on the ground, and the people were eating them with the blood.<sup>33</sup> And it was reported to Saoul, saying, “The people have sinned against the Lord eating with the blood.” And in Geththem Saoul said, “Roll a large stone before me here.”<sup>34</sup> And Saoul said, “Disperse yourselves among the people, and tell them to bring here each his bull calf and each his sheep, and let him slaughter on this, and do not sin against the Lord by eating with the blood,” and all of the people brought each what was in his hand and slaughtered there.<sup>35</sup> And Saoul built there an altar to the Lord; Saoul began to build this as an altar to the Lord.

<sup>36</sup> And Saoul said, “Let us go down after the allophyles by night and despoil them until the day dawns, and let us not leave one of them.” And they said, “Do whatever seems good to you.” And the priest said, “Let us draw near to God here.”<sup>37</sup> And Saoul inquired of God, “Shall I go down after the allophyles? Will you give them into the hands of Israel?” And he did not answer him in that day.<sup>38</sup> And Saoul said, “Come here, all you leaders of Israel, and know, and see how this sin has arisen today,<sup>39</sup> for the Lord who saves Israel lives, if he should give answer against my son Jonathan, he shall die the death.” And there was no one among all the people who answered him.<sup>40</sup> And he said to all Israel, “You shall be for slavery, and I and my son Jonathan will be for slavery.” And the people said to Saoul, “Do what seems good to you.”<sup>41</sup> And Saoul said, “O Lord God of Israel, why is it that you have not answered your slave today? If this guilt is in me or in my son Jonathan, O Lord God of Israel, give clear ones, and if this is what you say, ‘In your people Israel, give, now, holiness.’” And Jonathan and Saoul were indicated by the lot, and the people were cleared.<sup>42</sup> And Saoul said, “Cast the lot between me and between my son Jonathan; whoever the Lord should indicate by lot, let him die.” And the people said to Saoul, “This thing is not to be.” And Saoul prevailed over the people, and they cast the lot between him and Jonathan his son, and Jonathan was taken.

<sup>43</sup> And Saoul said to Jonathan, “Tell me what you have done.” And Jonathan told him and said, “Tasting I tasted a little honey with the tip of the scepter that was in my hand; behold, I will die.”<sup>44</sup> And Saoul said to him, “May God do so to me

<sup>a</sup>cried out = Ra <sup>b</sup>Baithon = Ra <sup>c</sup>Possibly explaining devices

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and more also, you shall die the death today.”<sup>45</sup>And the people said to Saoul, “Shall he who achieved this great victory in Israel die today? The Lord lives; shall a hair of his head fall to the ground?—for the people of God wrought this day.” And the people prayed for Jonathan in that day, and he did not die.<sup>46</sup>And Saoul went up from following the allophytes, and the allophytes went to their place.

47 And Saoul had received by lot office over Israel, and he was fighting against all his enemies on every side—against Moab and against the sons of Ammon and against the sons of Edom and against Baithoor and against the king of Souba and against the allophytes; wherever he turned, he was being kept safe.<sup>48</sup>And he formed an army and struck down Amalek and delivered Israel out of the hand of those who trampled on them.

49 And the sons of Saoul were Jonathan and Iessiou and Melchisa, and the names of his two daughters: the name of the firstborn was Merob, and the name of the second, Melchol.<sup>50</sup>And the name of his wife was Achinoom daughter of Achimaas. And the name of the commander-in-chief was Abenner son of Ner son of a kinsman of Saoul,<sup>51</sup>and Kis was the father of Saoul, and Ner the father of Abenner was the son of Iamin son of Abiel.

52 And the fighting against the allophytes was hard all the days of Saoul, and when Saoul saw any strong man and any man a son of might, then he took them to himself.

**15** And Samouel said to Saoul, “The Lord sent me to anoint you as king over Israel, and now listen to the voice of the Lord.<sup>2</sup>This is what the Lord Sabaoth said, ‘Now I will avenge what Amalek did to Israel, how he encountered him in the way as he was coming up out of Egypt.’<sup>3</sup>And now go, and you shall smite Amalek and Ierim and all that he has, and you shall not keep anything of his alive, and you shall utterly destroy him and anathematize him and all that he has to destruction, and you shall not spare of him, and you shall kill from man even up to woman and from child up to infant and from calf up to sheep and from camel up to donkey.’”

4 And Saoul summoned the people, and reviewed them in Galgala, four hundred thousand in units, and Ioudas, thirty thousand in units.<sup>5</sup>And Saoul came to the cities of Amalek and lay in wait in the wadi.<sup>6</sup>And Saoul said to the Kinite, “Depart, and turn aside from among the Amalekite, lest I include you with him, and as for you, you dealt mercifully with the sons of Israel when they came up out of Egypt.” And the Kinite withdrew from among Amalek.<sup>7</sup>And Saoul smote Amalek, from Euilat as far as Sour, facing Egypt.<sup>8</sup>And he took king Agag of Amalek alive, but he killed all the people of Ierim with the edge of the sword.<sup>9</sup>And Saoul and all the people saved alive Agag and the best of the flocks and of the herds and of the foods and of the vineyards and of all the good things and

did not wish to destroy them utterly, and every despised and worthless artifact they utterly destroyed.

10 And a word of the Lord came to Samouel, saying:<sup>11</sup>“I have been comforted, because I made Saoul king, for he has turned away from behind me and has not kept my words.” And Samouel was disheartened, and he cried out to the Lord the whole night.<sup>12</sup>And Samouel rose early and went to meet Israel in the morning, and it was told to Samouel, saying, “Saoul came to Carmel and raised a hand for himself, and <sup>a</sup>the chariot returned<sup>a</sup>.” And he went down to Galgala to Saoul, and behold, he was offering up to the Lord as a whole burnt offering the first of the spoils that he brought from Amalek.<sup>13</sup>And Samouel came to Saoul, and Saoul said to him, “Blessed are you to the Lord; I have established all that the Lord spoke.”<sup>14</sup>And Samouel said, “And what is the sound of this flock in my ears and the sound of cattle that I am hearing?”<sup>15</sup>And Saoul said, “From Amalek I brought them, what the people spared, the best of the flock and of the cattle, that they might be sacrificed to the Lord, your God, and the rest I have utterly destroyed.”<sup>16</sup>And Samouel said to Saoul, “Stop, and I will tell you what the Lord spoke to me during the night.” And he said to him, “Speak.”

17 And Samouel said to Saoul, “Are you not small before him, a leader of a scepter of a tribe of Israel? And the Lord anointed you as king over Israel.<sup>18</sup>And the Lord sent you on a journey and said to you, ‘Go, and utterly destroy those who sin against me, Amalek, and you shall fight them until you consume them.’<sup>19</sup>And why did you not hearken to the voice of the Lord, but rushed to set upon the spoils and did what was evil before the Lord?”<sup>20</sup>And Saoul said to Samouel, “Because I listened to the voice of the people, and I went on the journey on which the Lord sent me, and I brought Agag, king of Amalek, and I utterly destroyed Amalek,<sup>21</sup>and from the spoils the people took flocks and herds, the first of the things devoted to destruction, to sacrifice before the Lord, our God, in Galgala.”<sup>22</sup>And Samouel said,

“Are whole burnt-offerings and sacrifices as wanted to the Lord

as hearkening to the voice of the Lord?

Behold, hearing is better than sacrifice and listening than the fat of rams.

<sup>23</sup> For divination is a sin, and theraphin<sup>b</sup> bring grief and toil.

Because you rejected the word of the Lord, the Lord will also reject you from being king over Israel.”

24 And Saoul said to Samouel, “I have sinned; for I have transgressed the word of the Lord and what you said, because I feared the people and listened to their voice.<sup>25</sup>And now do take away then my sin, and return with me, and I will do obedience to the Lord your God.”<sup>26</sup>And Samouel said to Saoul, “I will not return with you, for you have rejected the word of the Lord, and the Lord will reject you from being king over Israel.”<sup>27</sup>And Samouel turned away his face to go away, and

<sup>a</sup>Or *he returned the chariot*    <sup>b</sup>Heb = *images or household gods*

Saoul caught hold of the wing of his <sup>a</sup>double cloak<sup>a</sup>, and he tore it. <sup>28</sup>And Samouel said to him, "The Lord tore the kingdom of Israel from your hand today, and he will give it to a neighbor of yours, who is better than you, <sup>29</sup>and Israel will be divided in two, and he will not turn back or change his mind, for he is not like a human, that he should change his mind." <sup>30</sup>And Saoul said, "I have sinned; yet do honor me now before the elders of Israel and before my people, and return with me, and I will do obeisance to the Lord, your God." <sup>31</sup>And Samouel turned back after Saoul, and he did obeisance to the Lord.

<sup>32</sup> And Samouel said, "Bring Agag king of Amalek to me." And Agag came to him trembling. And Agag said, "Is death thus bitter?" <sup>33</sup>And Samouel said to Agag,

"As your sword made women childless,  
so your mother shall be childless among  
women."

And Samouel slew Agag before the Lord in Galgal.

<sup>34</sup> And Samouel went away to Harmathaim, and Saoul went up to his house in Gabaa. <sup>35</sup>Samouel did not add to see Saoul until the day of his death, for Samouel grieved over Saoul. And the Lord was sorry that he had made Saoul king over Israel.

**16** And the Lord said to Samouel, "How long are you grieving over Saoul? And it is I that have set him at naught not to be king over Israel. Fill your horn with oil, and come, let me send you to Iessai as far as to Bethlehem, for I have observed among his sons one to be king for me." <sup>2</sup>And Samouel said, "How am I to go? Saoul will both hear and kill me." And the Lord said, "Take a heifer of the oxen in your hand, and you will say, 'I have come to sacrifice to the Lord,' <sup>3</sup>and you shall invite Iessai to the sacrifice, and I will show you what you shall do, and you shall anoint whomever I say to you." <sup>4</sup>And Samouel did all that the Lord spoke to him and came to Bethlehem. And the elders of the city were surprised at meeting him and said, "Is your entering peace, you seer?" <sup>5</sup>And he said, "Peace; I have come to sacrifice to the Lord; sanctify yourselves and be glad with me today." And he sanctified Iessai and his sons and invited them to the sacrifice.

<sup>6</sup> And it happened, when they entered, and he looked on Eliab that he said, "To be sure, before the Lord is his anointed." <sup>7</sup>And the Lord said to Samouel, "Do not look on his appearance or on the posture of his size, because I have rejected him, for God will not look as a mortal will see, for a mortal will see into a face, but God will see into a heart." <sup>8</sup>And Iessai called Aminadab, and he passed before Samouel. And he said, "Neither has the Lord chosen this one." <sup>9</sup>And Iessai brought forward Sama. And he said, "Also for this one the Lord has not chosen." <sup>10</sup>And Iessai brought his seven sons forward before Samouel, and Samouel said, "The Lord has not chosen among these." <sup>11</sup>And Samouel said to Iessai, "Have the boys come to an end?" And he

said, "There is yet the smallest; behold, he is shepherding among the flock." And Samouel said to Iessai, "Send, and fetch him; for we will definitely not recline until he comes." <sup>12</sup>And he sent and brought him in. And this one was ruddy with beauty of eyes and was good in appearance to the Lord. And the Lord said to Samouel, "Rise, and anoint Daud; for this one is good." <sup>13</sup>And Samouel took the horn of oil and anointed him in the midst of his brothers, and a spirit of the Lord sprang upon Daud from that day and onward. And Samouel rose and returned to Harmathaim.

<sup>14</sup> And a spirit of the Lord departed from Saoul, and an evil spirit from the Lord tormented him. <sup>15</sup>And Saoul's servants said to him, "See now, an evil spirit from the Lord is tormenting you. <sup>16</sup>Let now your slaves speak before you, and let them seek for our lord a man who has learned how to play on a cinyra<sup>b</sup>, and it will be, when an evil spirit is upon you, that he will play on his cinyra<sup>b</sup>, and it will be good for you, and it will give you respite." <sup>17</sup>And Saoul said to his servants, "Do look out for me for a man who plays well, and bring him to me." <sup>18</sup>And one of his lads answered and said, "Behold, I have seen a son of Iessai a Bethleemite, and he knows how to play music, and the man is intelligent, and the man is a warrior and prudent with words, and a man good in appearance, and the Lord is with him." <sup>19</sup>And Saoul sent messengers to Iessai, saying, "Send me your son Daud who is with your flock." <sup>20</sup>And Iessai took a gomor<sup>c</sup> of bread and a skin of wine and one kid of the goats and sent them by the hand of his son Daud to Saoul. <sup>21</sup>And Daud came in to Saoul and stood before him. And Saoul loved him greatly, and he became to him one that would bear his armor. <sup>22</sup>And Saoul sent to Iessai, saying, "Do let Daud stand before me, for he has found favor in my eyes." <sup>23</sup>And it happened, when an evil spirit came upon Saoul, that Daud would take the cinyra<sup>b</sup> and play it with his hand, and Saoul would be relieved, and it was good for him, and the evil spirit would depart from him.

**17** And the allophytes gathered their armies for battle, and they were gathered at Sokchoth of Judea, and they encamped between Sokchoth and between Azeka, in Ephremem. <sup>2</sup>And Saoul and the men of Israel were gathered and encamped in the valley; they formed ranks for battle opposite the allophytes. <sup>3</sup>And the allophytes stood on the mountain here, and Israel stood on the mountain there, and the valley was between them. <sup>4</sup>And a mighty man came out from the ranks of the allophytes; Goliath was his name, from Geth; his height was four cubits and a span. <sup>5</sup>And he had a helmet on his head, and he was armed with a coat of chain mail, and the weight of his coat was five thousand shekels of bronze and iron. <sup>6</sup>And there were bronze greaves on his legs and a bronze shield between his shoulders. <sup>7</sup>And the shaft of his spear was like a beam of weavers, and his spear

<sup>a</sup>a style of garment   <sup>b</sup>= Heb *kinmor* = *lyre*   <sup>c</sup>Heb 1 omer = 2 liters; Heb 1 homer = 220 liters

weighed six hundred shekels of iron, and the one who carried his armor would go before him. <sup>8</sup>And he stood and shouted to the ranks of Israel and said to them, "Why do you come out to draw up for battle opposite us? Am I not an allophyle, and are you not Hebrews of Saul? Choose a man for yourselves, and let him come down to me, <sup>9</sup>and if he is able to fight against me and if he strike me, then we will be to you for slaves, but if I am able and kill him, then you shall be to us for slaves and be subject to us." <sup>10</sup>And the allophyle said, "Behold, today on this very day I have chided the ranks of Israel. Give me a man, and we both will fight in single combat." <sup>11</sup>And Saul and all Israel heard these words of the allophyle, and they were dismayed and greatly afraid.

<sup>12</sup>And Daud said to Saul, "On no account let the heart of my lord collapse upon him; your slave will go and will fight with this allophyle." <sup>13</sup>And Saul said to Daud, "You will definitely not be able to go against the allophyle to fight with him, for you are a boy, and he has been a warrior from his youth." <sup>14</sup>And Daud said to Saul, "Your slave was tending the flock for his father, and when the lion and the bear would come and take a sheep from the herd, <sup>15</sup>and I would go after it, then I struck it and pulled from its mouth, and if it turned against me, then I caught it by its throat and struck it down and put it to death. <sup>16</sup>And your slave would smite both the bear and the lion, and the uncircumcised allophyle shall be like one of these. Shall I not go and smite him and take away today a reproach from Israel? For who is this uncircumcised one who reproached the ranks of the living God? <sup>17</sup>The Lord who delivered me from the paw of the lion and from the paw of the bear, he himself will rescue me from the hand of this uncircumcised allophyle." And Saul said to Daud, "Go, and the Lord will be with you!"

<sup>18</sup>And Saul put a woolen cloak on Daud, and a bronze helmet around his head, <sup>19</sup>and he girded Daud with his sword over his woolen cloak, and he grew tired walking once and twice. And Daud said to Saul, "I shall definitely not be able to go in these, for I am not experienced." And they removed them from him. <sup>20</sup>And he took his staff in his hand and chose for himself five smooth stones from the wadi and put them in his shepherd's bag, which he had with him for collecting, and his sling in his hand, and he advanced against the man, the allophyle.

<sup>21</sup>And Goliath saw Daud, and he disdained him, for he was a boy, and he was ruddy with beauty of eyes. <sup>22</sup>And the allophyle said to Daud, "Am I like a dog, that you come upon me with a rod and stones?" And Daud said, "No, but worse than a dog." And the allophyle cursed Daud by his gods. <sup>23</sup>And the allophyle said to Daud, "Come to me, and I will give your flesh to the birds of the air and to the animals of the earth." <sup>24</sup>And Daud said to the allophyle, "You come to me with sword and with spear and with shield, and I am coming to you in the name of the Lord Sabaoth, the God of the ranks of Israel, which you have reproached

today. <sup>25</sup>And today the Lord will shut you up into my hand, and I will kill you and remove your head from you, and I will give your limbs and the limbs of the camp of the allophyles on this day to the birds of the air and to the wild animals of the earth, and all the earth will know that there is a God in Israel, <sup>26</sup>and all this assembly will know that the Lord does not save by sword and spear, for the battle is the Lord's, and the Lord will give you into our hands."

<sup>27</sup>And the allophyle arose and came to meet Daud, <sup>28</sup>and Daud stretched out his hand into the bag and took out from there one stone and slung it and struck the allophyle on his forehead, and the stone penetrated through the helmet into his forehead, and he fell on his face on the ground. <sup>29</sup>And Daud ran and stood over him and took his sword and put him to death and cut off his head.

And the allophyles saw that their mighty one was dead, and they fled. <sup>30</sup>And the men of Israel and Ioudas rose up and shouted and pursued after them, as far as the entrance to Geth and as far as the gate of Ascalon, and the wounded of the allophyles fell on the way of the gates, even as far as Geth and as far as Akkaron. <sup>31</sup>And the men of Israel came back from turning aside after the allophyles, and they trampled their camps. <sup>32</sup>And Daud took the head of the allophyle and brought it into Jerusalem, and he put his armor in his covert.

**18** <sup>1</sup>And the dancers came to meet Daud out of all the towns of Israel, with drums and with rejoicing and with cymbals. <sup>2</sup>And the women began and were saying,

"Saul killed amongst his thousands,  
and Daud amongst his ten thousands."

<sup>3</sup>And the matter appeared evil in the eyes of Saul concerning this word, and he said, "They ascribed to Daud the ten thousands, and to me they ascribed the thousands." <sup>4</sup>And Saul was eyeing Daud with suspicion from that day and beyond.

<sup>5</sup>And Saul was afraid from before Daud, <sup>6</sup>and he removed him from him and made him an officer of a thousand for himself, and he was going out and coming in before the people. <sup>7</sup>And Daud was prudent in all his ways, and the Lord was with him. <sup>8</sup>And Saul saw how he acted very prudently, and he was afraid from before him. <sup>9</sup>And all Israel and Ioudas loved Daud, for he was going out and coming in from before the people.

<sup>10</sup>And Saul's daughter Melchol loved Daud, and Saul was told, and it was right in his eyes. <sup>11</sup>And Saul said, "I will give her to him, and she will be a snare to him." And the hand of the allophyles was against Saul, <sup>12</sup>and Saul commanded his servants, saying, "Speak to Daud secretly, saying, 'Behold, the king wants you, and all his servants love you, and as for you, become the king's son-in-law.'" <sup>13</sup>And Saul's servants spoke these words in the hearing of Daud. And Daud said, "Does it seem light in your eyes to become the king's son-in-law? And as for me, I am a humble man and of no repute." <sup>14</sup>And the servants of Saul reported to him according to these things

that Dauid said. <sup>25</sup>And Saoul said, "This is what you shall say to Dauid, 'The king does not desire to avenge for the king's enemies with a present, except with a hundred foreskins of the allophytes.'" And Saoul counted on casting him into the hands of the allophytes. <sup>26</sup>And the servants of Saoul told Dauid these words, and the matter was right in the eyes of Dauid to be the king's son-in-law. <sup>27</sup>And Dauid rose and went, he and his men, and smote one hundred men among the allophytes and brought their foreskins to the king, and he became the king's son-in-law, and he gave him his daughter Melchol for him as a wife. <sup>28</sup>And Saoul saw that the Lord was with Dauid and that all Israel loved him, <sup>29</sup>and he continued to be afraid of Dauid even more.

**19** And Saoul spoke to his son Ionathan and to all his servants to put Dauid to death. And Saoul's son Ionathan was much taken with Dauid. <sup>2</sup>And Ionathan told Dauid, saying, "Saoul seeks to put you to death; therefore be on guard tomorrow morning, and hide yourself, and stay in hiding, <sup>3</sup>and I will go out and stand beside my father in a field, there where you are, and I will speak to my father about you and see what it might be, and I will tell you." <sup>4</sup>And Ionathan spoke well of Dauid to his father Saoul and said to him, "Let the king not sin against your slave Dauid, because he has not sinned against you, and his deeds are very good, <sup>5</sup>and he put his life in his hand and smote the allophyle, and the Lord brought about a great deliverance, and all Israel saw and rejoiced, and why do you sin against innocent blood by putting Dauid to death without cause?" <sup>6</sup>And Saoul heeded the voice of Ionathan, and Saoul swore, saying, "The Lord lives, if he shall die!" <sup>7</sup>And Ionathan called Dauid and related all these words to him, and Ionathan brought Dauid in to Saoul, and he was in his presence as yesterday and the third day.

<sup>8</sup> And the war continued to be against Saoul, and Dauid prevailed over and fought the allophytes, and he smote among them with a very great blow, and they fled from before him. <sup>9</sup>And there came an evil divine spirit upon Saoul, and he was at rest in his house, and a spear was in his hand, and Dauid was playing music with his hands, <sup>10</sup>and Saoul was seeking to strike the spear into Dauid, and Dauid withdrew from before Saoul, and he struck the spear into the wall, and Dauid fled and escaped.

<sup>11</sup> And it happened in that night that Saoul sent messengers to Dauid's house to keep watch over him to put him to death in the morning. And his wife Melchol told Dauid, saying, "If you do not save your own life this night, tomorrow you will be put to death." <sup>12</sup>And Melchol let Dauid down through the window, and he departed and flew away and escaped. <sup>13</sup>And Melchol took and laid the cenotaph on the bed, and she put goats' liver by its head and covered them with a garment. <sup>14</sup>And Saoul sent messengers to take Dauid, and they said he was unwell. <sup>15</sup>And he sent for Dauid, saying, "Bring him to me on the bed, that I may

put him to death." <sup>16</sup>And the messengers come, and behold, the cenotaph is on the bed, and goats' liver by its head. <sup>17</sup>And Saoul said to Melchol, "Why have you thus deceived me and sent off my enemy, and he has escaped?" And Melchol said to Saoul, "He said, 'Send me off, but if not, I will put you to death.'" "

<sup>18</sup> And Dauid fled and escaped and came to Samouel at Harmathaim and told him all that Saoul did to him, and Dauid and Samouel went and settled at Nauath in Rama. <sup>19</sup>And it was told to Saoul, saying, "Behold, Dauid is at Nauath in Rama." <sup>20</sup>And Saoul sent messengers to take Dauid, and they saw the assembly of the prophets, and Samouel stood as appointed over them, and a divine spirit came upon the messengers of Saoul, and they were prophesying. <sup>21</sup>And it was told to Saoul, and he sent other messengers, and they also prophesied. And Saoul added to send messengers the third time, and they too prophesied. <sup>22</sup>And Saoul was seething with anger, and he too went to Harmathaim, and he came to the well of the threshing floor that is in Sephi, and he asked and said, "Where are Samouel and Dauid?" And they said, "Behold, at Nauath in Rama." <sup>23</sup>And he went from there toward Nauath in Rama, and a divine spirit also came upon him, and as he was going, he was prophesying until he came to Nauath in Rama. <sup>24</sup>And he stripped off his clothes, and he prophesied before them and fell naked all that day and the whole night. Therefore they were saying, "Is Saoul also among the prophets?"

**20** And Dauid fled from Nauath in Rama and came before Ionathan and said, "What have I done? And what is my wrong? And wherein have I sinned before your father that he is seeking my life?" <sup>2</sup>And Ionathan said to him, "Far be it from you! You shall not die. Behold, my father will not do anything either great or small and not uncover my ear, and why is it that my father should hide this matter? This is not possible!" <sup>3</sup>And Dauid answered Ionathan and said, "Perceiving your father knows that I have found favor in your eyes, and he said, 'Do not let Ionathan know this; he may not consent.' But, the Lord lives, and your soul lives, that, as I said, between me and death has been filled up." <sup>4</sup>And Ionathan said to Dauid, "What does your soul desire, and what shall I do for you?" <sup>5</sup>And Dauid said to Ionathan, "Behold, now, tomorrow is the new moon and seated I will not sit with the king to eat, and you will send me off, and I will hide in the plain until evening. <sup>6</sup>If observing your father observes me, then you will say, 'Entreating Dauid asked leave of me to run as far as to Bethleem his city, for there is a sacrifice of days there for all the tribe.' <sup>7</sup>If this is what he says, 'Very well!' there is peace for your slave, and if he should answer you harshly, know that evil has been determined by him. <sup>8</sup>And you shall do mercy with your slave, for you have brought your slave into a covenant with the Lord along with yourself, and if there is iniquity in your slave, you put me to death, and why should you bring me thus to your father?" <sup>9</sup>And Ionathan said,

"Far be it from you, for if knowing I know that the evil from my father had been determined to come upon you—and if not—I will bring tidings to you to your cities." <sup>10</sup>And Daudid said to Ionathan, "Who will tell me if your father answers you harshly?" <sup>11</sup>And Ionathan said to Daudid, "Go, and stay in a field." And they both went out into a field.

<sup>12</sup> And Ionathan said to Daudid, "The Lord the God of Israel knows that I will sound out my father as the opportunity arises, three times, and behold, if there is good concerning Daudid, then I will not send to you in the field; <sup>13</sup>this is what God may do to Ionathan, and this is what he may add, for I will report the evils to you and uncover your ear and I will send you off, and you will depart in peace, and the Lord will be with you as he was with my father. <sup>14</sup>And if I am still living, you shall also do mercy with me, and if I die by death, <sup>15</sup>you shall not remove your mercy from my house for ever, and if not, when the Lord removes the enemies of Daudid, each from the face of the earth, <sup>16</sup>that the name of Ionathan be removed from the house of Daudid, and may the Lord seek out the enemies of Daudid." <sup>17</sup>And Ionathan added yet to swear to Daudid, for he loved the soul of one who loved him.

<sup>18</sup> And Ionathan said, "Tomorrow is the new moon, and you will be observed, because your seat will be observed. <sup>19</sup>And you shall do it three times and observe and come to your place where you hid on the workday, and you will sit by that ergab<sup>a</sup>. <sup>20</sup>And I will shoot three times with darts, sending them into the amattari<sup>b</sup>. <sup>21</sup>And behold, I will send the lad, saying, 'Go, find the dart for me.' If I say to the lad, saying, 'Here is the dart, away from you, even here; take it'; come, for, the Lord lives, there is peace for you, and there is no word. <sup>22</sup>If this is what I say to the young man, 'Here is the dart, away from you, even beyond'; go, for the Lord has sent you away. <sup>23</sup>And as for the matter about which I and you have spoken, behold, the Lord is witness between me and you forever."

<sup>24</sup> And Daudid hid in a field, and the month came, and the king came to the table to eat. <sup>25</sup>And the king sat upon his seat, as once and again, upon the seat by a wall. And he preceded Ionathan, and Abenner sat beside Saoul, and Daudid's place was under observation.

<sup>26</sup> And Saoul did not say anything in that day, for he said, "A chance; he appears not to be clean because he has not purified himself." <sup>27</sup>And it happened on the morrow, on the second day of the month, and Daudid's place was under observation. And Saoul said to his son Ionathan, "Why is it that the son of Iessai has not come to the table, both yesterday and today?" <sup>28</sup>And Ionathan answered Saoul and said to him, "Daudid asked leave of me to go as far as to Bethleem his city, <sup>29</sup>and he said, 'Do send me off, for there is a sacrifice of our tribe for us in the city, and my brothers gave orders to me, and now, if I have found favor in your eyes, I will indeed get away and see my brothers.' For this reason he has not come to the king's table."

<sup>30</sup> And Saoul was greatly seething with anger against Ionathan, and he said to him, "You son of traitorous girls! For do I not know that you are an accomplice of the son of Iessai to your shame and to the shame of your mother's uncovering? <sup>31</sup>For during all the days which the son of Iessai lives upon the earth, your kingdom shall not be established. Now therefore send, take the youth, for he is a son of death." <sup>32</sup>And Ionathan answered Saoul, "Why does he die? What has he done?" <sup>33</sup>And Saoul lifted up the spear against Ionathan, to put him to death, and Ionathan knew that this evil from his father to put Daudid to death was fully determined, <sup>34</sup>and Ionathan sprang up from the table in fierce anger and ate no food on the second day of the month, for he was grieved for Daudid, because his father was set against him.

<sup>35</sup> And morning came, and Ionathan went out into the field as arranged for a witness to Daudid, and with him was a little boy. <sup>36</sup>And he said to the boy, "Run, find for me the darts with which I am throwing." And the boy ran, and he was throwing the dart and sent it beyond. <sup>37</sup>And the boy came to the place of the dart where Ionathan was throwing, and Ionathan called after the young man and said, "There is the dart, away from you, even beyond." <sup>38</sup>And Ionathan called after his boy saying, "Hurrying, be quick, and do not linger." And Ionathan's boy gathered up the darts for his master. <sup>39</sup>And the boy knew nothing; only Ionathan and Daudid knew the matter. <sup>40</sup>And Ionathan gave his implements to his boy and said to his boy, "Go, enter into the city." <sup>41</sup>And when the boy had entered, Daudid rose from the ergab<sup>a</sup> and fell on his face and did obeisance to him three times, and each kissed each his fellow and each wept with his fellow, until <sup>c</sup>a great completion. <sup>42</sup>And Ionathan said, "Go in peace, and as we both have sworn in the name of the Lord, saying, 'The Lord shall be witness between me and you and between my seed and between your seed, forever.'"

**21** <sup>(20.42b)</sup>And Daudid got up and left, and Ionathan went into the city.

<sup>2(21.1)</sup> And Daudid came to Nomba to the priest Abimelech. And Abimelech was astonished to meet him and said to him, "Why is it that you are alone, and no one with you?" <sup>3(2)</sup>And Daudid said to the priest, "The king has charged me with a matter today and said to me, 'Let no one know the matter about which I send you and concerning which I have charged you,' and I have testified solemnly to the lads in the place called Faith of God, Phellani, Alemoni, <sup>4(3)</sup>and now if there are in your hand five loaves, give into my hand what is found." <sup>5(4)</sup>And the priest answered Daudid and said, "There are no permitted loaves in my hand, for there are only consecrated loaves; if the lads have kept themselves from a woman, then they shall eat." <sup>6(5)</sup>And Daudid answered the priest and said to him, "Indeed we have kept ourselves from a woman yesterday and the third day; when I go on

<sup>a</sup>Heb = *argaz* = *box* (MT other) <sup>b</sup>Heb = *target* <sup>c</sup>Possibly *they could weep no more*

a journey all the lads have become consecrated, and this journey is profane<sup>a</sup>, wherefore it shall be consecrated today through my implements." <sup>7(6)</sup>And Abimelech the priest gave him the loaves of the presentation, for there was no bread there except the loaves of the presence, which are removed from the presence of the Lord to be replaced by hot bread on the day that he took them.

<sup>8(7)</sup> And one of the lads of Saoul was there in that day detained neessaran<sup>b</sup> before the Lord, and his name was Doek the Syrian, tending Saoul's mules.

<sup>9(8)</sup> And Daud said to Abimelech, "See if there is a spear or sword here by your hand, for I have not brought my sword and my implements in my hand, because the king's business was in haste." <sup>10(9)</sup>And the priest said, "Behold, the sword of Goliath the allophyle whom you killed in the valley of Ela, and it is wrapped in a garment; if you will take this for yourself, take it, for there is none here except this one." And Daud said, "Behold, there is none like it; give it to me." <sup>11</sup>And he gave it to him.

<sup>(10)</sup> And Daud rose and fled in that day from before Saoul. And Daud went to King Anchous of Geth. <sup>12(11)</sup>And the servants of Anchous said to him, "Is this not Daud, the king of the land? Did the dancers not take the lead for this one, saying,

'Saoul killed amongst his thousands,  
and Daud amongst his ten thousands?'"

<sup>13(12)</sup>And Daud put the words in his heart and was very much afraid from before King Anchous of Geth. <sup>14(13)</sup>And he changed his face before him, and he put on an act in that day, and he drummed on the doors of the city and gestured with his hands and fell against the doors of the gate, and his spittle ran down on his beard. <sup>15(14)</sup>And Anchous said to his servants, "Look, see an epileptic man; why did you bring him to me?" <sup>16(15)</sup>Indeed, do I lack epileptics, that you have brought him to have an epileptic fit before me? This fellow shall not come into the house."

**22** And Daud left there and escaped and came to the Odollam cave. And his brothers and his father's house heard and went down there to him. <sup>2</sup>And every one in distress and every one in debt and every one troubled in soul were gathering to him, and he was leader over them, and there were with him about four hundred men.

<sup>3</sup> And Daud went from there to Massepha of Moab and said to the king of Moab, "Let now my father and my mother be with you until I know what God will do for me." <sup>4</sup>And he persuaded the person of the king of Moab, and they were dwelling with him all the days that Daud was in the stronghold. <sup>5</sup>And the prophet Gad said to Daud, "Do not remain in the stronghold; leave, and you shall enter into the land of Ioudas." And Daud left and went and settled in the city of Sarich.

<sup>6</sup> And Saoul heard that Daud had been recognized, and the men who were with him, and Saoul was sitting on the hill below the cultivated field

which is in Rama, and his spear in his hand, and all his servants stood around him. <sup>7</sup>And Saoul said to his servants who stood around him and said to them, "Do hear, sons of Benjamin, if the son of Iessai will truly give every one of you fields and vineyards and make you all officers of hundreds and officers of thousands!" <sup>8</sup>For you are all in collusion against me, and there is no one who uncovers my ear when my son makes a covenant with the son of Iessai, and there is no one of you who feels sorry for me or uncovers my ear because my son stirred up my slave against me as an enemy, as this day." <sup>9</sup>And Doek the Syrian who was in charge of Saoul's mules answered and said, "I have seen the son of Iessai coming to Nomba to Abimelech son of Achitob the priest, <sup>10</sup>and he was inquiring of God for him, and he gave him provisions and gave him the sword of Goliath the allophyle."

<sup>11</sup> And the king sent to call Abimelech son of Achitob and all the sons of his father, the priests who were at Nomba, and all of them came to the king. <sup>12</sup>And Saoul said, "Listen now, son of Achitob." And he said, "Here I am, speak, sir." <sup>13</sup>And Saoul said to him, "Why have you conspired against me, you and the son of Iessai, that you gave him bread and a sword and that you ask through God for him, to set him against me as an enemy, as this day?"

<sup>14</sup> And he answered the king and said, "And who among all your slaves is like Daud, faithful and the king's son-in-law and executor of your every behest and honored in your house?" <sup>15</sup>Have I begun today to ask through God for him? By no means! Let not the king impute anything to his slave or to the whole of my father's house, for your slave knew nothing of all this, a matter small or large." <sup>16</sup>And Saoul the king said, "You shall die by death, Abimelech, you and all your father's house." <sup>17</sup>And the king said to the runners who stood around him, "Draw near, and put to death the priests of the Lord, because their hand is with Daud and because they knew that he was fleeing and they did not uncover my ear." And the servants of the king were not willing to extend their hands to attack the priests of the Lord. <sup>18</sup>And the king said to Doek, "You, turn, and attack the priests." And Doek the Syrian turned and put to death the priests of the Lord in that day, three hundred five men, all bearing an ephoud. <sup>19</sup>And Nomba, the city of the priests, he smote with the edge of the sword: from man up to woman, from child up to infant, and calf and donkey and sheep.

<sup>20</sup> And one son of Abimelech son of Achitob escaped, and his name was Abiathar, and he fled after Daud. <sup>21</sup>And Abiathar told Daud that Saoul put to death all the priests of the Lord. <sup>22</sup>And Daud said to Abiathar, "I knew in that day that Doek the Syrian—that telling he would tell Saoul. I am responsible for the lives of your father's house. <sup>23</sup>Stay with me; do not be afraid; for where I shall seek a place for my life, I shall also seek one for your life, for you are safe with me."

<sup>a</sup>i.e. non-sanctified <sup>b</sup>Heb = detained

**23** And it was told to Daud, saying, "Behold, the allophytes are fighting in Keila, and they are despoiling, they are trampling the threshing floors." <sup>2</sup>And Daud inquired through the Lord, saying, "Shall I go and attack these allophytes?" And the Lord said, "Go, and you shall attack among these allophytes and rescue Keila." <sup>3</sup>And Daud's men said to him, "Behold, we are afraid here in Judea, and how will it be if we go to Keila? We shall enter into the spoils of the allophytes." <sup>4</sup>And Daud added to inquire again through the Lord, and the Lord answered him and said to him, "Arise, and go down to Keila, for I am giving the allophytes into your hands." <sup>5</sup>And Daud went, and the men who were with him, to Keila and fought with the allophytes, and they fled from before him, and he brought away their livestock and dealt a heavy blow among them. And Daud rescued the inhabitants of Keila.

<sup>6</sup>And it happened, when Abiathar son of Abimelech fled to Daud, that he came down with Daud to Keila having an ephoud in his hand. <sup>7</sup>And it was told Saoul that Daud had come to Keila, and Saoul said, "God has sold him into my hands, for he has shut himself in having entered a town of doors and bars." <sup>8</sup>And Saoul summoned all the people to war to go down to Keila to besiege Daud and his men. <sup>9</sup>And Daud learned that Saoul was not keeping the evil concerning him quiet, and Daud said to the priest Abiathar, "Bring the ephoud of the Lord here." <sup>10</sup>And Daud said, "O Lord, the God of Israel, hearing your slave has heard that Saoul seeks to come to Keila to destroy the city on my account. <sup>11</sup>Will it be shut up? And now, will Saoul come down as your slave has heard? O Lord, the God of Israel, tell your slave." And the Lord said, "It will be shut up." <sup>13</sup>And Daud arose, and the men who were with him, about four hundred, and they departed from Keila, and they were going wherever they went, and it was told Saoul that Daud had escaped from Keila, and he gave up to go out.

<sup>14</sup>And Daud settled in the wilderness in Maserem at the narrows, and he sat in the wilderness in Mount Ziph in the dry country, and Saoul was seeking him all the days, and the Lord did not give him into his hands. <sup>15</sup>And Daud saw that Saoul was coming out to seek Daud, and Daud was in the dry mountain in New Ziph. <sup>16</sup>And Saoul's son Jonathan set out and came to Daud at New and strengthened his hands in the Lord. <sup>17</sup>And he said to him, "Do not be afraid, for the hand of my father Saoul shall not find you, and you shall be king over Israel, and I shall be second to you, and my father Saoul knows that this is so." <sup>18</sup>And both of them made a covenant before the Lord, and Daud sat at New, and Jonathan departed to his house.

<sup>19</sup>And the Ziphites from the dry country went up to Saoul on the hill, saying, "Behold, is Daud not hiding among us in Messara in the narrows in New in the hill of Hechela, which is on the right of

Iessaimoun? <sup>20</sup>And now, as for everything that is on the king's mind for a descent, let him descend to us; they have shut him up into the king's hands." <sup>21</sup>And Saoul said to them, "May you be blessed to the Lord, for you felt sorry for me! <sup>22</sup>Do go, and make ready once more, and know his place where his foot will be, quickly there where you said, lest he be cunning. <sup>23</sup>And look around, and know, and we will go with you, and it will be, if he is in the land, that I will search him out among all the thousands of Ioudas." <sup>24</sup>And the Ziphites set out and went ahead of Saoul, and Daud and his men were in the Maan wilderness in the evening to the right of Iessaimoun.

<sup>25</sup>And Saoul went, and his men, to search for him, and they reported to Daud, and he went down to the rock that is in the wilderness of Maan. And Saoul heard and pursued after Daud into the wilderness of Maan. <sup>26</sup>And Saoul and his men went on one side of this mountain, and Daud and his men were on the other side of this mountain. And Daud was sheltering himself to get away from before Saoul, and Saoul and his men encamped against Daud and his men to capture them. <sup>27</sup>And a messenger came to Saoul, saying, "Hurry, and come, for the allophytes have made a raid on the land." <sup>28</sup>And Saoul turned back from pursuing after Daud and went to meet the allophytes; therefore that place was called the Divided Rock.

**24** <sup>(23.29)</sup>And Daud went up from there and settled in the narrows of Engaddi. <sup>2(24.1)</sup>And it happened, when Saoul returned from after the allophytes, that it was told him, saying, "Daud is in the wilderness of Engaddi." <sup>3(2)</sup>And he took with him three thousand chosen men out of all Israel and went to look for Daud and his men in front of Sadaiem. <sup>4(3)</sup>And he came to the flocks of herds that were beside the road, and a cave was there, and Saoul went in to prepare himself, and Daud and his men were sitting in the inner part of the cave. <sup>5(4)</sup>And Daud's men said to him, "Behold, this is the day of which the Lord spoke to you to give your enemy into your hands, and you shall do to him as is good in your eyes." And Daud arose and stealthily removed the wing of Saoul's <sup>a</sup>double-cloak<sup>a</sup>. <sup>6(5)</sup>And it happened after these things that Daud's heart smote him, because he had removed the wing of his <sup>a</sup>double-cloak<sup>a</sup>. <sup>7(6)</sup>And Daud said to his men, "Not at all is it to me from the Lord, if I shall do this thing to my lord, the Lord's anointed, to bring my hand against him, for this one is the Lord's anointed." <sup>8(7)</sup>And Daud persuaded his men with words and did not permit them to get up to put Saoul to death. And Saoul got up and went down to the road.

<sup>9(8)</sup>And Daud got up after him out of the cave, and Daud called after Saoul, saying, "My lord king!" And Saoul looked behind him, and Daud bowed with his face to the ground and did obeisance to him. <sup>10(9)</sup>And Daud said to Saoul,

<sup>a</sup>a style of garment

"Why do you listen to the words of the people, saying, 'Behold, Daud seeks your life'? <sup>11(10)</sup>Behold, in this very day your eyes have seen how the Lord gave you today into my hand in the cave, and I was not willing to kill you, and I spared you and said, 'I will not raise my hand against my lord; for this one is the Lord's anointed.' <sup>12(11)</sup>And behold, the wing of your 'double-cloak<sup>a</sup> is in my hand; I have removed the wing, and I have not killed you, and know, and see today that there is no wrong or impiety and rebellion in my hand. And I have not sinned against you, and you are binding my life to take it. <sup>13(12)</sup>May the Lord judge between me and you, and may the Lord avenge me on you, and my hand shall not be against you, <sup>14(13)</sup>as the ancient illustration says, 'Out of the lawless will come forth error,' and my hand shall not be against you. <sup>15(14)</sup>And now after whom do you come out O king of Israel? After whom do you pursue? After a dead dog and after one flea. <sup>16(15)</sup>May the Lord be judge and jury between me and between you; may the Lord see and judge my cause and acquit me out of your hand."

<sup>17(16)</sup> And it happened, when Daud had finished speaking these words to Saoul, that Saoul said, "Is this your voice, my child Daud?" and Saoul lifted up his voice and wept. <sup>18(17)</sup>And Saoul said to Daud, "You are more righteous than I, for you have repaid me good, but I have repaid you evil. <sup>19(18)</sup>And today you have told me the good things that you have done for me, when the Lord shut me into your hands today and you did not kill me, <sup>20(19)</sup>and that if one should find his enemy in distress and should send him on a good way, then the Lord will repay him good as you have done today. <sup>21(20)</sup>And now, behold, I know that ruling you shall rule, and the kingdom of Israel shall be established in your hands. <sup>22(21)</sup>And now swear to me by the Lord that you will not utterly destroy my offspring after me and not wipe out my name from my father's house." <sup>23(22)</sup>And Daud swore to Saoul. And Saoul departed to his place, and Daud and his men went up to the Messara narrow.

**25** And Samouel died, and all Israel assembled and mourned him, and they buried him at his home in Harmathaim.

And Daud got up and went down to the wilderness of Maan.

<sup>2</sup> And there was a man in Maan, and his flocks were in Carmel, and the man was very great, and he had three thousand sheep and a thousand goats, and it happened when he was shearing his flock in Carmel. <sup>3</sup>And the name of the man was Nabal, and the name of his wife Abigaia, and his wife was good at understanding and very beautiful in appearance, and the man was surly and mean in his practices, and the man was dog-like. <sup>4</sup>And Daud heard in the wilderness that Nabal the Carmelite was shearing his flock, <sup>5</sup>and Daud sent ten lads and said to the lads, "Go up to Carmel, and go to Nabal, and ask him in my name regard-

ing peace, <sup>6</sup>and you shall say this: 'To good times; may you be in good health and your house, and all that you have be in good health! <sup>7</sup>And now, behold, I have heard that they are shearing for you—now your shepherds who were with us in the wilderness, and we did not hinder them and did not demand anything of them, all the days they were in Carmel. <sup>8</sup>Ask your lads, and they will tell you. And let my lads find favor in your sight, for we have come on a good day. Do give whatever your hand finds to your son Daud.'"

<sup>9</sup> And the lads came and spoke these words to Nabal according to all these words in the name of Daud. And he leaped up, <sup>10</sup>and Nabal answered Daud's servants and said, "Who is Daud? And who is the son of lessai? Slaves have been multiplied today, when they are breaking away each from before his master. <sup>11</sup>And shall I take my bread and my wine and my sacrifices, the sheep that I have sacrificed for my shearers, and give them to men who come from I do not know where?" <sup>12</sup>And Daud's lads turned away on their way and returned and came and told Daud according to these words. <sup>13</sup>And Daud said to his men, "Each strap on his sword!" and about four hundred men went up after Daud, and the two hundred remained with the baggage.

<sup>14</sup> And one of the lads told Abigaia, Nabal's wife, saying, "Behold, Daud sent messengers out of the wilderness to salute our master, and he turned away from them. <sup>15</sup>And the men were very good to us; they did not hinder us nor make demands on us, and when we were in the fields, <sup>16</sup>they were like a wall around us both by night and by day, during all the days that we were with them keeping the flock. <sup>17</sup>And now know, and see what you will do, for evil has been decided against our master and against his house, and he is a pestilent son, and it is not possible to speak to him."

<sup>18</sup> And Abigaia hurried and took two hundred loaves and two vessels of wine and five sheep ready dressed and five ophi<sup>b</sup> of parched grain and one gomor<sup>c</sup> of raisins and two hundred cakes of dried fruit and put them on the donkeys <sup>19</sup>and said to her lads, "Go on ahead of me, and behold, I am coming after you." And she did not tell her husband. <sup>20</sup>And it happened, when she was mounted on the donkey and was going down under cover of the mountain, that, behold, Daud and his men were coming down to meet her, and she met them. <sup>21</sup>And Daud said, "Perchance for an unrighteous fellow I have protected all his belongings in the wilderness, and we have not ordered to receive anything of all his belongings, and he has returned me evil for good. <sup>22</sup>This is what God may do to Daud, and this is what he may he add, if by morning I will leave of all who belong to him one who urinates against a wall<sup>d</sup>."

<sup>23</sup> And Abigaia saw Daud, and she hurried and alighted from the donkey and fell before Daud on her face and did obeisance to him on the ground <sup>24</sup>on his feet and said, "Upon me, my lord,

<sup>a</sup>a style of garment <sup>b</sup>Heb 1 ephah = 22 liters <sup>c</sup>Heb 1 omer = 22 liters; Heb 1 homer = 220 liters <sup>d</sup>i.e. a male

be the injustice; do let your slave speak in your ears, and hear a word of your slave. <sup>25</sup>Let not now my lord set his heart on this pestiferous person, for as his name is, so is he; Nabal is his name, and folly is with him, but I, your slave, did not see your lads whom you sent.

<sup>26</sup>And now, my lord, the Lord lives, and your life lives, since the Lord restrained you from coming against innocent blood, and to save your hand for yourself, even now may your enemies and those who seek evil for my lord be like Nabal. <sup>27</sup>And now accept this benefaction that your slave has brought for my lord, and you shall give it to the lads who follow my lord. <sup>28</sup>Do remove the trespass of your slave, for making the Lord will make for my lord a faithful house, because my lord is fighting the battle of the Lord, and evil shall not be found in you ever. <sup>29</sup>And a person will rise up pursuing you and seeking your life, and the life of my lord shall be bound up in the bundle of life under the care of the Lord God, and the life of your enemies you shall sling out in the midst of the sling. <sup>30</sup>And it will be that the Lord will do to my lord all the good that he spoke concerning you, and the Lord will command you to be leader over Israel, <sup>31</sup>and this shall not be for you an abomination and offense to my lord to have shed innocent blood without cause and to save the hand of my lord for himself. And the Lord will deal well with my lord, and you shall remember your slave to do good to her."

<sup>32</sup>And Daudid said to Abigaia, "Blessed be the Lord, the God of Israel, who sent you to meet me on this very day, <sup>33</sup>and blessed be your character, and blessed be you who has hindered me on this very day so as not to come into spilling of blood and to save my hand for myself! <sup>34</sup>For surely the Lord, the God of Israel, lives, who has hindered me today from hurting you, because if you had not hurried and come to meet me, then I had said, 'If by morning light there would have been left to Nabal one who urinates against a wall!'" <sup>35</sup>And Daudid received from her hand all that she had brought him, and he said to her, "Go up to your house in peace; see, I have heeded your voice, and I have chosen your face."

<sup>36</sup>And Abigaia came to Nabal, and behold, he had a feast in his house like a feast of a king, and Nabal's heart was merry upon him, and he was exceedingly drunk, and she did not tell him a word small or great until the morning light. <sup>37</sup>And it happened in the morning, when Nabal had sobered up from the wine, his wife told him these things, and his heart died within him, and he became like a stone. <sup>38</sup>And it happened about ten days later, and the Lord struck Nabal, and he died.

<sup>39</sup>And Daudid heard and said, "Blessed be the Lord who has judged the cause of my reproach at Nabal's hand and has kept back his slave from the hand of evil acts, and the Lord has returned the evildoing of Nabal upon his head." And Daudid sent and spoke concerning Abigaia to take her to himself as a wife. <sup>40</sup>And Daudid's servants came to Abi-

gaia at Carmel and spoke to her, saying, "Daudid sent us to you to take you to him as a wife." <sup>41</sup>And she rose and did obeisance, face to the ground, and said, "Behold, your slave is for a servant-girl to wash the feet of your servants." <sup>42</sup>And Abigaia arose and mounted the donkey and five maids were attending her, and she went after the servants of Daudid and became his wife.

<sup>43</sup>And Daudid took Achinaam from Iezrael, and both were his wives. <sup>44</sup>And Saoul gave his daughter Melchol, Daudid's wife, to Phalti son of Lais, who was from Romma.

**26** And the Ziphites came from the dry country to Saoul on the hill, saying, "Behold, Daudid is sheltering with us on the hill of Hechela, which is in front of Iessaimoun." <sup>2</sup>And Saoul rose and went down to the wilderness of Ziph, and with him were three thousand chosen men of Israel, to seek Daudid in the wilderness of Ziph. <sup>3</sup>And Saoul encamped on the hill of Hechela in front of Iessaimoun beside the road, and Daudid settled in the wilderness. And Daudid saw that Saoul had come after him into the wilderness, <sup>4</sup>and Daudid sent out spies and learned that Saoul had come prepared from Keila. <sup>5</sup>And Daudid rose secretly and went in to the place, there where Saoul was sleeping, and Abenner son of Ner, the commander-in-chief of his army, was there, and Saoul was sleeping in a covered chariot, and the people were encamped around him.

<sup>6</sup>And Daudid answered and said to Achimelech the Chettite and to Ioab's brother Abessa son of Sarouia, saying "Who will enter with me into the camp to Saoul?" And Abessa said, "I will enter with you." <sup>7</sup>And Daudid went in, and Abessa, to the people by night, and behold, Saoul lay in sleep in a covered chariot, and his spear stuck in the ground at his head, and Abenner and his people were sleeping around him. <sup>8</sup>And Abessa said to Daudid, "The Lord has shut up your enemy into your hand today, and now I will pin him to the ground with the spear once, and I will not strike him a second time." <sup>9</sup>And Daudid said to Abessa, "Do not humble him, for who shall bring his hand against the Lord's anointed and be guiltless?" <sup>10</sup>And Daudid said, "The Lord lives, if the Lord does not strike him down or his day comes and he dies or he goes down into battle and is added, <sup>11</sup>it is certainly not from the Lord to bring my hand against the Lord's anointed, and now do take the spear from by his head, and the jar of water, and let us depart by ourselves." <sup>12</sup>And Daudid took the spear and the jar of water from by his head, and they went away by themselves. And there was no one to see it and no one to know it and no one to awaken; all were sleeping, because amazement from the Lord had fallen upon them.

<sup>13</sup>And Daudid went over to the other side and stood on the top of the mountain far away, and the distance between them was great. <sup>14</sup>And Daudid called to the people, and he spoke to Abenner, saying, "Abenner! Will you not answer?" And Aben-

<sup>a</sup>i.e. a male

ner answered and said, "Who are you that calls me?" <sup>15</sup>And Daudid said to Abenner, "Are you not a man? And who is like you in Israel? And why do you not keep watch over your lord the king? For one of the people came in to destroy your lord the king. <sup>16</sup>And this thing that you have done is not good. The Lord lives, because you who guard our lord the king, the Lord's anointed, are sons of execution. And now do see! Where are the king's spear and the jar of water that are at his head?"

<sup>17</sup> And Saoul recognized Daudid's voice and said, "Is this your voice, my child Daudid?" And Daudid said, "Your slave, O lord the king." <sup>18</sup>And he said, "Why does my lord thus pursue after his slave? For what have I done wrong? And what injustice was found in me? <sup>19</sup>And now do let my lord the king hear the word of his slave: if it is God who stirs you up against me, may he get scent of your offering, and if it is sons of men, may they be cursed before the Lord, for they have driven me out today so as not to be established in the heritage of the Lord, saying, 'Go, be subject to other gods.' <sup>20</sup>And now, may my blood not fall to the ground opposite the presence of the Lord, for the king of Israel has come out to seek my life, as the long-eared owl hunts on the mountains."

<sup>21</sup> And Saoul said, "I have done wrong; come back, my child Daudid, for I will not harm you, because my life was precious in your eyes in this very day; I have been a no-good and have acted in very great ignorance." <sup>22</sup>And Daudid answered and said, "Behold, the spear of the king! Let one of the lads come over and get it. <sup>23</sup>And the Lord will return to each his righteous deeds and his faith, as the Lord gave you into my hand today, and I did not want to bring my hand against the Lord's anointed, <sup>24</sup>and behold, as your life was magnified today in my eyes in this very day, so may my life be magnified before the Lord, and may he protect me, and he will deliver me from all tribulation." <sup>25</sup>And Saoul said to Daudid, "Blessed be you, my child. And doing you will do, and succeeding you will succeed." And Daudid went on his way, and Saoul returned to his place.

**27** And Daudid said in his heart, saying, "I shall now be added in one day into the hands of Saoul, and there is no good for me, unless I escape to a land of allophytes and Saoul ceases from seeking me within every border of Israel, and I shall escape out of his hand." <sup>2</sup>And Daudid and the four hundred men with him arose and came to Anchous son of Ammach, king of Geth. <sup>3</sup>And Daudid settled with Anchous at Geth, he and his men, each and his household, and Daudid and both his wives, Achinaam the Iezraelite and Abigaia the wife of Nabal the Carmelite. <sup>4</sup>And it was told Saoul that Daudid had fled to Geth, and he no longer added to seek him.

<sup>6</sup> And Daudid said to Anchous, "If indeed your slave has found favor in your eyes, do let them give me a place in one of the towns that are in the country, and I will settle there, and why does your

slave settle in a royal city with you?" <sup>6</sup>And in that day he gave him Sekelak; therefore Sekelak has belonged to the king of Judea to this day. <sup>7</sup>And the number of days that Daudid was settled in the country of the allophytes was four months.

<sup>8</sup> And Daudid was going up, and his men, and they were making raids on every Gesiri and on the Amalekite, and behold, the land was being inhabited—the land from Gelampsour even as far as the land of Egypt—by suitable walled places<sup>a</sup>. <sup>9</sup>And he was striking the land and not leaving man or woman alive and was taking away flocks and herds and donkeys and camels and clothing, and they returned and were coming to Anchous. <sup>10</sup>And Anchous said to Daudid, "Against whom have you made a raid today?" And Daudid said to Anchous, "Against the south of Judea and against the south of Iesmega and against the south of Kenezi." <sup>11</sup>And he left neither man nor woman alive to bring back to Geth, saying, "They must not bring word to Geth against us, saying, 'This is what Daudid does.'" And this was his rationale all the days that Daudid was settled in the country of the allophytes. <sup>12</sup>And Daudid was fully trusted with Anchous, saying, "Shaming he has made himself shamed among his people in Israel, and he shall always be a slave to me."

**28** And it happened in those days that allophytes were gathering in their camps to go out to fight with Israel, and Anchous said to Daudid, "Knowing you shall know that you will go out with me to battle, you and your men." <sup>2</sup>And Daudid said to Anchous, "Thus now you shall know what your slave will do," and Anchous said to Daudid, "So I will make you chief of the bodyguard all the days."

<sup>3</sup> And Samouel died, and all Israel mourned for him and buried him in Harmathaim in his city. And Saoul expelled the ventriloquists and those in the know from the land. <sup>4</sup>And the allophytes assembled and came and encamped at Soman, and Saoul gathered every man of Israel, and they encamped at Gelboue. <sup>5</sup>And Saoul saw the camp of the allophytes and was afraid, and his heart was greatly dismayed. <sup>6</sup>And Saoul inquired through the Lord, and the Lord did not answer him by dreams and by <sup>b</sup>clear ones<sup>b</sup> and by prophets. <sup>7</sup>And Saoul said to his servants, "Seek out for me a ventriloquizing woman, and I will go to her and inquire by her," and his servants said to him, "Behold, there is a ventriloquizing woman at Aendor."

<sup>8</sup> And Saoul disguised himself and put on other clothes and went, he and two men with him, and they came to the woman by night, and he said to her, "Do seek divinations for me by a ventriloquist, and bring up for me whomever I say to you." <sup>9</sup>And the woman said to him, "Behold, indeed you know what Saoul did, how he cut off the ventriloquists and those in the know from the land, and why are you laying a snare for my life to put it to death?" <sup>10</sup>And Saoul swore to her, saying, "The

<sup>a</sup>Lacking in Gk <sup>b</sup>Possibly *explaining devices*

Lord lives, if injustice shall befall you in this matter." <sup>11</sup>And the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samouel for me." <sup>12</sup>And the woman saw Samouel, and she cried out with a loud voice, and the woman said to Saoul, "Why did you deceive me? And you are Saoul!" <sup>13</sup>And the king said to her, "Have no fear; tell whom you have seen." And she said to him, "I have seen gods coming up out of the ground." <sup>14</sup>And he said to her, "What did you perceive?" And she said to him, "A man, standing, coming up out of the ground, and he is wrapped in a <sup>a</sup>double-cloak." And Saoul knew that this was Samouel, and he bowed with his face to the ground and did obeisance to him.

<sup>15</sup> And Samouel said, "Why did you disturb me that I ascend?" And Saoul said, "I am greatly distressed, and the allophytes are warring against me, and God has turned away from me and no longer heeds me, either by the hand of prophets or by dreams, and now I have summoned you to tell me what I shall<sup>b</sup> do." <sup>16</sup>And Samouel said, "Why do you inquire of me? And the Lord has turned from you and is with your neighbor, <sup>17</sup>and the Lord has done to you just as he spoke by my hand, and the Lord will tear your kingdom out of your hand and give it to your neighbor Daud. <sup>18</sup>Because you did not hear the voice of the Lord and did not carry out his fierce wrath on Amalek, therefore the Lord did this thing to you this day. <sup>19</sup>And the Lord will hand over Israel along with you into the hands of allophytes, and tomorrow you and your sons with you shall fall, and the Lord will give the camp of Israel into the hands of allophytes."

<sup>20</sup> And Saoul hastened, and as he stood, he fell on the ground and was filled with fear because of the words of Samouel, and there was no more any strength in him, for he had eaten nothing the whole day and that whole night. <sup>21</sup>And the woman came to Saoul and saw that he hastened greatly and said to him, "Behold, indeed your slave heard your voice, and I put my life in my hand and heard the words that you spoke to me, <sup>22</sup>and now do listen to the voice of your slave, and I will set a morsel of bread before you, and eat, and there will be strength in you for you will go on the way." <sup>23</sup>And he did not want to eat, and his servants and the woman were urging him, and he listened to their voice and got up from the ground and sat on the seat. <sup>24</sup>And the woman had a grazing heifer in the house, and she hastened and slaughtered it and took flour and kneaded it and baked unleavened cakes <sup>25</sup>and brought them before Saoul and before his servants, and they ate. And they rose and went away that night.

**29** And allophytes gathered all their armies at Apehek, and Israel encamped in Aendor which is in Iezrael. <sup>2</sup>And satraps of allophytes were passing on by hundreds and by thousands, and Daud and his men were passing on in the rear with Anchous, <sup>3</sup>and the satraps of the allophytes

said, "Who are these who pass by?" And Anchous said to the commanders of the allophytes, "Is this not Daud, the slave of King Saoul of Israel? He has been with us for days; this is the second year, and from the day he fell in with me I have found no fault in him and until this day." <sup>4</sup>And the commanders of the allophytes were distressed by him and said to him, "Return the man to his place, there where you have assigned him, and let him not go with us to the battle, and let him not be a plotter against the camp, and by what means could this fellow reconcile himself to his lord? Would it not be with the heads of those men? <sup>5</sup>Is this not Daud, for whom they began with dances, saying,

'Saoul has killed amongst his thousands, and Daud amongst his ten thousands?'

<sup>6</sup> And Anchous called Daud and said to him, "The Lord lives, that you and your coming in and your going out with me in the camp are right and good in my eyes and that I have not found evil against you from the day you have come to me until the present day, and in the eyes of the satraps you are not good. <sup>7</sup>And now go back, and go in peace, and you shall not do evil in the eyes of the satraps of the allophytes." <sup>8</sup>And Daud said to Anchous, "What have I done to you, and what did you find in your slave from the day I was before you even until this day, that I shall not go to fight the enemies of my lord the king?" <sup>9</sup>And Anchous replied to Daud, "I know that you are good in my eyes, but the satraps of the allophytes say, 'He shall not go up with us to battle.'" <sup>10</sup>And now be early in the morning, you and the servants of your lord who came with you, and go to the place, there where I appointed you, and do not place a pestilent thought in your heart, for you are good before me, and start early on the way, and let there be light upon you, and go." <sup>11</sup>And Daud was early to depart, he and his men, and to guard the land of the allophytes, and the allophytes went up to fight against Israel.

**30** And it happened, when Daud and his men entered into Sekelak on the third day, that Amalek had made a raid on the south and on Sekelak and had struck Sekelak and burned it with fire, <sup>2</sup>and with respect to the women and all that was in it, from small up to great, they did not put to death man or woman, but took them captive and went on their way. <sup>3</sup>And Daud came, and his men, to the city, and behold, it had been burned with fire, but their wives and their sons and their daughters taken captive. <sup>4</sup>And Daud raised, and his men, their voice, and they wept until they had no more strength left to weep. <sup>5</sup>And both Daud's wives were taken captive, Achinoom the Iezraelite and Abigaia the wife of Nabal the Carmelite. <sup>6</sup>And Daud was greatly distressed, for the people spoke of stoning him, because the soul of all the people was in great pain each for his sons and for his daughters, and Daud was strengthened in the Lord, his God.

<sup>a</sup>a style of garment <sup>b</sup>Or must

7 And Daud said to the priest, Abiathar son of Achimelech, "Bring the ephoud." <sup>8</sup>And Daud inquired through the Lord, saying, "Shall I pursue after this geddour<sup>a</sup>? Shall I overtake them?" And he said to him, "Pursue, for overtaking you shall overtake, and delivering you shall deliver." <sup>9</sup>And Daud went out, he and the six hundred men with him. And they came to Wadi Bosor, and the reserves stayed. <sup>10</sup>And he pursued with four hundred men, but two hundred stayed behind, who stayed on the other side of Wadi Bosor.

11 And in the open country they found an Egyptian man, and they took him and brought him to Daud in the open country, and they gave him bread, and he ate, and they gave him water to drink, <sup>12</sup>and they gave him a piece of fig cake, and he ate, and his spirit revived in him, for he had not eaten bread or drunk water for three days and three nights. <sup>13</sup>And Daud said to him, "Whose are you, and where are you from?" And the Egyptian lad said, "I am a slave of an Amalekite man, and my master left me behind because I fell sick three days ago. <sup>14</sup>And we had made a raid on the south of Cholthi and on the parts of Judea and on the south of Cheloub, and we burned Sekelak with fire." <sup>15</sup>And Daud said to him, "Will you take me down to this geddour<sup>a</sup>?" And he said, "Do swear to me by God that you will not put me to death and not hand me over into the hands of my master, and I will take you down to this geddour<sup>a</sup>."

16 And he took him down there, and behold, they were spread out over the face of all the ground, eating and drinking and celebrating a feast with all the great spoils they took from the land of allophytes and from the land of Ioudas. <sup>17</sup>And Daud came upon them and smote them from morning star till late at night and on the morrow, and not a man of them escaped, except four hundred lads, who had mounted on camels and fled. <sup>18</sup>And Daud recovered all that the Amalekites took and delivered both his wives. <sup>19</sup>And nothing was amiss with them, from small up to great and from the spoils even up to sons and daughters and up to all the things that they took of theirs; Daud brought back all the things. <sup>20</sup>And Daud took all the flocks and herds and led them away ahead of the spoils, and of those spoils it was being said, "These are Daud's spoils."

21 And Daud came to the two hundred men who had been too exhausted to go after Daud, and he had caused them to sit at Wadi Bosor, and they went out to meet Daud and to meet the people who were with him, and Daud drew near to the people, and they asked him the matters for peace. <sup>22</sup>And every pestilent and bad fellow among the men, the warriors, who had gone with Daud answered and said, "Because they did not pursue together with us, we will not give them any of the spoils that we have recovered, except let each take his wife and his children and leave." <sup>23</sup>And Daud said, "You shall not do so after the Lord delivered them to us and guarded us, and the Lord delivered the geddour<sup>a</sup> that came

against us into our hands. <sup>24</sup>And who will listen to these your words? For they are not inferior to you; because according to the share of the one who goes down into the battle, so shall be the share of the one who stays by the baggage; according to this they shall be divided." <sup>25</sup>And it happened, from that day and beyond, that it was for an ordinance and for a statute for Israel until today.

26 And Daud came to Sekelak and sent part of the spoils to the elders of Ioudas and to his fellows, saying, "Behold, some of the spoils of the enemies of the Lord," <sup>27</sup>for those in Baithsour and those in Rama of the south and those in Ieththor <sup>28</sup>and those in Aroer and the Ammadi and those in Saphi and those in Esthie <sup>28a</sup>and those in Geth and those in Kinan and those in Saphek and those in Thimath <sup>29</sup>and those in Carmel and those in the towns of Ierameli and those in the towns of Kenezi <sup>30</sup>and those in Ierimouth and those in Bersabee and those in Noo <sup>31</sup>and those in Chebron and in all the places, there where Daud crossed, he and his men.

**31** And the allophytes were fighting against Israel, and the men of Israel fled from before the allophytes, and wounded fell on Mount Gelboue. <sup>2</sup>And allophytes engaged Saoul and his sons, and allophytes smote Ionathan and Aminadab and Melchisa, sons of Saoul. <sup>3</sup>And the battle pressed hard upon Saoul, and the darters, the bowmen found him, and he was wounded in the abdomen. <sup>4</sup>And Saoul said to the one who bore his armor, "Draw your sword, and thrust me through with it, lest these uncircumcised come and thrust me through and make sport of me." And the one who bore his armor was unwilling, for he feared greatly, and Saoul took the sword and fell upon it. <sup>5</sup>And the one who bore his armor saw that Saoul had died, and he also fell upon his sword and died with him. <sup>6</sup>And Saoul and his three sons and the one who bore his armor died together in that day. <sup>7</sup>And the men of Israel who were on the other side of the valley and those beyond the Jordan saw that the men of Israel fled and that Saoul had died, and his sons, and they forsook their towns and fled, and the allophytes came and settled in them.

8 And it happened on the next day that the allophytes came to strip the dead, and they found Saoul and his three sons fallen on the mountains of Gelboue. <sup>9</sup>And they brought him back and stripped off his armor and sent them into the land of allophytes round about, proclaiming the good news to their idols and to their people. <sup>10</sup>And they put his armor in the Astarteion<sup>c</sup> and they fastened his body on the wall of Baithsan. <sup>11</sup>And the inhabitants of Iabis of Galaaditis heard what the allophytes had done to Saoul, <sup>12</sup>and every man of might arose and went the whole night and took the body of Saoul and the body of Ionathan his son from the wall of Baithsan and brought them to Iabis and burned them there. <sup>13</sup>And they took and buried their bones under the cultivated ground of Iabis and fasted seven days.

<sup>a</sup>MT = gedoud = band    <sup>b</sup>Gk = sg    <sup>c</sup>i.e. temple of Astarte

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